

ŚRĪMAD BHĀGAVATAM

A Symphony of Commentaries on the Tenth Canto



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Srīmad Bhāgavatam

A Symphony of Commentaries on the Tenth Canto

nivṛtta-tarṣair upagīyamānād

bhavauṣadhāc chrotra-mano-'bhirāmāt |

ka uttamaśloka-guṇānuvādāt

pumān virajyeta vinā paśu-ghnāt ||

The qualities of the Lord, who has the highest renown, are sung as being above everything by persons who have no material desire. Those descriptions delight the ears and the mind and are the remedy for the disease of material life. Who other than an animal killer would desist from such a discourse?

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Śrīmad Bhāgavatam

A Symphony of Commentaries on the Tenth Canto (Volume Chapters 1 – 3)

Translator:
Gaurapada Dāsa, M.A.

Editor:
Matsya Avatāra Dāsa



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Edited by Matsya Avatāra Dāsa
Book Layout & Cover Design by Dāmodara Dāsa

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Acknowledgement

gopīparāṇa-dāsāya vidyālaya-pravartine |
ṣaḍ-varṣeṇācala-śreṣṭhe mac-chikṣā-gurave namaḥ ||

“I offer my respects to his Grace Gopīparāṇa-dhana Dāsa, my instructing spiritual master. He inaugurated a Sanskrit school in Govardhana, the best of mountains, and was the headmaster for the six years of its existence there.”

My profound respects go to Gopī-parāṇa-dhana Prabhu, by whose grace I was given the opportunity to learn Sanskrit at his school, *Śrīmad-bhāgavata-vidyā-pīṭham*, in Govardhana. Kṛṣṇadāsa Kavi-rāja said: *mahat-kṛpā vinā kona karme ‘bhakti’ naya*, “Without the mercy of a great soul, devotional service does not happen in any activity” (*Caitanya-caritāmṛta* 2.22.51). A truly great person is someone who gives others the potential to reach his or her level.

In class, Gopīparāṇa Prabhu once told us his inner longing: liberation in Vaikuṇṭha. One might wonder why he was not aiming for more. The only explanation is that he, unlike the rest of us, came from Vaikuṇṭha. Although this is not the mainline philosophical conclusion on this topic, it is applicable in exceptional cases:

yasya svīyo na pāraḥ yasya mitra-samo ripuḥ |
te vaiṣṇavāḥ kṣaṇād eva pāpinaṁ pāvayanti hi ||
yeṣāṁ priyaṁ bhāgavataṁ yeṣāṁ vai brāhmaṇāḥ priyāḥ |
vaikuṇṭhāt preṣitās te ’tra loka-pāvana-hetave ||

“For Vaiṣṇavas, what belongs to another is not their own and an enemy is the same as a friend. Vaiṣṇavas instantly cause sinful persons to be purified. They for whom Bhāgavatam is dear and for whom Brāhmaṇas are dear are sent here from Vaikuṇṭha for a reason: the purification of the world.”
(*Padma Purāṇa* 5.10.65-66)

My profound respects also go to my Sanskrit grammar teacher, Matsya Avatāra Dāsa. Matsya Avatāra translated Jīva Gosvāmī’s *Hari-nāmāmṛta-vyākaraṇa*. He became the headmaster of the school for three years in

Vṛndāvana after Gopī-parāṇa Prabhu's departure from this world. Originally, Matsya Avatāra learned Sanskrit under the tutelage of Yadu Dāsa, who translated *Hari-nāmāmṛta-vyākaraṇa*. Yadu Dāsa's edition has been out of print for a long time. Matsya Avatāra Dāsa is not only a master of grammar, he is a polymath. He and the present writer co-translated Kavi Karṇapūra's *Alaṅkāra-kaustubha*.

At the school, the study of the commentaries on *Bhāgavatam* was a daily class. Gopī-parāṇa Prabhu taught the course for a few years. Later, Matsya Avatāra took over for several years and focused on the Tenth Canto. For six days a week, under his guidance the present writer and other students studied and verbally translated *Bhāvārtha-dīpikā* (Śrīdhara Svāmī), *Sārārtha-darśinī* (Viśvanātha Cakravartī), *Bṛhad-vaiṣṇava-toṣaṇī* (Sanātana Gosvāmī) and *Laghu-vaiṣṇava-toṣaṇī* (Jīva Gosvāmī) in this order. May the tradition continue.

*prema-bhakti-daśāṁ yāvat
prāpsyāmi gaura-satsu tām |
tāvan na nindayiṣyāmi
yarhi sā tarhi na svataḥ ||*

“Until I attain the level of prema-bhakti for Gaura's devotees, I shall not find fault with anyone. And when that stage will be reached, naturally I will not criticize.”

Dedicated to:



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
founder-ācārya
International Society for Krishna Consciousness

Introduction

Glorification of Śrīmad Bhāgavatam
(Śrī Kṛṣṇa-līlā-stava)
by Sanātana Gosvāmī

sarva-śāstrābdhi-pīyūṣa sarva-vedaika-sat-phala |
sarva-siddhānta-ratnāḍhya sarva-lokaika-dṛk-prada ||

O nectar churned from the ocean of all the scriptures! O unique, preeminent fruit of the Vedas! O you who are richly endowed with the jewels of all philosophical conclusions! O sole bestower of vision to everyone!

sarva-bhāgavata-prāṇa śrīmad-bhāgavata prabho |
kali-dhvāntoditāditya śrī-kṛṣṇa-parivartita ||

O life force of all the topmost Vaiṣṇavas! O Śrīmad Bhāgavatam! O Almighty! O sun arisen to dispel the darkness of the Age of Kali! O You who caused many to return to Śrī Kṛṣṇa!

paramānanda-pāṭhāya prema-varṣy-akṣarāya te |
sarvadā sarva-sevyāya śrī-kṛṣṇāya namo 'stu me ||

Reciting you gives the highest bliss: Your syllables rain pure love. You should always be served by everyone. I offer obeisances to you, Śrī Kṛṣṇa.

mad-eka-bandho mat-saṅgin mad-guro man-mahā-dhana |
man-nistāraka mad-bhāgya mad-ānanda namo 'stu te ||

O my foremost friend, my companion, my teacher, my great wealth, my deliverer, my good fortune, my bliss! I offer my respects to you.

asādhū-sādhutā-dāyinn atinīcoccatā-kara |
hā na muñca kadācin mām premṇā hṛt-kaṇṭhayoḥ sphura ||

**O giver of saintliness to unsaintly people! O uplifter of very lowly persons!
Ah, don't ever leave me, and kindly manifest as pure love in my heart and
throat.**

Etymology

In the name *Śrīmad Bhāgavatam*, the term *bhāgavatam* is derived as: *bhagavatopajñātam*, “first imparted (*upajñātam*) by the Lord (*bhagavatā*).” The suffix *a[ṇ]* is applied after the word *bhagavat* by the rule: *upajñāte*, “[A suffix is applied after a word in the third case in construction] in the sense of “first imparted” (*Aṣṭādhyāyī* 4.3.115). At first the Lord spoke seven verses to Brahmā in the latter’s trance (*Bhāgavatam* 2.9.31-37). The *catuḥ-ślokī* is within those verses.

However, the word *bhāgavata* in the sense of “devotee of the Lord” is formed by applying that suffix by the rule *bhaktiḥ*. (*Aṣṭādhyāyī* 4.3.95) (*Hari-nāmāmṛta-vyākaraṇa* 1160)

The Commentators

The invocatory verses of Śrīdhara Svāmī and of other ācāryas at the outset of their commentaries on the Tenth Canto are shown in an upcoming section. The details about those commentators are stated below. The sequence of the commentaries is the same in the translation. The four disciplic successions of the Vaiṣṇava tradition are honored.

Śrīdhara Svāmī (12th century CE) wrote *Bhāvārtha-dīpikā*. He is in Viṣṇusvāmī's line: The presiding deity is Rudra, yet Śrīdhara Svāmī prays to Nṛsiṃhadeva. The meaning of *Bhāvārtha-dīpikā* is: “It illuminates the meanings of *bhāva*” (or a lamp for the goal of *bhāva*). Śrīdhara Svāmī explains the term *bhāva* as *bhakti* (*Bhāvārtha-dīpikā* 1.5.12; 3.29.8; 10.23.42) and as *prema* (*Bhāvārtha-dīpikā* 10.10.42). In Vedānta philosophy, scriptural authority is foremost. *Śrīmad Bhāgavatam* is the topmost scripture, and Śrī Caitanya Mahāprabhu declared that Śrīdhara Svāmī is the authoritative commentator on *Bhāgavatam*:

*prabhu hāsi' kahe, “svāmī nā māne yei jana |
veśyār bhitare tāre kariye gaṇana” ||
eta kahi' mahāprabhu mauna dharilā |
śuniyā sabāra mane santoṣa hailā ||*

“With a wry smile, the Lord said: “Whoever disregards the svāmī (husband; or Śrīdhara Svāmī) is to be counted among the prostitutes.” Mahāprabhu held silence. Everyone felt content by hearing this statement.” (*Caitanya-caritāmṛta* 3.7.115-116)

Lord Caitanya also told Vallabhācārya: *śrīdhara-svāmī-prasāde 'bhāgavata' jāni, jagad-guru śrīdhara-svāmī 'guru' kari' māni. śrīdhara-upare garve ye kichu likhibe 'artha-vyasta' likhana sei, loka nā mānibe. śrīdharer anugata ye kare likhana saba loka mānya kari' karibe grahaṇa.*

“I understand *Bhāgavatam* by the grace of Śrīdhara Svāmī. I consider that he, the spiritual master of the universe, is a guru. Whatever you write beyond Śrīdhara out of pride would be contrary to the real meaning. People would not pay attention to it. One who writes following Śrīdhara's statements will be respected by and accepted by everyone.” (*Caitanya-*

caritāmṛta 3.7.133-135)

Viśvanātha Cakravartī Ṭhākura (c. 1630–1725 CE) wrote *Sārārtha-darśinī*. It is the commentary that illustrates (*darśinī*) the meanings (*artha*) of the essence (*sāra*). He takes the essence of other commentaries and reiterates those ideas clearly and strikingly. He often copies *Bhāvārtha-dīpikā*. Sometimes he acknowledges it. Similarly, on occasion he admits he takes an idea from the *Toṣaṇīs*. Viśvanātha Cakravartī has an awesome writing style, and his own ideas are astonishingly witty. His commentary is the cream of the crop, therefore it deserves to be placed immediately after *Bhāvārtha-dīpikā*.

Sanātana Gosvāmī (1482–1564 CE) wrote *Brhad-vaiṣṇava-toṣaṇī* (the big *Vaiṣṇava-toṣaṇī*), a commentary exclusively on the Tenth Canto. In the tradition, Sanātana Gosvāmī’s *Vaiṣṇava-toṣaṇī* was renamed *Brhad-vaiṣṇava-toṣaṇī* after Jīva Gosvāmī edited it to make his own version. According to Purī Dāsa, the real name of Sanātana Gosvāmī’s commentary is *Vaiṣṇava-toṣaṇī śrī-daśama-ṭippanī*, “the glosses on the Tenth Canto that delight the Vaiṣṇavas.” The word *ṭippanī*, also written *ṭippanī*, signifies ‘gloss’ (a word given as a synonym of a terse term), ‘notes’, ‘comment’, and ‘gloss on a gloss’, as if the commentator were giving a tip on an inner meaning: Often Sanātana Gosvāmī follows in the wake of Śrīdhara Svāmī’s explanations before giving further interpretations.

Sanātana Gosvāmī, the most humble *paramahansa*, seeks to wring out every verse to the last drop. His humility even makes stones melt. Viśvanātha Cakravartī helps one climb the *bhakti* ladder, and Sanātana Gosvāmī makes one reach the top. Reading *Brhad-vaiṣṇava-toṣaṇī* is the best assurance of opening up the gates to *prema-bhakti*. Sanātana Gosvāmī’s writing style is particular: It is the medium through which his *kṛṣṇa-prema* is conveyed to the readers. He softens the heart.

*prema-sanātana dūre
bhavaṭ-ṭikāyai praṇāmo ’stu |
paṭhāmi cet tadā suṣṭhu
hṛl-layas tataḥ kiṁ karomīti śaṅke ||*

“O Sanātana, you have prema. Let me offer my respects to your commentary from afar. I think that if I keep reading it, my heart will completely melt away. Then what am I going to do?”

Alternatively: “If I read it, my heart completely melts away. Then I suspect

that all that is left is I as a servant and those meanings of yours.” (*kiṁ karomīti = kiṁkaro ’mī iti*) (*amī = amī padārthāḥ*)

Jīva Gosvāmī (c. 1515–1600 CE) revised *Bṛhad-vaiṣṇava-toṣaṇī* at Sanātana Gosvāmī’s request. His commentary is called *Laghu-vaiṣṇava-toṣaṇī*. It means either: “the small *Vaiṣṇava-toṣaṇī*” or “the *Toṣaṇī* that delights the little Vaiṣṇavas,” therefore Purī Dāsa gave it the name: *Sankṣepa-vaiṣṇava-toṣaṇī* (abridged *Vaiṣṇava-toṣaṇī*). Kṛṣṇa-Śaṅkara Śāstrī, another editor, uses the name *Laghu-vaiṣṇava-toṣaṇī*. In Purī Dāsa’s editions, *Bṛhad-vaiṣṇava-toṣaṇī* consists of 594 pages of text, whereas *Laghu-vaiṣṇava-toṣaṇī* comprises 556 pages. In *Sārārtha-darśinī*, Viśvanātha Cakravartī uses the name *Vaiṣṇava-toṣaṇī* indiscriminately, and likewise for the name *Bhāgavatāmṛta*. All these ācāryas see right through the paper on which a verse is written, let alone the verse itself.

At times Jīva Gosvāmī explains Śrīdhara Svāmī’s commentary: On occasion, those portions of *Laghu-vaiṣṇava-toṣaṇī* are translated only as a footnote in the section on *Bhāvārtha-dīpikā*. And to further lighten the translation of *Laghu-vaiṣṇava-toṣaṇī*, the footnotes in the same rendering of *Bṛhad-vaiṣṇava-toṣaṇī* are not shown again.

Laghu-vaiṣṇava-toṣaṇī marks a radical shift in the history of Gauḍīya Vaiṣṇavism: Jīva Gosvāmī deleted Sanātana Gosvāmī’s philosophical explanations which are in line with Śrīdhara Svāmī’s statements, and some of Sanātana Gosvāmī’s emotional interpretations.

Jīva Gosvāmī clearly says that he himself follows Rāmānuja. Jīva Gosvāmī’s close friend was Gopāla Bhaṭṭa Gosvāmī, a former Śrī-Vaiṣṇava. At the outset of the *Sandarbhas*, Jīva Gosvāmī specifies that Gopāla Bhaṭṭa is the original compiler of the *Sandarbhas*. In a series of bold strategic moves, Jīva Gosvāmī attracted the Vaiṣṇavas of South India: He rashly criticized Māyāvāda philosophy, virtually labeled Śrīdhara Svāmī a Māyāvādī, classified *Parakīya-vāda* as unorthodox, and composed literature about the marriage of Rādhā and Kṛṣṇa to promote *Svakīya-vāda* (*Gopāla-campū* 2.35).

In that regard, many sentences in *Laghu-vaiṣṇava-toṣaṇī* are also in the *Sandarbhas*, but on occasion important scriptural details in *Laghu-vaiṣṇava-toṣaṇī* are not found in the same sentences in the *Sandarbhas*. For example, in *Laghu-vaiṣṇava-toṣaṇī* 10.14.28, Jīva Gosvāmī says Pratibimba-vāda is partially valid, based on *Vedānta-sūtra*, but in the same section in *Tattva-sandarbha* (37-39) the relevant aphorisms he had cited from *Vedānta-sūtra* are not seen, and therein he equated Pratibimba-vāda with Māyāvāda. Jīva Gosvāmī compiled the

Sandarbhas after writing *Laghu-vaiṣṇava-toṣaṇī*, because in *Krama-sandarbha* he referred to the *Sandarbhas* whereas in *Laghu-vaiṣṇava-toṣaṇī* he did not.

Śrīdhara Svāmī's writings at large are not irreproachable. Rūpa Gosvāmī was the first Gauḍīya Vaiṣṇava to point out that Śrīdhara Svāmī's commentary on *Bhāgavatam* is not perfect. Śrīdhara Svāmī made blatant mistakes in his commentary on *Bhagavad-gītā*.

In his commentary on *Bhāgavatam*, however, he wrote ambiguously, on purpose. In *Laghu-vaiṣṇava-toṣaṇī*, Jīva Gosvāmī attacked Śrīdhara Svāmī on several occasions (10.3.24; 10.13.57; etc.). This rivalry adds zip to the commentaries. Viśvanātha Cakravartī and Baladeva Vidyābhūṣaṇa voiced their own opinions on the issues. All in all, it is only fitting that the transcendental taste makers should make their commentaries juicy. Still, on the whole Śrīdhara Svāmī's commentary on *Bhāgavatam* justifies Caitanya Mahāprabhu's approval. In many ways, he propounded the highest philosophy. For example:

tvat-kathāmṛta-pāthodhau viharanto mahā-mudaḥ |
kurvanti kṛtinaḥ kecic catur-vargaṁ tṛṇopamam ||

“Some accomplished persons who are greatly joyful while sporting in the ocean of nectar topics about You render the four goals of life insignificant like straw.” (*Bhāvārtha-dīpikā* 10.87.21) (quoted in *Bhakti-rasāmṛta-sindhu* 1.1.40)

Jīva Gosvāmī condemned Parakīya-vāda in accordance with the wishes of one of his disciples, a wealthy donor called Gopāla Dāsa. Jīva Gosvāmī dedicated *Gopāla-campū* to Gopāla Dāsa: *śrī-gopāla-gaṇānām gopālānām pramodāya, bhavatu samantād eṣā nāmnā gopāla-campūr yā*, “May this book entitled *Gopāla-campū* bring about the pleasure of the *gopālas* in the group of Śrī Gopāla.” Some details about Gopāla Dāsa are given in the ninth chapter of *Sādhana-dīpikā*, a book written by Rādhā-Kṛṣṇa Dāsa, a disciple of the famous Haridāsa Gosvāmī who was the chief *sevaka* of the Rādhā Govinda deities during the time of the Gosvāmīs. In the epilogue of his grammatical treatise, Jīva Gosvāmī directly referred to Gopāla Dāsa:

hari-nāmāmṛta-saṁjñam yad-artham etat prakāśayāmāse |
ubhayatra ca mama mitram sa bhavatu gopāla-dāsākhyah ||

“May Gopāla Dāsa, for whose sake I wrote this book, Hari-nāmāmṛta, be

my friend in this life and in the next.” (*Hari-nāmāmṛta-vyākaraṇa*)

In his commentary on *Ujjvala-nīlamanī*, Jīva Gosvāmī admits that his viewpoint about *svakīya-rasa* is not his own: *svecchayā likhitam kiñcid kiñcid atra parecchayā*, “In this regard, something is written out of my own desire and something is written out of another’s desire” (*Locana-rocanī* 1.21). However, at the end of the section in *Kṛṣṇa-sandarbhā* that establishes *svakīya-rasa*, Jīva Gosvāmī begs forgiveness from the Lord for promoting that conception: *yad etat tu mayā kṣudra-tareṇa taralāyitam, kṣamatām tat kṣamā-śīlaḥ śrīmān gokula-vallabhaḥ*, “May the beloved Lord of Gokula, who is forgiving by nature, forgive insignificant me for my fickleness” (*Kṛṣṇa-sandarbhā* 181).

Jīva Gosvāmī aimed at safeguarding the sacredness of Kṛṣṇa’s pastimes: *jāra-bhāva-mayaḥ saṅgamaś ca sadaiva sopadravas tasmād asau paryavasāna-puruṣārthatve tat-tac-chāstra-sammato na syāt*, “A meeting consisting of the mood of paramours is always associated with outrage. Therefore the scriptures do not support it in terms of being a goal of life” (*Kṛṣṇa-sandarbhā* 178).

Jīva Gosvāmī was bold enough to pen a description of the wedding of Rādhā and Kṛṣṇa (*Gopāla-campū* 2.35). In a different context, Their marriage is heard of in *Brahma-vaivarta Purāṇa* (4.15) and in *Garga-saṁhitā* (1.16). In Kṛṣṇa’s pastimes of acting as a paramour, *svakīya-bhāva* is the proper perspective from the viewpoint of *tattva*, whereas *parakīya-bhāva* is the proper designation in terms of *rasa*. In addition, Jīva Gosvāmī established pastimes of Kṛṣṇa’s on the platform of *svakīya-bhāva* from the viewpoint of *rasa*. Jīva Gosvāmī opened the door of another kind of Goloka Vṛndāvana. There is sweetness in this also. Moreover, when Jīva Gosvāmī’s name appears in bold type in the translation, it denotes *Laghu-vaiṣṇava-toṣaṇī*.

Krama-sandarbhā is his very own commentary on the entire *Bhāgavatam*. Some say it is named in this way because he includes sequentially (*krama*) his statements in the Six *Sandarbhās*. In that regard he wrote:

śrī-bhāgavata-sandarbhān śrīmad-vaiṣṇava-toṣaṇīm |
dṛṣṭvā bhāgavata-vyākhyā likhyate ’tra yathā-mati ||

“This explanation of the Bhāgavatam is written herein to the best of my judgement after looking at Śrīmad-vaiṣṇava-toṣaṇī and the six Sandarbhas.” (*Krama-sandarbhā* 1.1.1)

Although not all the information in the *Sandarbhas* concerning *Bhāgavatam* can be found in *Krama-sandarbha*, in his introductory verse to the Tenth Canto Jīva Gosvāmī says *Krama-sandarbha* is a summary of the *Sandarbhas* (*sandarbhāṇām samāhṛtiḥ*).

In *Krama-sandarbha*, Jīva Gosvāmī does not comment on each verse, and in the Tenth Canto, for the most part he refines the syntax and rephrases the ideas set forth in *Laghu-vaiṣṇava-toṣaṇī*. When he does so, often the translation of *Laghu-vaiṣṇava-toṣaṇī* follows the syntax of the same idea edited in *Krama-sandarbha*; at other times, both of his interpretations are shown.

Only *Bhāvārtha-dīpikā*, *Sārārtha-darśinī*, *Bṛhad-vaiṣṇava-toṣaṇī*, and *Laghu-vaiṣṇava-toṣaṇī* are translated in their entirety. Whenever another commentary contains an idea that was already expressed in one of those four, that idea is not shown again in the translation, unless significant details are added by the commentator. However, whenever *Laghu-vaiṣṇava-toṣaṇī* is the same or almost exactly the same as *Bṛhad-vaiṣṇava-toṣaṇī*, a note is made at the beginning of the entry of the translation of *Laghu-vaiṣṇava-toṣaṇī* to specify that Jīva Gosvāmī's additions are underlined.

Baladeva Vidyābhūṣaṇa (c. 1680–1780 CE) is the author of *Vaiṣṇavānandinī* (it delights the Vaiṣṇavas). He often paraphrases Viśvanātha Cakravartī. In the translation, *Vaiṣṇavānandinī* is placed after *Krama-sandarbha*, which follows *Laghu-vaiṣṇava-toṣaṇī*, but on occasion *Vaiṣṇavānandinī* is placed after *Sārārtha-darśinī*. According to Haridāsa Dāsa, *Vaiṣṇavānandinī* is only a commentary on the Tenth Canto of *Bhāgavatam*.

Śrīnātha Paṇḍita (c. 1500 CE) wrote *Caitanya-mata-mañjūṣā* (the casket of Caitanya's opinions). It is the first Gauḍīya Vaiṣṇava commentary on *Bhāgavatam*. In their respective editions, Purī Dāsa and Kṛṣṇa-Śaṅkara Śāstrī refer to him as Śrīnātha Cakravartī. However, in *Caitanya-caritāmṛta* (1.10.107) and in *Vaiṣṇava-dig-darśinī* he is called Śrīnātha Paṇḍita. He was a disciple of Śrī Advaita Prabhu and the guru of Kavi Karṇapūra.

The sense of 'casket' is a receptacle of jewels. He explains Śrī Caitanya's opinions at the outset of his commentary on the first verse of *Bhāgavatam*:

āṛādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam
ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā |
śāstraṁ bhāgavatam pramāṇam amalam premā pum-artho mahān
itthaṁ gaura-mahāprabhor matam atas tatrādaro naḥ paraḥ ||

“The Lord to be worshiped is the son of the chief of Vraja; His abode is

Vṛndāvana; the most delightful method of worship is the one conceived by the young wives of Vraja; the scripture called Bhāgavatam is the spotless means of valid knowledge; and prema is the highest goal of life. These are the opinions of Gaura Mahāprabhu, therefore we have the highest respect for them.” (*Caitanya-mata-mañjūṣā*, Maṅgalācaraṇa 1)

Śrīnātha Paṇḍita follows the readings in Śrīdhara Svāmī’s edition of *Bhāgavatam*. Haridāsa Dāsa specifies that Śrīnātha Paṇḍita wrote his commentary after looking at Śrīdhara Svāmī’s commentary. This is sometimes indicated by Śrīnātha Paṇḍita himself. He and other Gauḍīya Vaiṣṇavas who had the direct association of Caitanya Mahāprabhu had great reverence for Śrīdhara Svāmī. He praises him as follows:

*śrīdharasvāmī-pādānām jīyād bhāvārtha-dīpikā |
ālokena yadīyena sarvaḥ panthā vilokyate ||*

“The commentary of venerable Śrīdhara Svāmī, Bhāvārtha-dīpikā, is glorious. By means of its light, the whole path is seen.” (*Caitanya-mata-mañjūṣā*, Maṅgalācaraṇa 4)

The next commentary in the sequence is *Bṛhat-krama-sandarbha*. It is attributed to Jīva Gosvāmī. This was certainly the intention of the author of *Bṛhat-krama-sandarbha* since the title is suggestive and the first introductory verse to the Tenth Canto is the same as the one in *Krama-sandarbha*. Yet this attribution of authorship is erroneous because *Bṛhat-krama-sandarbha* is a paraphrase of *Caitanya-mata-mañjūṣā*. Anyone who seriously compares both commentaries can clearly perceive it. The possibility that *Caitanya-mata-mañjūṣā* is a paraphrase of *Bṛhat-krama-sandarbha* is impossible, since the style in *Bṛhat-krama-sandarbha* is clear, which is uncharacteristic of Jīva Gosvāmī’s work. After the first chapter of the Tenth Canto, Śrīnātha Paṇḍita seldom comments; whenever he does not, the *Bṛhat-krama-sandarbha* commentary is rarely seen. Consequently it is translated selectively and presented immediately after the translation of *Caitanya-mata-mañjūṣā*.

On the whole, in the first three chapters of the Tenth Canto the commentaries of the ācāryas are extensive.

Bhaktisiddhānta Sarasvatī’s commentary, called *Tathya*, is also presented from time to time. Sometimes an entry is simply the translation of his word-for-word rendering in Sanskrit, which he did in the form of a syntactical connection: He rearranged the words of a verse in proper order and gave a synonym for each

word, all in one section.

Bhaktisiddhānta Sarasvatī also did the syntactical connection of each verse of *Bhakti-rasāmṛta-sindhu* along with a gloss of every word, based on Viśvanātha Cakravartī's commentary.

On occasion, *Bhāgavata-tātparya*, the commentary of Madhvācārya (1238-1317 CE), is shown.

Bhaktisiddhānta Sarasvatī based his translation of *Bhāgavatam* on the commentaries of Śrīdhara Svāmī, Viśvanātha Cakravartī, Sanātana Gosvāmī, Jīva Gosvāmī, and so on, since he occasionally rendered in Bengali small excerpts of the commentaries of these ācāryas and of Vijayadhvaja Tīrtha, Vīra-Rāghava, Vallabhācārya, and Śukadeva Mahārāja. Following in his footsteps, from time to time their commentaries are translated. They are as follows: (1) *Pada-ratnāvalī*, by Vijayadhvaja Tīrtha, also known as Jayadharma, from Madhvācārya's line, (2) *Bhāgavata-candra-candrikā*, by Vīra-Rāghava (fourteenth century), a Śrī-Vaiṣṇava, (3) *Subodhinī*, by Vallabhācārya, and (4) *Siddhānta-pradīpa*, by Śukadeva Mahārāja, from Nimbārka's line.

In conformity with Bhaktisiddhānta Sarasvatī's approach, the four Vaiṣṇava *sampradāyas* are thus represented in this translation. Bhaktivedānta Svāmī Prabhupāda often quoted Vijayadhvaja Tīrtha and Vīra-Rāghava, and in his Purport after the opening verse he honorably mentioned Vallabhācārya's commentary: "Within the past five hundred years, many erudite scholars and ācāryas like Jīva Gosvāmī, Sanātana Gosvāmī, Viśvanātha Cakravartī, Vallabhācārya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the *Bhāgavatam*. And the serious student would do well to attempt to go through them to better relish the transcendental messages."

Often, Vijayadhvaja Tīrtha's and Vīra-Rāghava's readings of the text of *Bhāgavatam* are the same, although their readings sometimes differ from other ācāryas' readings. Vijayadhvaja Tīrtha (fourteenth century), who followed the readings in the edition of *Bhāgavatam* used by Madhvācārya, is the recipient of an honorable mention by Jīva Gosvāmī (*Tattva-sandarbhā* 28).

Rāmānujācārya (1017-1137 CE) did not comment on *Bhāgavatam*. Vīra-Rāghava (fourteenth century) filled the gap in a remarkable fashion. He often elucidates Śrīdhara Svāmī's commentary, and his own ideas are well-thought-out, lucid and amazing. Another Śrī-Vaiṣṇava who commented on *Bhāgavatam* is Sudarśana Sūri, who wrote *Śuka-pakṣīyam*.

Vallabhācārya (1479-1531 CE) was an exalted Vaiṣṇava who obtained the personal association of Caitanya Mahāprabhu on several occasions. The *sannyāsa-guru* of Vallabhācārya was Mādhavendra Purī. Moreover, in 1668 the Śrīnātha deity was brought from Govardhana to Nāthadvāra, in Rajasthan. The *darśana* of this deity, accompanied with the vibrant enthusiasm of local devotees, is a moving experience. Rūpa Gosvāmī honorably refers to Vallabhācārya when he says that another name of *rāgānuga-bhakti* is *puṣṭi-mārga* (*Bhakti-rasāmṛta-sindhu* 1.2.309). In Vallabhācārya's system, the *maryādā-mārga* is only open to men in the first three castes, whereas *puṣṭi-mārga* is open to all. He strongly emphasized the necessity of obtaining the Lord's mercy.

Notably, some of Vallabhācārya's followers greatly assisted A.C. Bhaktivedānta Svāmī Prabhupāda:

We disciples of Śrīla Prabhupāda are grateful to the *puṣṭi-mārga* devotees because they aided Śrīla Prabhupāda early in his mission. Śrīmatī Sumati Morarji, a lifelong follower of Śrī Vallabhācārya, was a main trustee of the Śrīnāthajī temple. She helped Śrīla Prabhupāda print his books and served as a patron for him in Bombay. As the head of a shipping company, she arranged for his original passage to New York on one of her ships, the *Jaladuta*. And since that time, faithful followers of Śrī Vallabhācārya have helped Śrīla Prabhupāda's efforts to spread Śrī Kṛṣṇa's glories throughout India and the rest of the world.

Ācārya Vallabha did not comment on all the cantos of *Bhāgavatam*. Specifically, he commented on cantos one to three, on canto ten, and on the first five chapters of canto eleven. Nonetheless, his contribution to the legacy of commentaries on *Bhāgavatam* has been undeservingly underrated. His *Subodhinī* contains many astounding interpretations. In addition, his ideas are often seen in *Bṛhad-vaiṣṇava-toṣaṇī*. Sanātana Gosvāmī indirectly acknowledged it once (*Bṛhad-vaiṣṇava-toṣaṇī* 10.8.19). In *Bṛhad-vaiṣṇava-toṣaṇī* 10.21.7, Sanātana Gosvāmī directly mentions him and his commentary. Thus sometimes ideas that were originally penned by Vallabhācārya are found in *Laghu-vaiṣṇava-toṣaṇī*! Moreover, some interpretations of Vallabhācārya's are seldom seen in *Sārārtha-darśinī*, and on occasion some others are found in *Vaiṣṇavānandinī*. In *Sārārtha-darśinī* 10.29.38, Viśvanātha Cakravartī quotes Vallabhācārya's commentary and mentions him by name. Most likely, Viśvanātha Cakravartī consulted his commentary on other verses of *Bhāgavatam*. This is apparent in *Sārārtha-darśinī* 10.2.8, because his interpretation that the *ṣaḍ-garbhās* represent the six sensory objects is also

Vallabhācārya's idea (*Subodhinī* 10.2.5). Although Vallabhācārya, also known as Vallabha Bhaṭṭa, received a mantra from Gadādhara Paṇḍita (*Caitanya-caritāmṛta* 3.7.171), he is said to be in the line of Viṣṇusvāmī, although Vallabhācārya's views differ from Śrīdhara Svāmī's philosophical conclusions.

Śukadeva's commentary, *Siddhānta-pradīpa*, is scholarly. He often follows Śrīdhara Svāmī. Śrīla A.C. Bhaktivedānta Svāmī Prabhupāda quoted Śukadeva in his Purport on *Bhāgavatam* 10.2.17. To avoid confusion, in the translation the name of his commentary (*Siddhānta-pradīpa*) is written instead of his name, and in the footnotes and elsewhere Śukadeva is referred to as Śukadeva Mahārāja.

The Gauḍīya Vaiṣṇava philosophy, *acintya-bhedābheda-tattva*, “the principle of inconceivable difference and nondifference” (paradox), is very similar in name to Nimbārka's philosophy, called *svābhāvika-bhedābheda*, “differences and nondifferences pertain to the inherent nature.” The concept of *bhedābheda* is an old one. It was propounded at first by Auḍulomi and Bhāskara, but they were influenced by Māyāvāda. Nimbārka's *bhedābheda* is the simultaneous real existence of difference and nondifference between Brahman and a soul, and between Brahman and the world. In addition, Nimbāditya's followers aspire to worship Rādhā and Kṛṣṇa in a mood of love. Most of them cherish *sakhī-bhāva*, if not *vātsalya-bhāva*. Notably, Nimbārka's philosophy is known as one who did not attack other schools of philosophy.

Other commentaries are presented on occasion. Of those, *Bhāvārtha-dīpikā-prakāśa*, by Vaṁśīdhara Paṇḍita (nineteenth century), is an elucidation of Śrīdhara Svāmī's commentary.

Another noteworthy commentary is *Anvitārtha-prakāśikā* (the revealer of syntactically connected meanings), by Pandit Gaṅgā Sahāya (late nineteenth century). He too was a Vaiṣṇava. He paraphrases Śrīdhara Svāmī's commentary and very often fills the gaps left by our ācāryas regarding an explanation of grammatical discrepancies in *Bhāgavatam*. Sometimes he also elucidates Viśvanātha Cakravartī's and Jīva Gosvāmī's commentaries and syntactical connections.

Source References

For *Bhāvārtha-dīpikā*, the source reference is the edition published by Paṇḍita Rāma Teja Pāṇḍeya (Caukhambā Sanskrit Pratishthan, Delhi, 2011). It is the most authoritative and is accompanied with Śrīdhara Svāmī's edition of the text of *Śrīmad Bhāgavatam*.

The main sources for *Bṛhad-vaiṣṇava-toṣaṇī* and *Laghu-vaiṣṇava-toṣaṇī* are the two books proofread by Purī Dāsa Mahāśaya, who cross-checked six manuscripts for each *Toṣaṇī*. His editions of the two *Toṣaṇīs* were published in 1951 and 1946 respectively. Purī Dāsa's work ought to be remembered: He published many Vaiṣṇava scriptures and provided the source of many quotations, not only in the *Toṣaṇīs* but also in the *Sandarbhās*.

Except *Tathya* and *Bhāgavata-tātparya*, one source for all the commentaries is *Śrīmad-bhāgavatam aneka-vyākhyā-samalaṅkṛtam*, published by Kṛṣṇa-Śaṅkara Śāstrī (*Bhāgavata-vidyā-pīṭham*, Ahmedabad, Gujarat, 1996). On occasion the present writer consulted Rāma-Nārāyaṇa Dāsa's editions of *Bhāvārtha-dīpikā*, *Sārārtha-darśinī*, *Laghu-vaiṣṇava-toṣaṇī*, and *Krama-sandarbha* (*Śrīmad Bhāgavatam*, published by Rāma-Nārāyaṇa Dāsa, Mūrśidābād, Bengal, 1887). The present writer mentions variant readings of a commentary only when they are highly significant.

Regarding *Sārārtha-darśinī*, for the most part the text consulted is the one published by Sundara-Kṛṣṇa Dāsa, under the leadership of Śrīmad-Bhakti-Śrī-Rūpa Bhāgavata Mahārāja (Bāg-bājār Gauḍīya Maṭha, Gauḍīya Mission, Kolkata, 1984). Sundara-Kṛṣṇa Dāsa's publication, a reedition of Bhaktisiddhānta Sarasvātī's work published in 1932, is also the source for Bhaktisiddhānta Sarasvātī's and Madhvācārya's commentaries.

The primary source for the text of *Vaiṣṇavānandinī* is the edition published by Śrī-yukta Nitya-svarūpa Brahmācārī (Kolkata, Bengal, 1911). The scans of that text, on the whole tenth canto, were provided by Dr. Demian Martins. The commentary for the first twenty-four chapters is also in Kṛṣṇa-Śaṅkara Śāstrī's *Śrīmad-bhāgavatam aneka-vyākhyā-samalaṅkṛtam*. Another source reference for *Caitanya-mata-maṅjūṣā* is Purī Dāsa's edition (*Śrī Śrī-caitanya-mata-maṅjūṣā*, Vṛndāvana, 1955). In that edition, *maṅjūṣā* is written with a short *u*, but in Kṛṣṇa-Śaṅkara Śāstrī's publication it is written with a long *u*. Both forms are grammatically sound, according to *Śabda-kalpa-druma*, yet *Vācaspatya* only lists the word *maṅjūṣā*. This form is much more seen in usage because it is grammatically explained: The word *maṅjūṣā* (casket) is formed by adding the

affix *n[um]* (*masjer num ca*, *Uṇādi-sūtra* 4.78) and the suffix *ūṣan* (*pīyer ūṣan*, *Uṇādi-sūtra* 4.77) after the verbal root *[tu]masj[o]* *śuddhau* (to be pure; to bathe). By contrast, the *Monier-Williams' Sanskrit-English Dictionary* says the word *mañjuṣā*, with a short *u*, is obsolete. According to *Śabda-kalpa-druma*, the form *mañjuṣā* is valid only by considering that it belongs to the group of *prṣodara-ādis*, a list of words irregularly formed.

An additional source for Vallabhācārya's commentary is the text in T. Ramanan's translation.

The main source for *Anvitārtha-prakāśikā* is the edition published by Pandit Rāma Teja (Caukhambā Saṁskṛt Pratiṣṭhān, Delhi, 1987 [1965]). In this book, the readings of the text of *Bhāgavatam* follow Śrīdhara Svāmī's edition. Sometimes the readings differ from those in the Bhaktivedānta Book Trust's edition, which mostly follows Bhaktisiddhānta Sarasvatī's publication. The variant readings are mentioned in the footnotes. In the Tenth Canto, whenever Śrīdhara Svāmī's reading is *rājovāca*, the BBT reading is *śrī-rājovāca*, which is grammatically wrong. In their commentaries on the first verse of the Tenth Canto, the ācāryas voice their opinions about *śrī-rājovāca*. After that verse, there is no footnote to indicate that the BBT reading is *śrī-rājovāca* instead of *rājovāca*, since it is always like that. Further, usually the present writer followed Jīva Gosvāmī's preference regarding which group of lines constitutes a verse.

Moreover, sometimes the system of numeration differs from one edition of a book to another. Notably, this applies to *Bhāgavatam*, *Viṣṇu Purāṇa*, *Hari-varṇśa*, and the dictionary called *Amara-koṣa*. In addition, often the numeration in the Bengali editions of Gauḍīya Vaiṣṇava scriptures differ from those in English editions. Regarding *Bhagavat-sandarbhā*, the present writer used the numeration in Gopī-parāṇa-dhara Dāsa's translation. As for *Gopāla-tāpanī Upaniṣad*, the numbers refer to Svāmī Tripurāri's edition.

The Format of the Translation

In this book the translations of verses stay true to the text. The present writer rarely added elements of the commentaries in the translation of a verse.

In conformity with Jīva Gosvāmī's wishes, expressed in the twentieth introductory verse of *Laghu-vaiṣṇava-toṣaṇī*, cited below, after each verse of *Bhāgavatam* the syntactical connection is provided under the word-for-word rendering. The syntactical connection is the key that unlocks the true meanings of a verse. It is a systematic arrangement in prose of the words in a verse.

As much as English syntax allows, the translation of a verse is a mirror of the syntactical connection, where the added words are in parentheses: These additions are taken from the commentaries. When a commentator provides the syntactical connection in full, his name is mentioned above the transcription of the syntactical connection, and the words in parentheses are his additions. At other times, usually the syntactical connection is based on Pandit Gaṅgā Sahāya's commentary.

The difference between a syntactical connection (*anvaya*) and a resultant syntactical connection (*anuṣaṅga*) is that in an *anvaya*, only obvious words can be added (like a simple verb such as *bhavati*, or an ordinary pronoun which is understood as the subject of the stated verb), whereas in an *anuṣaṅga* several significant words need to be added to complete the sense.

According to the rules governing Sanskrit composition, an adjective can only be placed after the noun it modifies: *anuvādam anuktvaiṣa na vidheyam udīrayet*, "A predicate should not be stated without having mentioned the subject" (quoted in *Caitanya-caritāmṛta* 1.16.58) (*Kṛṣṇa-sandarbhā* 28).

However, this rule does not always apply to Vedic texts and is very often disregarded in literature. Similarly, in rewriting a verse by way of explaining it, most commentators state an adjective before its noun, even when the noun occurs before its adjective in a verse. Therefore, when the present writer makes the syntactical connection, based on the commentaries, sometimes both styles are used to stay true to the text as much as possible, insofar as the objective is clarity.

A gloss is a synonym given by a commentator. When an ācārya gives a gloss, in the translation it is placed within parentheses after the glossed word, and with the equal sign (=) in between. However, when a word is mentioned by itself within parentheses, the purpose is either: (1) To inform the reader of a technical word in the commentary, or (2) To make the reader aware that my translation of

that word is not the translation of a gloss. Moreover, words after an ‘em’ dash (—) are part of the translation. My additions are only in parentheses and in square brackets.

The name of the meter is mentioned below a verse. A recurrent particularity of *Bhāgavatam* is the simultaneous usage of two different meters of twelve syllables in the same verse: *indra-vamśā* and *vamśa-stha-vilam*. They are denoted as: *upajāti* (12).

Appendix Chart

Chapter numbers of <i>Bhāgavatam</i>	Topic of the appendix
10.2	<i>Mukhya-prāṇa</i>
10.3	<i>Nirviśeṣa</i>
10.4	The term <i>Māyā</i>
10.5	<i>Samskāras</i>
10.6	Is Kṛṣṇa black or dark blue?
10.8	Vāsudeva
10.9	Adhokṣaja
10.12	Bādarāyaṇi and Parīkṣit
10.14	Is the world real or unreal?

Each topic is contextual. Originally, the topic of the appendix of the first chapter was *Puruṣa-sūkta*, since Brahmā praised Kṣīrodaka-śāyī Viṣṇu with that hymn (*Bhāgavatam* 10.1.20). However, that appendix has been turned into a separate book.

In the appendix in the second chapter, the Vedic concept of *Mukhya-prāṇa*, discussed by Vijayadhvaja Tīrtha (*Pada-ratnāvalī* 10.2.26), is shown to be the same as what the scientists call the universal field of life force, the source of all life in the universe, also called Mother Nature.

In the appendix in the third chapter, it is explained that the term *nirviśeṣa*, used in *Bhāgavatam* 10.3.24 and elsewhere, means Brahman does not have a material attribute, since Brahman does not belong to a material *jāti* (category); however, the scriptures propound a second schema of words by which the attributes of the Absolute Truth are expressed by *mukhyā-vṛtti* (Denotation), so that Brahman can be called *sa-viśeṣa* (it has attributes).

The Ācāryas' Introductory Verses of the Tenth Canto

Śrīdhara Svāmī

(Bhāvārtha-dīpikā)

śrī-gaṇeśāya namaḥ

1

viśva-sarga-visargādi-nava-lakṣaṇa-lakṣitam |
śrī-kṛṣṇākhyam param dhāma jagad-dhāma namāmi tat ||

I offer obeisances to the transcendental effulgence known as Śrī Kṛṣṇa. The world is a body of His, and He is indicated by the nine characteristics, beginning from creation and secondary creation.

2

daśame daśamaṁ lakṣyam āśritāśraya-vigraham |
krīḍad yadu-kulāmbhodhau parānandam udīryate ||

In the Tenth Canto, the tenth topic is defined: He is a shelter for those who are surrendered. The great bliss who frolicked in the ocean of the Yadu dynasty is proclaimed.

3

daśame kṛṣṇa-sat-kīrti- vitānāyānuvarṇyate |
dharma-glāni-nimittas tu nirodho duṣṭa-bhū-bhujām ||

In the Tenth Canto, the destruction of wicked kings, which is brought about due to a decline of religion, is repeatedly described in order to expand the Lord's eminent glory.

4

prākṛtādiś caturdhā yo nirodhaḥ sa tu varṇitaḥ |
tat-tat-prasaṅgataḥ sṛṣṭi-saṁhārādi-nirūpaṇaiḥ ||

However, *nirodha* (destruction), such as *prākṛta*, has four varieties and has been explained through descriptions of creation, annihilation, and so on in connection with various events.

5

*kṛtā navatir adhyāyā daśame kṛṣṇa-kīrtaye |
ādyaiś caturbhir adhyāyair brahma-prārthanayāvaneḥ |
bhāraṁ hartuṁ harer janma sa-prasaṅgaṁ nirūpyate ||*

There are ninety chapters in the Tenth Canto in order to spread Kṛṣṇa's glories. In the first four chapters, Hari's birth, which occurred because of Brahmā's request to eliminate the Earth's burden, is narrated along with related incidents.

6

*gokule mathurāyām ca dvāravatyām tataḥ kramāt |
kṛṣṇa-līlā tridhā proktā tat-tad-bhedais tv anekadhā ||*

Kṛṣṇa's pastimes are threefold: in Gokula, in Mathurā, and in Dvārakā, sequentially. However, the variety of pastimes in those places is manifold.

7

*sa-pañca-triṁśad-adhyāyair bṛhad-vṛndāvanādiṣu |
gokule vasato līlā varṇyate sura-duṣkarā ||*

Then, in thirty-five chapters, the Gokula pastimes of He who was residing in Mahāvana and so on are told. The gods find them hard to imitate.

8

*ekena yamunā-vāriṇy akrūraṇa kṛtā stutiḥ |
ekādaśabhir ākhyātā līlā madhu-pure kṛtā ||*

Next, one chapter describes Akrūra's reciting prayers in the Yamunā's waters. Subsequently, eleven chapters relate Kṛṣṇa's pastimes in Mathurā.

9

*śeṣair dvāravatī-līlā tan-nirmāṇādi varṇyate |
evaṁ navatir adhyāyā daśame viśadārthakāḥ ||*

Lastly, His pastimes in Dvārakā as well as the founding of this city are narrated. The ninety chapters in the Tenth Canto are clearly delineated in this way.

Viśvanātha Cakravartī

(Sārārtha-darśinī)

1

*nityānandaḥ kṛṣṇa-caitanya-candro
'dvaitaḥ pṛthvyām edhayan prema-sindhum |
santaptaṁ vai stemayaṁś cetayan mām
dhinvan bhūyāt svaiḥ kṛpā-raśmi-leśaiḥ ||*

Nityānanda, Kṛṣṇa Caitanya-candra and Advaita came on Earth to swell the ocean of love. May They be with Their own particles of rays of mercy while They think about me, gratify me and take me away. I am tired.

2

*śrīmad-gadādhara namo nṛ-hare namaste
śrī-rāma-rāya nama eva namaḥ svarūpa |
śrī-rūpa sānuga namo 'stu namo 'stu tubhyaṁ
śrīmat-sanātana namo 'stu namo namo 'stu ||*

O Śrīmad Gadādhara Paṇḍita, obeisances to you. O Nṛ-Hari! Obeisances to You. I also offer obeisances to Śrī Rāma Rāya and to Svarūpa Dāmodara. O Śrī Rūpa, Obeisances to you and to your associates. O Śrīmān Sanātana, let me repeatedly offer obeisances to you.

3-4

*śrīmad-bhāgavatīya-divya-daśama-skandhāmṛtāmbho-nidhau
khelan yaḥ svakaroddhṛtai rasa-kaṇair ādrāṁś taṭa-sthān api |
cakre yasya mahattva-mīlita-mahaḥ śrī-rūpa-vikhyāpitaiḥ
sarvair dṛśyata eva nāṭaka-vare sāścaryam etad yathā ||
vaktuṁ pāramahaṁsya-paddhatim iha vyaktiṁ gatānām hi yaḥ
siddhānām bhuvane babhūva sanakādīnām tṛtīyaḥ purā |
sāṅgaṁ bhakti-rasaṁ rahasya-madhunā bhakteṣu sañcārayann
ekaḥ so 'vatatāra viśva-gurave śuddhāya tasmai namaḥ ||*

For my purification, I offer obeisances to the guru of the universe. Just as He played in the transcendental nectar ocean of the Tenth Canto of Śrīmad Bhāgavatam, He also sprinkled those who were standing on the shore with drops of rasa splashed from His hand. His splendor matches His greatness

and is seen by everyone who has come to know Śrī Rūpa. All are astonished by this best of dancers. In days of yore, He manifested as Haṁsa to the Four Kumāras in order to declare the method of becoming a paramahaṁsa in this world to perfected souls who assume a bodily form. He is unique and descended on Earth to convey bhakti-rasa along with its subdivisions to the devotees through the honey of secret topics.

5

*vyākhyā vaiṣṇava-toṣaṇī prakāṣitā yenaiva yasyā rasaḥ
prāpayyāticamatkṛtīḥ su-hṛdayān āhlādayan bhrājate |
tasmād dvi-tri-kaṇās tadīya-mukhato ye niḥsṛtāḥ svāditās
tān ācitya kṛtārthayāni janur ity āśā varīvarti me ||*

The commentary called Vaiṣṇava-toṣaṇī is well-known. Its rasa shines: After causing good-hearted persons to become astonished, it delights them. Therefore my hope remains very firm that I shall become successful by understanding two or three tasty drops oozing from its mouth.

6

*gopāla-bhaṭṭa-raghunātha-padābja-reṇūn
śrī-lokanātha-caraṇān atha jīva-pādān |
vande yadīya-karuṇā-sura-dīrghikāyām
snāto dhṛtādhṛta-tirohitam āptum īśe ||*

I praise Śrī Lokanātha's feet, Jīva's feet, and the dust at the lotus feet of Gopāla Bhaṭṭa and of the two Raghunāthas. I, who bathed in the celestial Ganges of their compassion, am able to remain concealed, which is an idea that I both hold on to and do not hold on to.

7

*tamaś-channa-dṛśām yair naḥ kṛte bhāvārtha-dīpikā |
kṛtā kṛpā-lavas te 'tra śrīdhara-svāmīno gatiḥ ||*

Bhāvārtha-dīpikā was written by Śrīdhara Svāmī for our sake. Our eyes were covered by ignorance. He is a particle of mercy and, in regard to Bhāgavatam, is our recourse.

8

vyākhyā lekhyā tadīyā yā bhakta-citta-pramodinī |

kācit prabhūṇām kācit tu śrīmad-guru-kṛpoditā ||

This commentary on Bhāgavatam is written to please the devotees' hearts. Some portions have arisen by the Almighty's mercy, and some portions by Śrī Guru's mercy.

9

*praṇamya śrī-guruṁ bhūyaḥ śrī-kṛṣṇaṁ karuṇārṇavam |
loka-nāthaṁ jagac-chakṣuṁ śrī-śukaṁ tam upāśraye ||*

Bowing to Śrī Guru and to Śrī Kṛṣṇa, who is an ocean of mercy and everyone's master, I take shelter of Śrī Śuka, the eye of the world.

10

*gopa-rāmā-jana-prāṇa-preyase 'tiprabhūṣṇave |
tadīya-priya-dāsyāya mām madīyam ahaṁ dade ||*

I offer myself and my possessions to Him who is exceedingly mighty and to whom the gopīs' life is dear, so that I may become a servant of His dear beloved.

11

*daśame 'nukrama-prāptaṁ nirodhaṁ parihāya yat |
āśrayaṁ vakti muni-rāṭ tenedaṁ pratipadyate ||*

In the Tenth Canto, omitting nirodha, which was next in the sequence, the emperor among sages talks about āśraya, the shelter. In this way, nirodha is explained through āśraya.

12-13

*prathamah pīṭhatām skandha-dvayaṁ caraṇa-yugmatām |
caturthādi-kaṭī-nābhi-vakṣo-dor-yuga-kaṇṭhatām ||
dvādasāikādaśaṁ śīrṣa-bhālāditvam agāt kramāt |
śrī-bhāgavata-kṛṣṇasya daśamo mañju-hāsyatām ||*

The First Canto represents the back of Kṛṣṇa, whose form is Śrī Bhāgavatam. The Second and Third Cantos are His feet. The Fourth Canto and are His hips, the Fifth Canto is His navel, the Sixth Canto is His chest, the Seventh and Eighth are His two arms, and the Ninth Canto is His neck.

The Tenth Canto is His charming laughter, the Eleventh Canto is His forehead and so on, and the Twelfth Canto is His head.

14

*dhyeya-sarvāṅga-mukhyaṁ yad-dhāsyam nānte 'sya samsthitiḥ |
yathā tathāśrayaḥ skandho naivānte sthātum arhati ||*

Kṛṣṇa's features should all be meditated upon. As His laughter, foremost among them, has no end, so this canto, which concerns the āśraya, should never come to an end.

15

*ataḥ śrī-daśame brahma-paramātmādi-nāma-bhāk |
āśrayo varṇyate kṛṣṇo nava-lakṣaṇa-lakṣitaḥ ||*

In the Tenth Canto, Kṛṣṇa, whose names are Brahman, Paramātmā, and so on, and who is indicated by the nine characteristics, is described as the āśraya.

16

*īśānuvartinām amba-rīṣādīnām kathoditā |
navame daśame sākṣād-īśasyaiva kathocyate ||*

In the Ninth Canto, the topics centered on Ambarīṣa and on other followers of the Lord. In the Tenth Canto, the narration focuses on the Lord Himself.

17

*sa ceśvaro gopa eva kṛṣṇaḥ pūrṇatamo vraje |
pura-dvaye pūrṇataraḥ pūrṇaḥ kṣatriya ucyate ||*

Kṛṣṇa is God. He is a cowherd in Vraja, where He is most complete. He is described as a Kṣatriya in Dvārakā and in Mathurā, where He is complete and more complete respectively.

18

*evam sthalasya traividhyāl līlāsyā trividhoditā |
bālyādi-tat-tad-ālambī-bhakta-bhedāt sahasradhā ||*

In this way His pastimes are threefold, since He lives in three places, but they are unlimited on account of the varieties of devotees who are part of His pastimes of childhood and so on.

19

*ādyaiḥ pañcabhir adhyāyair janma-prāsaṅgikī kathā |
janma cāsyā tato bālyā-līlā navabhir īritā ||*

In the first five chapters, the topics are related to His birth. Next, in nine chapters, His birth in Gokula and His early childhood pastimes are described.

20

*ṣaḍbhiḥ paugaṇḍa-līlānta-kaiśora-rasa-carcitā |
tataḥ kaiśora-līlona-vimśatyā vraja-maṇḍale ||*

Then, in six chapters, His boyhood pastimes are narrated, which, in the end, are imbued with the moods of teenagers. Afterwards His pastimes as a teenager in Vraja are mentioned in nineteen chapters.

21

*ekena stutir akrūra-kṛtaikādaśabhis tataḥ |
līlā syān māthurī śeṣair dvārakāyām nirūpitā ||*

Subsequently one chapter relates Akrūra's praise, and eleven chapters expound Kṛṣṇa's pastimes in Mathurā. The rest of the chapters describe His pastimes in Dvārakā.

22

*tad evaṁ daśame 'dhyāyair navatyā varṇitā hareḥ |
līlā nitya-kiśorasya nikhilākarṣiṇī kṣitau ||*

In this way, in the Tenth Canto, the pastimes of Hari, who is forever a teenager, are narrated in ninety chapters. His pastimes attract everyone on Earth.

Sanātana Gosvāmī

(*Brhad-vaiṣṇava-toṣaṇī*)

śrī-śrī-kṛṣṇa-caitanya-candrāya namaḥ

1

śrīman-madana-gopālaṁ vṛndāvana-purandaram |
śrī-govindaṁ prapadye 'haṁ dīnānugraha-kāraṁ ||

I offer myself to Śrīmān Madana-Gopāla, also known as Śrī Govinda. He is the Indra of Vṛndāvana and shows mercy to miserable persons.

2

vande śrī-kṛṣṇa-caityaṁ bhagavantaṁ kṛpārṇavam |
prema-bhakti-vitānārthaṁ gauḍeṣv avatatāra yaḥ ||

I glorify Lord Śrī Kṛṣṇa Caitanya, an ocean of mercy. He descended to Gauḍa to disseminate prema-bhakti.

3

śrī-mādhava-purīṁ vande yatīndraṁ śiṣya-saṁyutam |
lokeṣv aṅkurito yena kṛṣṇa-bhakty-amarāṅghripaḥ ||

I praise Śrī Mādhavendra Purī, the king of renunciants, and his disciples. The celestial tree of devotion to Kṛṣṇa sprouted in the three worlds because of him.

4

śrī-bhāgavata-siddhy-arthā ṭīkā-dṛṣṭir adāyi yaiḥ |
śrīdhara-svāmi-pādāṁs tān vande bhakty-eka-rakṣakān ||

I praise venerable Śrīdhara Svāmī, the foremost guardian of devotion. His commentary acts like an eye: It is the asset that completes Śrī Bhāgavatam.

5

bhaṭṭācāryaṁ sārva-bhaumaṁ vidyā-vācas-patīn gurūn |
vande vidyā-bhūṣaṇaṁ ca gauḍa-deśa-vibhūṣaṇam ||

I revere my gurus Sārvabhauma Bhaṭṭācārya, Vidyā Vācaspati, and

Vidyābhūṣaṇa, the ornaments of the land of Gauḍa.

6

*vande śrī-paramānandaṁ bhaṭṭācāryaṁ rasojjvalam |
rāmabhadraṁ tathā vāṇī- vilāsaṁ copadeśakam ||*

I praise Śrī Paramānanda Bhaṭṭācārya, who is resplendent with *rasa*, and Rāmabhadra, the teacher of the fine art of musical dramas.

7

*namāmi śrīmad-advaitā-cāryaṁ śrīvāsa-pañḍitam |
nityānandādvadhūtaṁ ca śrī-gadādhara-pañḍitam ||*

I bow to avadhūta Nityānanda and to Śrī Gadādhara Paṇḍita, Śrīmān Advaita Ācārya, and Śrīvāsa Paṇḍita.

8

*dāmodara-svarūpādīn vande caitanya-pārṣadān |
yeṣāṁ pāda-rajah-sparśād adhamo 'py uttamo bhavet ||*

I extol Svarūpa Dāmodara and other associates of Lord Caitanya. By touching their foot dust, even the worst people can become eminent.

9

*vṛndāvana-priyān vande śrī-govinda-padāśritān |
śrīmat kāśīśvaraṁ loka-nāthaṁ śrī-kṛṣṇa-dāsakam ||*

I praise those to whom Vṛndāvana is dear. They, like Śrīmān Kāśīśvara, Śrīmān Lokanātha, and Śrī Kṛṣṇa Dāsa, took shelter at Śrī Govinda's feet.

10

*śrīdhara-svāmi-pādair yā vyañjitā na kvacit kvacit |
seyaṁ śrī-daśama-skandha-ṭīkā vaiṣṇava-toṣaṇī ||*

This Vaiṣṇava-toṣaṇī, a commentary on the Tenth Canto, elucidates what has not been clearly stated in various places by venerable Śrīdhara Svāmī.

11

vaiṣṇavāparitoṣaḥ syād yatra yatra tatas tataḥ |

lekhyam vaiṣṇava-siddhānta-dākṣiṇyaenaiva kiñcana ||

In order that various Vaiṣṇavas be completely satisfied, something should be written with expertise here and there regarding the philosophical conclusions of Vaiṣṇavism.

12

*yeṣāṃ protsāhanenāsmi pravṛtto 'tyanta-sāhase |
te dīnānugraha-vyagrāḥ śaraṇaṃ me 'tra vaiṣṇavāḥ ||*

Those Vaiṣṇavas who are intent on being merciful to destitute people are my shelter in this regard, and for their sake I have undertaken this extremely bold act with great zeal.

13

*rādhā-priya-prema-viśeṣa-puṣṭo
gopāla-bhaṭṭo raghunātha-dāsaḥ |
syātām ubhau yatra suhṛt-sahāyau
ko nāma so 'rtho na bhavet susiddhaḥ ||*

Gopāla Bhaṭṭa and Raghunātha Dāsa are nourished by the outstanding love of He who is dear to Rādhā, and both of them are well-wishers and companions. Indeed, which well-known wealth is not deeply implanted in them?

14

*śrīmac-caitanya-rūpasya prītyai guṇavato 'khilam |
bhūyād idaṃ yad-ādeśa-baleṇaiva vilikhyate ||*

May this commentary completely satisfy Rūpa: He belongs to Śrīmān Caitanya, who abounds in good qualities. It is solely written on the strength of his order.

15

*śrī-caitanya-padāmbhoja-gandha-jñair eva vaiṣṇavaiḥ |
eṣā rasayitum śakyā seyaṃ vaiṣṇava-toṣaṇī ||*

Vaiṣṇava-toṣaṇī can be relished only by Vaiṣṇavas who know the scent of

Śrī Caitanya’s lotus feet.

16

*purā mahā-purāṇasya daśa proktāni yāni hi |
lakṣaṇāny akhile skandhe tāni santi taror iva ||*

The ten characteristics of a treelike mahā-purāṇa that were mentioned in days of old are present in all the cantos (or branches).

17

*tatra prādhānyataḥ skandhe daśame ’tra nirūpyate |
āśrayo bhagavān kṛṣṇo vicitraśvarya-darśakaḥ ||*

Among these topics, in this canto, the tenth, the ultimate shelter, Lord Kṛṣṇa, who shows His wonderful, multifarious godly might, is predominantly described.

18

*tāny uvāca tṛtīyādi-skandheṣu daśasu kramāt |
nirodhas tarhi bhagavad-vaśī-karaṇam ātmani ||*

Śukadeva mentioned those topics sequentially in ten cantos, beginning from the third. Then nirodha is the Lord’s subduing others in Himself.

[This is Sanātana Gosvāmī’s commentary on the above:]

The explanation is as follows. It is said in the Second Canto: *nirodho ’syānu śāyanam ātmanaḥ saha śaktibhiḥ*, “Nirodha is the subsequent sleep of the soul along with the energies” (*Bhāgavatam* 2.10.6). The sense is this: *śaktibhiḥ* stands for *cic-chakti-māyā-śakti-hlādinī-śaktibhiḥ sahitasya*, “[of the soul,] who is accompanied with *cit-śakti*, *māyā-śakti*, and *hlādinī-śakti*.”

Or else *śaktibhiḥ* stands for: *śry-ādibhiḥ śaktibhiḥ* (with His potencies such as Śrī). Those energies are mentioned at the end of the thirty-ninth chapter.

Thus *nirodha* is like a constant sleep of the souls after the sleep of Hari (*asyātmano harer anuśayanam nirantara-śāyanam iva*). It is an inner and outer condition that takes place by subjugation. Only for the sake of that (a subjugation), here, in the Tenth Canto, the topics of sweeter-than-sweet pastimes make their appearance.

Jīva Gosvāmī

(Laghu-vaiṣṇava-toṣaṇī)

śrī-kṛṣṇāya namaḥ

1

śrīman-madana-gopālaṁ vṛndāraṇya-purandaram |
śrī-govindaṁ prapadye 'haṁ dīnānugraha-kāraṇam ||

I offer myself to Śrīman Madana-Gopāla, who is also known as Śrī Govinda. He is the Indra of the forests of Vraja and shows mercy to destitute persons.

2

vande śrī-kṛṣṇa-caitanyaṁ bhagavantaṁ kṛpārṇavam |
prema-bhakti-vitānārthaṁ gauḍeṣv avatatāra yaḥ ||

I glorify Lord Śrī Kṛṣṇa Caitanya, an ocean of mercy. He descended in Gauḍa to disseminate prema-bhakti.

3

śrī-mādhava-purīṁ vande yatīndraṁ śiṣya-saṁyutam |
lokeṣv ankurito yena kṛṣṇa-bhakti-surāṅghripaḥ ||

I praise Śrī Mādhavendra Purī, the king of renunciants, and his disciples. The celestial tree of devotion to Kṛṣṇa sprouted in the three worlds because of him.

4

śrī-bhāgavata-siddhy-arthā tīkā-dṛṣṭir adāyi yaiḥ |
śrīdhara-svāmī-pādāṁs tān vande bhakty-eka-rakṣakān ||

I praise venerable Śrīdhara Svāmī, the foremost guardian of devotion. His commentary serves as an eye: It is the asset that completes Śrī Bhāgavatam.

5

bhaṭṭācāryaṁ sārva-bhaumaṁ vidyā-vācas-patīn gurūn |
vande vidyā-bhūṣaṇaṁ ca gauḍa-deśa-vibhūṣaṇam ||

I revere my gurus Sārvabhauma Bhaṭṭācārya, Vidyā Vācaspati, and Vidyābhūṣaṇa, the ornaments of the land of Gauḍa.

6

*vande śrī-paramānandaṁ bhaṭṭācāryaṁ rasālayam |
rāmabhadraṁ tathā vāṇī-vilāsaṁ copadeśakam ||*

I praise Śrī Paramānanda Bhaṭṭācārya, a reservoir of *rasa*, and Rāmabhadra, the teacher of the fine art of musical dramas.

7

*namāmi śrīmad-advaitā-cāryaṁ śrīvāsa-pañḍitam |
nityānandāvadhūtaṁ ca śrī-gadādhara-pañḍitam ||*

I bow to avadhūta Nityānanda and to Śrī Gadādhara Paṇḍita, Śrīmān Advaita Ācārya, and Śrīvāsa Paṇḍita.

8

*dāmodara-svarūpādīn vande caitanya-pārṣadān |
yeṣāṁ pāda-rajah-sparśād adhamo 'py uttamo bhavet ||*

I extol Svarūpa Dāmodara and other associates of Lord Caitanya. By touching their foot dust, even the worst people can become eminent.

9

*śrī-vāsudeva-dattaṁ ca śrī-govindaṁ mukundakam |
murāri-guptam anyāṁś ca vande caitanya-sevakān ||*

I praise Śrī Vāsudeva Datta, Śrī Govinda, Mukunda, Murāri Gupta, and other servants of Lord Caitanya.

10

*vṛndāvana-priyān vande śrī-govinda-padāśritān |
śrīmat kāśīśvaraṁ loka-nāthaṁ śrī-kṛṣṇa-dāsakam ||*

I praise those to whom Vṛndāvana is dear. They, like Śrīmān Kāśīśvara, Śrīmān Lokanātha, and Śrī Kṛṣṇa Dāsa, took shelter at Śrī Govinda's feet.

11

*svāmi-pādair na yad vyaktaṁ yad vyaktaṁ cāspṛṣṭaṁ kvacit |
ṭippanī daśame tatra seyaṁ vaiṣṇava-toṣaṇī ||*

Vaiṣṇava-toṣaṇī, a commentary on the Tenth Canto, elucidates what has not been stated by and sometimes what has been unclearly stated by venerable Svāmi-pāda.

12

*vaiṣṇavāparitoṣaḥ syād yatra yatra tatas tataḥ |
lekhyam vaiṣṇava-siddhānta-dākṣiṇyenaiva kiñcana ||*

To completely satisfy various Vaiṣṇavas, something should be written with expertise here and there regarding the philosophical conclusions of Vaiṣṇavism.

13

*śrīmad-bhāgavata-vyakta-bhakty-eka-puruṣārthinām |
nābheda-vāda ity eṣa nālekhi kṣamyatām idam ||*

I did not write about the nondifference among those who solely possess devotion, the goal of life which is clearly stated in Śrīmad Bhāgavatam. May I be forgiven for this.

14

*pūrva-pūrvātra ca vyākhyā pūrva-pakṣatayā matā |
sarvāntimā tu vijñeyā sva-siddhāntatayā matā ||*

In various places in the commentary, an explanation which is a preliminary hypothesis is stated at first. However, the explanation that is last of all should be considered the proper conclusion of it.

15

*yeṣāṁ protsāhanenāsmi pravṛtto 'tyanta-sāhase |
te dīnānugraha-vyagrāḥ śaraṇam mama vaiṣṇavāḥ ||*

Those Vaiṣṇavas who are intent on being merciful to destitute people are my shelter, and for their sake I have undertaken this extremely bold act

with great zeal.

16

*rādhā-priya-prema-viśeṣa-puṣṭo
gopāla-bhaṭṭo raghunātha-dāsaḥ |
syātām ubhau yatra suhṛt-sahāyau
ko nāma so 'rtho na bhavet su-siddhaḥ ||*

Gopāla Bhaṭṭa and Raghunātha Dāsa are nourished by the outstanding love of He who is dear to Rādhā, and both of them are well-wishers and companions. Indeed, which well-known wealth is not deeply implanted in them?

17

*śrīmac-caitanya-rūpasya prītyai guṇavato 'khilam |
bhūyād idaṁ yad-ādeśa-baleṇaiva vilikhyate ||*

May this commentary completely satisfy Rūpa: He belongs to Śrīmān Caitanya, who abounds in good qualities. It is solely written on the strength of his order.

18

*svayaṁ vilikhitam kiñcit kiñcid yogyair vilekhitam |
chidraṁ yad asti tac cātra śodhyaṁ vaiṣṇava-paṇḍitaiḥ ||*

I myself have written some things, and several qualified persons have induced me to write some other things. Vaiṣṇava pandits should adjust the holes in this commentary.

19

*śrī-caitanya-kṛpā-vyakta-śrī-kṛṣṇa-prema-lipsubhiḥ |
samyag rasayitum śakyā seyaṁ vaiṣṇava-toṣaṇī ||*

Vaiṣṇava-toṣaṇī can be completely relished by those who desire to obtain love for Śrī Kṛṣṇa, which is made manifest by Śrī Caitanya's grace.

20

*śrīmad-bhāgavataṁ yad dhi svādu svādu pade pade |
tasya pratipada-vyākhyā kāryā tat-pratipattaye ||*

Śrīmad Bhāgavatam is certainly completely relishable at every step. Step-by-step explanations of this scripture ought to be propounded for a clear ascertainment of it.

21

*ādyah pāṭho 'tra gauḍīyo dvitīyo 'lekhi kāśikah |
nānānya-deśa-pustānām ṭīkānām cānuvādatah ||*

The first reading consulted here is the Bengali version. The second reading is the Kāśī version, because of the translation of books and commentaries from various other places.

22

*purā mahā-purāṇasya daśa proktāni yāni hi |
lakṣaṇāny akhile skandhe tāni santi taror iva ||*

The ten characteristics of a treelike *mahā-purāṇa* that were mentioned in days of old are present in all the cantos (or branches).

23

*tatra prādhānyataḥ skandhe daśame 'tra nirūpyate |
āśrayo bhagavān kṛṣṇaḥ sva-pūrṇatva-prakāśakah ||*

Among these topics, in this canto, the tenth, the ultimate shelter, Lord Kṛṣṇa, who manifests Himself in full, is primarily described.

24

*tatra yadyapi sāmānyā-kāreṇāśraya-lakṣaṇam |
tathāpi kṛṣṇa eva syāt tasya paryavasāyitā ||*

In that regard, although the characteristics of *āśraya* are described in a general way, *āśraya* only refers to Kṛṣṇa: He is the culmination of it.

25

*brahmaṇo hi pratiṣṭhāham iti tad-gīḥ satām matā |
ātmārāmāś ca munaya ity-ādi sacivā ca sā ||*

The Lord's statement, *brahmaṇo hi pratiṣṭhāham*, "I am the foundation of Brahman" (Bhagavad-gītā 14.27), is well-respected by transcendentalists, and the passage beginning *ātmārāmaś ca munayaḥ* is its companion.

26

paribhāṣā ca tatra syād ete cāmśeti sūta-gīḥ |
tad etad vivṛtaṁ bhāvi brahma-stavam anu svayam ||

In that regard, the foundational statement (*paribhāṣā*) is: *ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*, "These are portions of aṁśas of the Puruṣa, but Kṛṣṇa is the Lord Himself" (Bhāgavatam 1.3.28). I will explain this well-known statement after Brahmā's prayers.

27

athātra paribhāṣeyaṁ jñātavyā yady apekṣyate |
mūlaṁ sa-ṭīkam aṅkādyaiḥ paricchedyam sahnāyā ||

Now, in the Tenth Canto, if this famous *paribhāṣā* that should be understood is considered, the text, along with the commentary, the numbers, and so on, is to be accurately ascertained in agreement with it.

28

aṅkā vākyānta evātra jñeyāḥ padyāntato na tu |
bahu-padyaika-vākyatve garbhāṅkā bindu-mastakāḥ ||

In this regard, numbers are to be understood only at the end of a sentence, not at the end of a verse. Numbers that are included within a sentence that encompasses many verses are like the upper part of a drop.

29

yasmin vākye nāsti ṭīkā tad apy aṅkena yojayet |
ṭīkā tad-aṅka-śūnyā vā tad-aṅkānta-yutāpi vā ||

In whichever sentence there is no commentary, or whenever the number of the verse is not written in a commentary, or even if a commentary is connected at the very end with the number of a verse, every commentary should be connected to a number.

*tad-yutatvaṁ tu pūrvāṅka-sannidhau pṛthag ācaret |
vidhir evaṁ gauḍa-kāśyora gurjarādaḥ yathā-matī ||*

However, being endowed with that means it should be counted separately even when it is near a previous number. To the best of my judgement, this is the rule in Bengal, Kāśī, Gujarat, and so on.

*eka-padyānya-vākyatve saṅkhyā-śabdāḥ tu kāntakāḥ |
yathārdhakam yugmakam ca trikam ity-ādy-udāhṛtiḥ ||*

However, when a sentence is in the same verse as another sentence (when it is troublesome to draw the line between verses), the word expressing the count is written with ka at its end. For example: ardhakam (one half-verse). In addition: yugmakam (one set of two verses), trikam (one set of three verses), and so forth.

Krama-sandarbhā

om namaḥ śrī-kṛṣṇāya

*daśame krama-sandarbhā sandarbhāṇāṁ samāhṛtiḥ |
kriyate yan-nideśena sa me 'nanya-gateḥ gatiḥ ||*

The Lord is my only goal. By His order I am writing a summary of the Sandarbhas in Krama-sandarbhā, on the topic of the Tenth Canto.

Baladeva Vidyābhūṣaṇa

(Vaiṣṇavānandinī)

om namaḥ śrī-kṛṣṇāya

1

śrī-rādhādibhir ātma-śakti-nikarair udvīkṣamāṇa-kṣaṇaḥ
śrī-rūpādi-madhuvratāśrita-pada-dvandvāravindāsavaḥ |
govindaḥ sphurad-indu-sundara-mukhaḥ sad-rakṣaṇaika-vratī
pūrṇa-brahmatayoditaḥ śruti-gaṇaiḥ śrīmān sa jīyāt prabhuḥ ||

Lord Govinda is resplendent and is solely dedicated to protecting His devotees. He is glorious. The śruti scriptures affirm that He is Brahman in its fullness. The Lord's face is beautiful like a shining moon. His multifarious potencies beginning with Śrī Rādhā gaze at Him, a festival, and the nectar of His two lotus feet is preferred by bees such as Śrī Rūpa.

2

nīlābhra-pratimaḥ kṛpārdra-hṛdayo govinda-līlā-sudhā-
vṛṣṭim yas tṛṣṭe parīkṣiti vibhur bhū-bhṛty analpām vyadhāt |
sad-bhaktāṭa-vibhāva-vallari-samullāsaika-hetuḥ sadā
tad-gandhair api sanniyojayatu mām śrīmān sa vaiyāsakiḥ ||

Śukadeva, the symbol of a dark cloud, is all-pervasive, and his heart melts out of compassion. He abundantly showered thirsty Parīkṣit, the emperor of the Earth, with the nectar of Govinda's pastimes. He is the sole cause of exhilaration, which, by means of stimuli in the form of creepers, reaches the prominent devotees. May this well-known and beautiful son of Vyāsa also perpetually connect me with the fragrance of those creepers.

3

śrīmad-yaśodā-suta-keli-sindhuṁ
vigāha-mānasya mamālpa-śakteḥ |
sanātana-śrīdhara-viśvanātha-
dayā-lavaḥ samprati śakti-rāśiḥ ||

My self-conceit has plunged in the pastime ocean of Yaśodā's beautiful

son. I had little ability, but now, having become the recipient of the specks of the mercy of Śrīdhara, Sanātana, and Viśvanātha, I have much ability.

4

*atra śrī-daśame kṛṣṇo nava-lakṣaṇa-lakṣitaḥ |
āśrayo varṇyate dṛṣṭa-nirodhas tv anuṣaṅgataḥ ||*

In this Tenth Canto, Kṛṣṇa, indicated by the nine characteristics, is described as the āśraya. However, nirodha is understood by means of necessary connections of cause and effect (nirodha is explained through the descriptions of āśraya).

5

*aurasyo nanda-rājasya vasudevasya cācyutaḥ |
nigūḍāgūḍa-bhāvena śukenoktas tad-icchayā ||*

Acyuta is the legitimate son of Nanda and of Vasudeva. By His desire, He is mentioned obscurely yet clearly by Śuka.

6

*gokulādi-tridhāmatvāl līlā tasya tridhā bhavet |
navatyā muninādhyāyaiḥ sāścaryaṁ yā prakīrtitā ||*

His pastimes are threefold because He has three abodes, beginning with Gokula. These pastimes are wonderfully described by the sage throughout ninety chapters.

7

*ādyaiḥ pañcabhir adhyāyaiḥ sa-prasaṅgaṁ harer janiḥ |
bhū-bhāra-hṛtaye devair arthitasya nirūpyate ||*

In the first five chapters, the birth of Hari, who was requested by the gods to appear in order to relieve the Earth's burden, is described along with related events.

8

*tato navabhir ākhyātā bālya-līlāḥ pareṣituḥ |
ṣaḍbhiḥ paugaṇḍa-līlās tāḥ kaiśora-rasa-bhāvitāḥ ||*

Then the early childhood pastimes of He who is able to accomplish the greatest things are told in nine chapters. Subsequently, those famous boyhood pastimes, infused with the mood of adolescence, are narrated in six chapters.

9

tataḥ kaiśora-līlānām bhavanty ekonaviṁśatiḥ |
akrūra-stutir ekena yamunāmbhasi darśitā ||

Afterward, nineteen chapters concern His teenage pastimes. Then Akrūra's praise in the Yamunā's waters is related in one chapter.

10

proktaikādaśabhir līlā mathurāyām jagat-pateḥ |
avaśiṣṭaiḥ kuśa-sthalyām itthaṁ navatir īritāḥ ||

The Mathurā pastimes of the master of the universe are eminently described in eleven chapters. In the remaining sections, His pastimes in Dvārakā are narrated. Thus there are ninety chapters.

Br̥hat-krama-sandarbha

(unknown author)

*daśame krama-sandarbhe sandarbhāṇām samāhṛtiḥ |
kriyate yan-nideśena sa me 'nanya-gater gatiḥ ||*

The Lord is my only goal. By His order, I am writing a summary of the Sandarbhas in Krama-sandarbha, on the topic of the Tenth Canto.

*uktvā sarga-visargādi-lakṣaṇāni navaiva tu |
daśame daśamaḥ kṛṣṇa āśrayatvena kathyate ||*

After mentioning the nine characteristics such as creation and secondary creation, Kṛṣṇa, the tenth topic, is described in the Tenth Canto as the ultimate shelter.

Sequence of Kṛṣṇa's Pastimes in Vraja

Bālya-līlā (also called *kaumāra-līlā*)

Up to three years and four months old (*Sārārtha-darśinī* 10.45.3), or up to five years of age by human standard.

Pastimes of <i>bālya</i>	References
Kṛṣṇa's <i>āvirbhāva</i>	10.3
The birth rite (<i>jāta-karma</i>)	10.5.2
Pūtānā's liberation (ten days old)	10.6
Kṛṣṇa kicks the cart (three months old)	2.7.27; 10.7.1-17; 10.26.5; <i>Garga-saṁhitā</i> 1.14; <i>Brahma-vaivarta Purāṇa</i> 4.12
Kṛṣṇa and Balarāma's name-giving rite (<i>nāmakaraṇam</i>); (anytime from the tenth day to the one-hundredth day)	10.8.1-15; <i>Brahma-vaivarta Purāṇa</i> 4.13.46; On Garga's order, Nanda names the boy Kṛṣṇa (<i>Brahma-vaivarta Purāṇa</i> 4.13.181)
Nanda feeds Kṛṣṇa His first grains (<i>anna- prāśanam</i>)	<i>Brahma-vaivarta Purāṇa</i> 4.13.46,88,140,161, and 180
Kṛṣṇa and Balarāma crawl in the cowherd village	10.8.22; <i>Garga-saṁhitā</i> (1.17.6)
Kṛṣṇa and Balarāma pull the tails of calves and are dragged by the calves ¹	10.8.24
Kṛṣṇa and Balarāma start walking	10.8.26
Kṛṣṇa kills Tṛṇāvarta (one year old)	10.7.18-33; 10.26.6; <i>Garga- saṁhitā</i> (1.14); <i>Brahma-vaivarta Purāṇa</i> 4.11
Kṛṣṇa shows Yaśodā the Universal Form in His mouth for the first time	10.7.34-37
Kṛṣṇa steals and eats dairy products	10.8.29-31; <i>Garga-saṁhitā</i> (1.17.19-43)

Kṛṣṇa eats earth	10.8.32-35
Kṛṣṇa shows Yaśodā the Universal Form in His mouth for a second time	10.8.36-39
Kṛṣṇa breaks a pot of yogurt after Yaśodā put Him aside to lift boiling milk off the stove, goes deeper within the house, eats fresh butter, goes outside and distributes it to the monkeys	10.9.5-6
Kṛṣṇa is bound to the mortar by Yaśodā	10.9.13-14
The Lord addresses the two sons of Kuvera	10.10.40-42
Nanda frees Kṛṣṇa from the mortar	10.11.6
The cowherd ladies make Kṛṣṇa sing and dance	10.11.7
Kṛṣṇa fetches items at their bidding	10.11.8
A fruit seller gives fruits to Kṛṣṇa and her basket becomes filled with jewels ²	10.11.10-11
Rohiṇī and Yaśoda call Rāma and Kṛṣṇa, who were playing near the riverbank	10.11.12-20
Kṛṣṇa kills Aghāsura ³	10.12.31
All the cowherds move from Gokula to Vṛndāvana	10.11.21-40
Kṛṣṇa starts tending calves	10.11.38
Kṛṣṇa kills Vatsāsura	10.11.43
Kṛṣṇa kills Bakāsura	10.11.51
Kṛṣṇa invites His friends to lunch on a sandbank	10.13.5-11
Brahmā abducts the calves and boys and Kṛṣṇa expands as their forms (this occurred in the autumn after Kṛṣṇa had turned three years old) (<i>Laghu-vaiṣṇava-toṣaṇī</i> 10.45.3)	10.13.18-46
Brahmā sees the four-handed forms and so	10.13-47-64

on and offers *praṇāma* to Śrī Kṛṣṇa
Kṛṣṇa is praised by Brahmā

10.14.1-40

Paugāṇḍa-līlā

Between three years and four months old to six years and eight months old (*Sārārtha-darśinī* 10.45.3), or from the sixth year of age up to ten years of age by human standard.

Pastimes of <i>paugāṇḍa</i>	Beginning from
	10.15.1 ⁴
Kṛṣṇa starts tending cows (in the Kārttika of His fifth year) (<i>Laghu-vaiṣṇava-toṣaṇī</i> 10.45.3)	10.15.1
Kṛṣṇa and the boys play in Bhāṇḍīravana	<i>Hari-vamśa</i> 2.11.18-27
Kṛṣṇa subdues Kāliya (in the summer of His fifth year) (<i>Laghu-vaiṣṇava-toṣaṇī</i> 10.45.3)	10.16
The <i>gopīs</i> ’ show <i>anurāga</i> when Kṛṣṇa is in Kāliya’s coils	10.16.20
Kṛṣṇa is praised by Kāliya’s wives	10.16.33-53
Kṛṣṇa saves the residents of Vraja from a conflagration (in the summer: 10.17.21)	10.17.20-25

Kaiśora-līlā

Between six years and eight months old to ten years and seven months old (*Sārārtha-darśinī* 10.45.3), or from the eleventh year of age up to fifteen years of age by human standard.

Pastimes of <i>kaiśora</i>	References
Balarāma, accompanied by Kṛṣṇa, slays Dhenuka ⁵	10.15.32
The <i>gopīs</i> ' first display of love when Kṛṣṇa returns to the village (this occurred at the end of the day Dhenuka was killed) (<i>Laghu-vaiṣṇava-toṣaṇī</i> 10.45.3)	10.15.42
Kṛṣṇa and Balarāma play in Vṛndāvana with the cowherd boys (in the summer: 10.18.2)	10.18.9-21
Kṛṣṇa and Balarāma play in Bhāṇḍīravana with the boys	10.18. 22; <i>Hari-vamśa</i> 2.14.1
Balarāma kills Pralamba (in the summer of Kṛṣṇa's seventh year) (<i>Laghu-vaiṣṇava-toṣaṇī</i> 10.45.3)	10.18.29
Kṛṣṇa extinguishes another conflagration and instantly sends the boys and Himself to Bhāṇḍīravana	10.19.7-13
The <i>gopīs</i> felt one moment to be like one hundred yugas before Kṛṣṇa returned to the village	10.19.16
Kṛṣṇa, Balarāma and the boys have fun in the forest in the rainy season	10.20.25-31
In autumn, Kṛṣṇa dispels the <i>gopīs</i> ' fire of separation	10.20.42; 10.20.45
Kṛṣṇa plays the flute. He, the flute, and so on, are praised by <i>gopīs</i> (<i>veṇu-gītam</i>) (in autumn)	10.21
Kṛṣṇa stops a sacrifice to Indra and inaugurates the worship of Govardhana Hill	10.24
Kṛṣṇa lifts Govardhana (at seven years of age: 10.26.14)	10.25.19
Kṛṣṇa is praised by Indra	10.27.4-13
Surabhi and Indra perform an <i>abhiṣeka</i> of Kṛṣṇa	10.27.22-23

Kṛṣṇa saves Nanda from Varuṇa's kingdom	10.28.1-9
Kṛṣṇa shows His own abode to the cowherds	10.28.14
Kṛṣṇa steals the garments of virgin <i>gopīs</i> (in the winter: 10.22.1) ⁶	10.22.1-28
Kṛṣṇa shows favor to the wives of ritualistic Brāhmaṇas (in the summer: 10.22.30)	10.23 (prelude in 10.22.29-38)
Kṛṣṇa performs the Rāsa dance	10.29-33
Kṛṣṇa saves Nanda from being swallowed by a snake	10.34.1-18
Kṛṣṇa kills Śaṅkhacūḍa	10.34.31
Kṛṣṇa kills Keśī	10.37.7
Kṛṣṇa kills Vyoma ⁷	10.37.32
Kṛṣṇa and Balarāma receive Akrūra	10.38
Kṛṣṇa and Balarāma depart from Vraja with Akrūra (Kṛṣṇa and Balarāma had spent eleven years in Vraja (<i>Bhāgavatam</i> 3.2.26) ⁸)	10.39
Kṛṣṇa and Balarāma show Akrūra Their respective forms as Viṣṇu and Śeṣa	10.39.41
Kṛṣṇa and Balarāma are praised by Akrūra	10.40
Kṛṣṇa and Balarāma enter Mathurā	10.41

Endnotes

1 Baladeva Vidyābhūṣaṇa (*Vaiṣṇavānandinī* 10.11.35) says this pastime occurred before Kṛṣṇa killed Tṛṇāvarta, but Jīva Gosvāmī (*Laghu-vaiṣṇava-toṣaṇī* 10.11.37) says it occurred after Kṛṣṇa killed Tṛṇāvarta and before He ate earth.

2 Jīva Gosvāmī (*Laghu-vaiṣṇava-toṣaṇī* 10.11.37) and Baladeva Vidyābhūṣaṇa (*Vaiṣṇavānandinī* 10.11.35) say this pastime occurred before the pastime of eating earth.

3 Agha's death took place before Kṛṣṇa's *paugaṇḍa* occurred, but the boys talked about it when He was in *paugaṇḍa* (*Bhāgavatam* 10.12.37).

4 Jīva Gosvāmī says Kṛṣṇa entered *paugaṇḍa* at the beginning of His fourth year of age, when Brahmā kidnapped the boys and the calves, as a result of which His display of the age of *paugaṇḍa* was prevented, and manifested it at the beginning of His fifth: *tad evaṁ tṛtīye pūrṇe caturthārambhe śaradi bāla-vatsa-haraṇaṁ, tatra paugaṇḍasya praveśe 'pi [...] tad-dharaṇa-hetor anulāsena stambhaḥ, pañcamārambhe paugaṇḍa-prakāśaḥ* (*Laghu-vaiṣṇava-toṣaṇī* 10.45.3). The last verse of chapter 11 (10.11.59) marks the end of *bālya-līlā*. *Bhāgavatam* makes it clear that Kṛṣṇa was in *paugaṇḍa* after the pastime with Brahmā: *tataś ca paugaṇḍa-vayaḥ-śrītau vraje* (10.15.1). Thus arguably His *paugaṇḍa* began after that pastime with Brahmā, a pastime that is the *sandhi* (connection) between His *bālya* and *paugaṇḍa*.

5 The pastime of killing Dhenuka is included in the narration of Kṛṣṇa's first day as a herder of cows, but Jīva Gosvāmī says it occurred on another day (*Laghu-vaiṣṇava-toṣaṇī* 10.15.41). Sanātana Gosvāmī and Jīva Gosvāmī say the pastime of killing Dhenuka occurred some time after Kṛṣṇa subdued Kāliya, based on *Hari-vaṁśa* and *Viṣṇu Purāṇa* (*Toṣaṇīs* 10.15.22). Specifically, Jīva Gosvāmī says Dhenuka was killed after Kṛṣṇa had entered *kaiśora* (*Laghu-vaiṣṇava-toṣaṇī* 10.45.3). In addition, *Hari-vaṁśa* 2.14.1 says Kṛṣṇa, Balarāma and the boys went to Bhāṇḍīravana, where Pralamba was to be killed, immediately after killing Dhenuka in Tālavana. In *Brahma-vaivarta Purāṇa*, the pastime of killing Dhenuka is narrated after the pastime of subduing Kāliya, but this is not automatically significant since in that *Purāṇa* the pastime of stealing calves is described after the episode with Kāliya. Insofar as *Garga-saṁhitā* is concerned, that scripture is not quoted anywhere in the ācāryas' writings, thus it is not authoritative. Still, the manner in which Śukadeva begins the description of the pastime with Kāliya should be kept in mind: He starts the narration at the

end of chapter fifteen, not at the beginning of chapter sixteen, and the word *evam* (in this way) in that introductory verse (10.15.47) suggests a continuity after the killing of Dhenuka. To validate his own interpretation, Jīva Gosvāmī says Śukadeva erred in doing so (*Laghu-vaiṣṇava-toṣaṇī* 10.15.47). Had the Vrajavāsīs been aware that when Kṛṣṇa was in Kālīya’s coils Rāma was so powerful, they would have asked Rāma to help His younger brother. In that way it makes sense that Rāma killed Dhenuka some time after Kṛṣṇa subdued Kālīya. Further, the word *kalatra* (wife) in *Bhāgavatam* 10.16.10 raises questions: Who are those married cowherds that were with Kṛṣṇa on the day He went to Kālīya’s lake? And what does that indicate about His age at that time?

Perhaps they were supervising Kṛṣṇa’s cow herding: This could indicate that the pastime with Kālīya occurred not too long after Kṛṣṇa began tending cows. Jīva Gosvāmī says the pastime with Kālīya is the lengthy encounter between Kṛṣṇa and the *gopīs* (*Gopāla-campū* 15.91).

6 Jīva Gosvāmī gives this sequence of pastimes, specifying that they occurred from one autumn to the next: the worship of Govardhana (Ch. 24), the going to Varuṇa’s kingdom (Ch. 28), the theft of *gopīs*’ garments (Ch. 22), the acceptance of the offerings of the sacrificial Brāhmaṇas’ wives (Ch. 23), and the games of Rāsa (Ch. 29-33) (*Laghu-vaiṣṇava-toṣaṇī* 10.24.1). Kṛṣṇa stole the *gopīs*’ garments and accepted the offerings of the sacrificial Brāhmaṇas’ wives in His eighth year, and performed the Rāsa dance in His ninth year (*Laghu-vaiṣṇava-toṣaṇī* 10.45.3). Commenting on *Bhāgavatam* 10.22.1, ācāryas say chapters 21 (*veṇu-gīta*) and 22 (*vastra-haraṇa-līlā*) are in sequence. The pastimes between them (see the chart) occurred in Kārttika. Jīva Gosvāmī says *venu-gīta* occurred in the month of Āśvina; Kṛṣṇa lifted Govardhana in Kārttika and stole the *gopīs*’ garments in the winter (*Laghu-vaiṣṇava-toṣaṇī* 10.45.3). Commenting on the words *mayemā raṁsyatha kṣapāḥ*, “All of you will enjoy these nights with Me” (*Bhāgavatam* 10.22.27), the ācāryas say this denotes upcoming nights. Sanātana Gosvāmī admits the possibility of the meaning of “upcoming autumnal nights” (the Rāsa dance) (*Bṛhad-vaiṣṇava-toṣaṇī* 10.22.27). Viśvanātha Cakravartī gives this sequence: When Kṛṣṇa was seven years old, in Kārttika He preached Karma-mīmāṁsā to Nanda in order to stop the sacrifice to Indra; then the cowherds worshipped Govardhana Hill; Kṛṣṇa held Govardhana; Surabhi performed an *abhiṣeka* of Kṛṣṇa; He rescued Nanda from Varuṇa-loka; the cowherds saw Kṛṣṇa’s planet; on the next Janmāṣṭamī, Kṛṣṇa turned eight years old; on the full moon night of Āśvina, Kṛṣṇa did the Rāsa dance (*Sārārtha-darśinī* 10.29.1). Sanātana Gosvāmī says the pastime of holding Govardhana Hill (Ch. 25) took place at the end of Śrī Kṛṣṇa’s seventh year of age, and the pastime of stealing the *gopīs*’ garments occurred when He

was six, yet he admits the possibility that the theft of the *gopīs'* garments (Ch. 22) and the acceptance of the offerings of the sacrificial Brāhmaṇas' wives (Ch. 23) took place in *kaiśora* (*Bṛhad-vaiṣṇava-toṣaṇī* 10.22.9).

7 Jīva Gosvāmī says Kṛṣṇa killed Vyoma when He was at the age of tending calves: *praviṣṭe ca vṛndāvane dvi-tra-māsānantaram vatsa-cāraṇārambhaḥ, tatra vatsa-baka-vyoma-vadhaḥ* (*Laghu-vaiṣṇava-toṣaṇī* 10.45.3). Śukadeva is vague on this point. The pastime of the killing of Vyoma (chapter 37) is narrated after the pastime of killing Keśī (*hatvā keśinam āhave, Bhāgavatam* 10.37.25), yet the continuity in time is not certain because Śukadeva only introduces the pastime by saying *ekadā* (one day) (*Bhāgavatam* 10.37.26).

8 However, Viśvanātha Cakravartī does not take that statement of *Bhāgavatam* literally and says Kṛṣṇa was

ten years and seven months old when He left Vraja (*Sārārtha-darśinī* 10.45.3). By contrast, Jīva Gosvāmī says

He left Vraja in His twelfth year (*Laghu-vaiṣṇava-toṣaṇī* 10.45.3).

Chapter 1

**Parīkṣit requests Śukadeva to narrate;
Mother Earth expresses her grief to Brahmā:
he petitions Viṣṇu;
Vasudeva marries Devakī;
and Kāṁsa kills her firstborn**

10.1.1

rājovāca
kathito vaṁśa-vistāro bhavatā soma-sūryayoḥ |
rājñām cobhaya-vaṁśyānām caritaṁ paramādbhutam |
yadoś ca dharma-śīlasya nitarām muni-sattama ||

rājā uvāca—the king said; *kathitaḥ*—was described; *vaṁśa-vistāraḥ*—an elaboration of the genealogies; *bhavatā*—by you; *soma-sūryayoḥ*—of the moon god and of the sun god; *rājñām*—of the kings; *ca*—and; *ubhaya-vaṁśyānām*—who were descendants of both [the moon god and the sun god respectively]; *caritaṁ*—the deeds; *parama-adbhutam*—most wonderful; *yadoḥ*—of Yadu; *ca*—and; *dharma-śīlasya*—who was religious by nature; *nitarām*—continuously; *muni-sat-tama*—O best devotee among sages.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

rājā uvāca—muni-sattama! *bhavatā soma-sūryayoḥ vaṁśa-vistāraḥ kathitaḥ, ubhaya-vaṁśyānām rājñām paramādbhutam caritaṁ (kathitaṁ), nitarām dharma-śīlasya yadoḥ ca (caritaṁ kathitaṁ).*

Jīva Gosvāmī—

śrī-rājā uvāca—muni-sattama! *bhavatā soma-sūryayoḥ vaṁśa-vistāraḥ kathitaḥ, ubhaya-vaṁśyānām rājñām caritaṁ paramādbhutam ca (kathitaṁ), dharma-śīlasya yadoḥ ca (vaṁśa-vistāraḥ kathitaḥ, tad-vaṁśyānām caritaṁ paramādbhutam) nitarām (kathitaṁ).*

King Parīkṣit said: “O best devotee among sages, you broadly described the genealogies of the moon god and of the sun god along with the very wonderful achievements of kings who were their descendants. You also completely elaborated upon the lineage of Yadu, who was pious by nature, and the greatly amazing deeds of his progeny.

Śrīdhara Svāmī—

*tatra tu prathame kāmṣaḥ sva-mṛtyuṁ devakī-sutāt |
śrutvā bhīto ’vadhīt tasyāḥ ṣaḍ-garbhān iti varṇyate ||*

“In the first chapter of the Tenth Canto, it is described that Kāmṣa, afraid upon hearing of his upcoming death from Devakī’s son, killed her six babies.”

*kṛṣṇāvatāra-carita-śravaṇāmṛta-nirvṛtaḥ |
uktānuvādenautsukyād rājā prcchati tat punaḥ ||*

“Content in the nectar of listening about the deeds of the Avatāra named Kṛṣṇa, the king inquires about them again, out of eagerness, by reiterating the latter’s statements.”

Viśvanātha Cakravartī—

*tatra tu prathame śroṭṛ-vaktror vāg atimādhurī |
devājñākāśa-vāk-kāmṣād devakyāḥ ṣaṭ-sutātyayaḥ ||*

“In the first chapter of the Tenth Canto, the discourses of the speaker and of the hearer are exceedingly sweet. Moreover, Devakī’s six sons died because of Kāmṣa on account of a demigod’s voice in the sky.”

10.1.1

With *kathitaḥ* and so on Parīkṣit praises the speaker’s discourse to increase the latter’s enthusiasm for narrating topics that should be described.

In the compound *soma-sūryayoḥ*, the word *soma* is placed first because: (1) The moon god is more important than the sun god, Brahmā’s great-grandson, (2) He is Brahmā’s grandson, (3) He is an *amśa* of Brahmā, (3) He is the presiding deity of the mind, and (4) The Lord in person became a descendant in his dynasty.

Although the very wonderful deeds of Svāyambhuva Manu and of his descendants were described in the Fourth Canto and so on, his dynasty does not culminate in sweetness. However, the dynasties of Soma and of Sūrya do culminate in sweetness since Śrī Kṛṣṇa and Śrī Rāmacandra appeared in those dynasties respectively, therefore there is a mention of Soma's and of Sūrya's excellence.

The syntactical connection is: *yadoś caritaṁ kathitaṁ* (Yadu's deeds were told). Although Yadu transgressed the order of his father (*Bhāgavatam* 9.18.38-40), still, because he had pure devotion his constant piousness was described in the Ninth Canto (9.23.18-19) and will be described in the Eleventh (11.7.24-11.9.33).

The gist of the vocative *muni-sattama* is: “Both the quality of omniscience, since you are a sage, and the quality of being one who establishes the pre-eminence of *bhakti*, since you are a foremost devotee (*sattama* = *bhaktamukhya*), are seen only in you.”

Sanātana Gosvāmī—

Śrī-rājā signifies: śrī-yukto rājā (the king, who has splendor). The omission of the suffix [ṭ]a[c] in śrī-rājā is poetic license. There is another explanation: What was the king like? He was resplendence in person (śrī = śrīḥ = sāṅṣāt śrīḥ eva)! It should be understood in the same way ahead.

To elaborately hear about Śrī Kṛṣṇa's deeds, the sole foundation of all discourses, in two verses Parīkṣit requests the speaker Śrī Bādarāyaṇi while praising him to make him experience goose bumps.

Kathitaḥ signifies: *tat-tad-ākhyāyikayā uktaḥ* (told with short narratives about those various descendants), but not: *uddeśa-mātreṇa* (told merely by mentioning the names). Moreover, the broad description of the dynasties (*vaṁśānāṁ vistāraḥ*) means it is an elaborate description of every son, grandson and so forth, from the origin of the dynasties of the moon god and of the sun god until the completion (the Descent of Śrī Kṛṣṇa).

“The deeds, such as conquering the world (*caritaṁ ca* = *dig-vijayādi-caritaṁ ca kathitaṁ*), of those who appeared in the dynasties of Candra and of Sūrya (*ubhaya-vaṁśyānām* = *candra-sūrya-vaṁśodbhavānām*), have also been described by you.” *Bhavatā* (by you) is used out of utmost respect. The deeds were most wonderful, in other words they convey astonishment (*paramādbhutam* = *paramam adbhutam* = *vismayāvahan*), since Purūravā's marrying Urvaśī, and Kakutstha's mounting Indra, for example, are totally extraordinary.

Further, the separate mention in the verse of the descriptions of the deeds of the descendants of the dynasties of Candra and of Sūrya, which already comes to mind from the description of both dynasties, is in consideration of the distinction of those descendants.

Although the deeds of the descendants in dynasties such as Svāyambhuva Manu's are described in the Third Canto and so on, still, *soma-sūryayoḥ* and *ubhaya-varṁśyānām* are said on account of the connection of Śrī Yadunātha and Śrī Raghunātha, who are the best among all Avatāras, in those respective dynasties. Or else Parīkṣit mentions only those two dynasties because the narration of the Ninth Canto is fresh in his mind.

The syntactical connection is: *yador varṁśa-vistāraḥ kathitas tad-varṁśyānām caritaṁ ca paramādbhutaṁ nitarām kathitam*, “A broad description of Yadu's dynasty was narrated, and his descendants' deeds, greatly amazing, were completely (*nitarām* = *samyaktayā*) described.” The reason they were completely described is: *dharma-śīlasya* (of Yadu, who was pious by nature). Here, *dharma* is a characteristic of devotional service to the Lord. For instance the Lord says: *dharmo mad-bhakti-kṛt proktaḥ*, “Dharma is defined as that which engenders devotional service to Me” (*Bhāgavatam* 11.19.27). The firmness of Yadu's devotion will be mentioned in the Eleventh Canto (*Bhāgavatam* 11.7-9). Yadu is mentioned separately because he is better than everyone, owing to the Descent of Śrī Yadudeva in his dynasty. Thus a narration of those ones with the details, in an expansive way, is implied.

The significance of *muni-sattama* is this: Among sages, he is topmost, meaning he is a devotee of the Lord (*muni-sat* = *muniṣu san*) (*san* = *uttamaḥ* = *śrī-bhagavat-bhaktaḥ*). *Sat-tara* denotes *śrī-kṛṣṇe rataḥ* (one who delights in Śrī Kṛṣṇa). *Sat-tama* is one who has a special *prema* for His lotus feet. Thus an ability with regard to what he narrated and what should be narrated is stated with this vocative.

Jīva Gosvāmī—

(After the first paragraph, additions to *Bṛhad-vaiṣṇava-toṣaṇī* are underlined.)

Śrī-rājā signifies: *śrī-yukto rājā* (the king, who has splendor). Here, at the outset of the description of Śrī Kṛṣṇa's pastimes, the word *śrī* is used because he is resplendent with eminent *prema*. The omission of the suffix [*t*]*a*[*c*] is because the rules governing compounds are inconsistent. However, the reading *rājovāca* is common.

To elaborately hear about Śrī Kṛṣṇa's deeds, the sole foundation of all discourses, in this verse of six lines Parīkṣit requests the speaker Śrī Bādarāyaṇi

while praising him to make him experience goose bumps.

Moreover, the broad description of the dynasties (*vaṁśānām vistāraḥ*) means it is an elaborate description of every son, grandson and so forth. The word *soma* is placed first in the compound *soma-sūryayoḥ* because the moon god is more important, since Śrī Kṛṣṇa, the Lord in person, descended in his dynasty.

“The deeds, such as conquering the world (*caritaṁ ca = dig-vijayādi-caritaṁ ca kathitaṁ*), of those who appeared in the dynasties of Candra and of Sūrya (*ubhaya-vaṁśyānām = candra-sūrya-vaṁśodbhavānām*), have also been described by you.” *Bhavatā* (by you) is used out of utmost respect. The deeds were most wonderful, in other words they convey astonishment (*paramādbhutaṁ = paramam adbhutaṁ = vismayāvahan*), since Purūravā’s marrying Urvaśī, and Kakutstha’s mounting Indra, for example, are totally extraordinary.

Although the deeds of the descendants in dynasties such as Svāyambhuva Manu’s are described in the Third Canto and so on, still, *soma-sūryayoḥ* and *ubhaya-vaṁśyānām* are said on account of the connection of Śrī Yadunātha and Śrī Raghunātha, who are the best among all Avatāras, in those dynasties respectively.

The syntactical connection is: *yadoś ca vaṁśa-vistāraḥ kathitas tad-vaṁśyānām caritaṁ paramādbhutaṁ nitarāṁ kathitaṁ*, “A broad description of Yadu’s dynasty as well was narrated; his descendants’ activities, greatly amazing, were completely (*nitaraṁ = samyaktayā*) described.”

The reason they were completely described is: *dharma-śīlasya* (of Yadu, who was pious by nature). Here, *dharma* is a characteristic of devotional service to the Lord. For instance, the Lord says: *dharmo mad-bhakti-kṛt proktaḥ*, “Dharma is defined as that which engenders devotional service to Me” (*Bhāgavatam* 11.19.27). The firmness of Yadu’s devotion will be mentioned with a narrative in the Eleventh Canto (*Bhāgavatam* 11.7-9). Therefore Śrī Kuntī Devī says: *yadoḥ priyasyānvavāye*,

*kecid āhur ajaṁ jātaṁ puṇya-ślokasya kīrtaye |
yadoḥ priyasyānvavāye malayasyeva candanam ||*

“Some say You, the Unborn, appeared in the dynasty of dear Yadu of sacred renown to enhance his glory, just as sandalwood trees grow in the Malaya Hills to bring them fame.” (*Bhāgavatam* 1.8.32)

Parīkṣit mentions Yadu separately because Yadu is better than everyone, since Śrī Yadudeva descended in his dynasty, and also because he is setting up his

most desired question.

The significance of *muni-sattama* is this: Among sages, he is topmost, meaning he is a devotee of the Lord (*muni-sat* = *muniṣu san*) (*san* = *uttamaḥ* = *śrī-bhagavat-bhaktaḥ*). *Sat-tara* denotes *śrī-kṛṣṇe rataḥ* (one who delights in Śrī Kṛṣṇa). *Sat-tama* is one who has a special *prema* for His lotus feet. Thus an ability with regard to what he narrated and what should be narrated is stated with this vocative.

Krama-sandarbha—

The tenth topic was reached in the Ninth Canto by means of a variety of descriptions of *manvantaras*—in accordance with the ten topics of a *mahā-purāṇa*—connected with the Second Canto (*Bhāgavatam* 2.7), through a narrative of the deeds of descendants of dynasties—also in accordance with the ten topics of a *mahā-purāṇa*—connected with the Twelfth Canto.

Here Parīkṣit, experiencing a special happiness by seeing, at the end of the Ninth Canto, that the tenth topic is the form of Śrī Kṛṣṇa, whom he cherishes, and making a reiteration in that train of thought, inquires out of eagerness so he may directly attain Him by means of Śukadeva’s discourse about the tenth topic, a distinct characteristic of His.

Baladeva Vidyābhūṣaṇa—

daśamasyādime śroṭṛ-vaktor vān mādhurī mithaḥ |
devāññākāśa-vāk-kaṁsāt śaureḥ ṣaṭ-tanayā hatāḥ ||

“At the beginning of the Tenth Canto, the words of the speaker and of the hearer for one another are sweet. Vasudeva’s six sons were killed by Kāṁsa on account of a demigod’s voice in the sky.”

10.1.1

The words from *kathitaḥ* make one verse of six lines. The very wonderful deeds of Svāyambhuva Manu and of his descendants are described in the Third Canto and so on.

Śrīnātha Paṇḍita—

What Śrī Kṛṣṇa intended to accomplish by making His Descent is expounded in *Śrī Bhāgavatam*. The seed of that narration began in the

conversation between Sūta and Śaunaka:

*sūta jānāsi bhadraṁ te bhagavān sātvatām patih |
devakyām vasudevasya jāto yasya cikīrṣayā ||*

“O Sūta, blessings to you. You know that the Lord, the devotees’ protector, appeared in Devakī, Vasudeva’s wife, because of His desire to do.”
(*Bhāgavatam* 1.1.12)

It sprouted in Kuntī’s prayer: *śravaṇa-smaraṇārḥāṇi kariṣyann iti kecana,*

*bhave ’smin kliśyamānānām avidyā-kāma-karmabhiḥ |
śravaṇa-smaraṇārḥāṇi kariṣyann iti kecana ||*

“Some say You appeared on Earth to perform activities that ought to be heard and remembered by people in this world who are afflicted by material activities, which occur as a result of their material desires, which spring from ignorance.” (*Bhāgavatam* 1.8.35)

And it blossomed in the Ninth Canto with the words starting from *kalau janiṣyamāṇānām duḥkha-śoka-tamo-nudam:*

*kalau janiṣyamāṇānām duḥkha-śoka-tamo-nudam |
anugrahāya bhaktānām supuṇyaṁ vyatanod yaśaḥ ||*

“To show mercy to devotees, Kṛṣṇa spread His superexcellent glories, which dispel the unhappiness, sorrow and ignorance of persons born in Kali yuga.” (*Bhāgavatam* 9.24.61)

As for the rest, however, the narration of the nine topics...

*atra sargo visargaś ca sthānam poṣaṇam ūtayaḥ |
manvantareśānukathā nirodho muktir āśrayaḥ ||*

“[Śukadeva said:] There are ten topics discussed in this Purāṇa: Creation; secondary creation; protection; the Lord's mercy; impressions of karma; discussions of manvantaras; narrations about the Lord and His devotees; the destruction of the universe; liberation; and the ultimate shelter.”
(*Bhāgavatam* 2.10.1)

... is a special purification of the understanding of the tenth topic, Śrī Kṛṣṇa: *daśamasya viśuddhy-arthaṁ navānāṁ iha lakṣaṇaṁ varṇayanti mahātmānaḥ*, “In this *Purāṇa*, great souls describe the nine topics to present a clear conception of the tenth, Kṛṣṇa.” (*Bhāgavatam* 2.10.2)

Śrī Śuka makes one pay attention to the descent of the pastimes of Śrī Kṛṣṇa, which is inquired into by Śrī Parīkṣit in order to forget everything that was said and which is the topic that is to be expounded at the conclusion of the nine topics. Those topics are contingent on the tenth and are proclaimed to make one understand that He is greater than the greatest.

Moreover, simply with *ubhaya-vamśyānām*, the deeds of Yadu were understood. Mentioning his name separately is suggestive of high regard. This is made clear in the next verse.

Br̥hat-krama-sandarbhā—

Parīkṣit is requesting him in order to understand, to the extent of the flowers and the fruits, the expansion of the seed of the purpose of Śrī Kṛṣṇa’s Descent, which was sowed in the conversation between Śrī Śaunaka and Śrī Sūta in: *sūta jñāsi* and so on (*Bhāgavatam* 1.1.12), which sprouted a little in: *śravaṇa-smaraṇarhāni* and so on (*Bhāgavatam* 1.8.35), and which blossomed in: *kalau jaṇiṣyamāṇānām* etc. (*Bhāgavatam* 9.24.61).

Given that it should have been said: *sūrya-somayoḥ*, placing *soma* first is for the sake of honor, because He is the root of Yadu’s dynasty.

Bhaktisiddhānta Sarasvatī—

Śrī-rājā uvāca connotes: “King Parīkṣit (*śrī-rājā* = *rājā* = *parīkṣit*) spoke to Śukadeva (*uvāca* = *kathayāmāsa* = *śukadevaṁ kathayāmāsa*).”

Vijayadhvaja Tīrtha—

śrīmad-ānanda-tīrtha-pādebhyo namaḥ

“Obeisances to his Grace Śrīmān Ānanda Tīrtha.”

The derivation of *vamśya* is: *vamśaḥ tatra bhavaḥ vamśyaḥ*, “A descendant is one who exists in a genealogical line” (*dig-ādibhyo yat*, *Aṣṭādhyāyī* 4.3.54) (*dig-ādibhyo ya-rāmaḥ*, HNV 1150). The reason for that narration in the Ninth Canto is expressed with *parama* (in *paramādbhutam*, most amazing).

Vīra-Rāghava—

śrī-rukmiṇī-satyabhāmā-sameta-śrī-kṛṣṇa-para-brahmaṇe namaḥ
śrīmate rāmānujāya namaḥ

“Obeisances to Para-Brahman, Śrī Kṛṣṇa, who is accompanied by Śrī Rukmiṇī and Śrī Satyabhāmā. Obeisances to Śrīmān Rāmānuja.”

This is a verse of six lines. The king inquires throughout ten verses.

Vallabhācārya—

Expecting the impropriety of a narration about Yadu since he was intent on *adharmā*, due to transgressing his father’s order, with *yadoś ca* he says: He transgressed the secondary father’s order to serve the primary father, inasmuch as old age impedes *bhajana* to the Lord. *Dharma-śīlasya* is the reason for the separate mention. *Dharma* comes to nil by old age too. With the word *śīla* (nature, habit), his father’s ignorance of *dharma* is indicated because the connection between him and his mother would have been highly inappropriate.

The *munis* are *manana-śīla* (they whose habit is to ponder). On top of that, having obtained *jñāna*, even though they are such they are excellent devotees. *Muni-sattama*, between the recapitulation and the upcoming questions, is a vocative whose purpose is to be the reason for both.

Siddhānta-pradīpa—

śrīmate maṅgala-mūrtaye nimbārkaḥ namaḥ

śrī-nimbārkaṁ namaskṛtya daśame daśama-prade |
navaty-adhyāya-samyukte pradīpo ’yaṁ viracyate ||

“Obeisances to Śrīmān Nimbārka, who is a form of auspiciousness.”

“Bowling to Śrī Nimbārka, I compose this lamp (pradīpa) for the Tenth, which bestows the tenth and which comprises ninety chapters.”

On account of excessive *prīti* (bliss, affection) by drinking the nectar of a discourse about the *āśraya*, Rājaṛṣi speaks to incite Brahmaṛṣi to describe the qualities, and so on, of the *svarūpa* of the *āśraya*, even before *nirodha*, obtained in the sequence.

Yadu was continuously pious by nature (*nitarāṁ dharma-śīlasya*). The gist is

as follows:

Pūru was *dharma-śīla* since he complied with his father's order. It should not be said: "Pūru was impious, since a connection of a mother with her youthful son is highly improper," because when Yayāti, who was moved by statements of Ṛṣis and who had given up desires for a son, a wife and the rest as a result of perceiving the faults which are obtained due to inordinate association, swapped his youthfulness for his own old age (which he had swapped at first), the son had not had close contact.

The accomplishment of Yadu's being continuously *dharma-śīla* also occurred, by disregarding happiness related to a kingdom. Yadu did not sell his own youthfulness, which is useful for *bhajana* to the Lord. It should not be said: "He was impious by nature since he transgressed his father's order." In the light of passages such as this: *mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ*, "[Kapila said:] For My sake, *sādhus* relinquish work and abandon their friends and relatives" (*Bhāgavatam* 3.25.22), what is the fuss about his disobeying his father? That the devotees of the Lord disregard everything material is described as an ornament.

Anvitārtha-prakāśikā—

In the reading *śrī-rājā*, *śrī* has the sense of auspiciousness and is used with regard to the king's praise. Owing to poetic license, there is no suffix *[ṭ]a[c]* (*ārṣatvān na ṭac*). (Alternatively, *ārṣatvān na ṭac* means: Because of being one who relates to Ṛṣis, there is no suffix *[ṭ]a[c]*.)

10.1.2

tatrāmśenāvatīrṇasya viṣṇor vīryāṇi śaṁsa naḥ ||

tatra—in that [dynasty]; *amśena*—with a partial manifestation (Balarāma); *avatīrṇasya*—who descended; *viṣṇoḥ*—of Viṣṇu; *vīryāṇi*—the exploits; *śaṁsa*—praise (or describe); *naḥ*—to us.

(tvam) tatra (nijasya) amśena (saha) avatīrṇasya viṣṇoḥ vīryāṇi naḥ śaṁsa.

“Praise to us the exploits of Viṣṇu, who descended in Yadu's dynasty with His amśa.

Śrīdhara Svāmī—

The word *aṁśena* (as an *aṁśa*) is said with the intent to promulgate popular belief.

Viśvanātha Cakravartī—

“Praise, i.e. narrate (*śaṁsa* = *kathaya*), the exploits of He who appeared in it.” Whose exploits? The exploits of Him who is the fullness of Viṣṇu who exists in Vaikuṇṭha as an *aṁśa*. This means Viṣṇu is a main *aṁśa* of His (*aṁśena viṣṇoḥ* = *yaḥ khalv aṁśena vaikuṇṭhe viṣṇuḥ bhavati yasya ekāṁśaḥ viṣṇuḥ tasya pūrṇasya*).

Alternatively: *aṁśena śaṁsa*, “Narrate partially.” The gist is no one has the power to fully discourse on this topic.

Sanātana Gosvāmī—

“Therefore, having expanded upon the greatly amazing deeds of the descendants of the Lord’s dynasty, narrate.” He speaks with that in mind. “[Describe the exploits] of He who descended—meaning of Him who came in person from Śrī Vaikuṇṭha—in Yadu’s line (*tatra* = *tasmin yadoḥ vaṁśe*)—only because Yadu was pious by nature—with Śrī Baladeva (*aṁśena* = *śrī-baladevena saha*).”

Otherwise (if *aṁśena* is taken to mean ‘as an *aṁśa*’) there would be a contradiction with: *kṛṣṇas tu bhagavān svayam*, “Only Kṛṣṇa is the Lord in person” (*Bhāgavatam* 1.3.28). It should be understood in this way elsewhere also. The drift is: Baladeva’s exploits as well are worthy of a praise.

Alternatively, in accordance with: *mad-bhaktānāṁ vinodārthaṁ karomi vividhāḥ kriyāḥ*, “I do diverse actions to delight My devotees” (*Padma Purāṇa*), greatly amazing activities done with Śrī Baladeva out of *bhakta-vātsalya* are implied. The reason for that is: *viṣṇoḥ*, which signifies: *sarva-vyāpakasya*, “[the exploits] of He who pervades all.” Nonetheless He descended in his line out of mercy. Consequently: “Eminently describe, like a praise (*śaṁsa* = *stuti-vat sotkarṣaṁ varṇaya*), the exploits, i.e. the greatly amazing deeds, to us (*naḥ* = *asmān prati*).”

The plural in *naḥ* (us) occurs either because he thought much of himself, owing to the desire to hear about them, or in consideration of those who were in his company. And that consideration is either due to mercy or due to humility (depending on the sages in the assembly). Alternatively, *naḥ* denotes *asmākaṁ pāṇḍavānām* (to us Pāṇḍavas). This hints at his own devotion to Viṣṇu and his great eagerness to hear about His exploits. As regards the verses beginning from: *jāto gataḥ pitṛ-grhād vrajam edhitārthaḥ*, “After His appearance, Kṛṣṇa, by

whom wealth is expanded, left His father's house and went to Vraja" (*Bhāgavatam* 9.24.66), the idea is that some mere action was concisely mentioned earlier, but not His exploits.

Jīva Gosvāmī—

In this verse of two lines, Parīkṣit mentions his inner longing: "[Describe the exploits] of He who descended in Yadu's line (*tatra = tasmin yadoḥ vaṁśe*)—only because Yadu was pious by nature." In other words: "[Describe the exploits] of He who came from His topmost planet, known as Śrī Goloka, and reached the state of a personal manifestation in the material world."

The word *aṁśena* was explained by Śrīdhara Svāmī. In his commentary (*aṁśeneti pratīty-abhiprāyeṇoktam*), the term *pratīti* (understanding; belief) signifies: *sādharaṇa-janānām eva jñeyā* (what only ordinary people believe), on account of *Śrī Bhagavad-gītā: nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*, "I, being covered by Yogamāyā, am not manifest to everyone" (7.25).

Because of that, the sense of *aṁśena avatīrṇasya* is: *asarva-subodhasya*, "of He whose nature is not easily understood by everyone." Or else *aṁśena* means *śrī-baladevena saha* (along with Śrī Baladeva). The idea is: Baladeva's exploits as well are worthy of a praise.

If the another meaning were taken (Kṛṣṇa descended as a part of Viṣṇu; or Kṛṣṇa descended partially), it would contradict statements such as:

1. *darśayāmāsa lokam svam gopānām tamasah param*, "Kṛṣṇa showed His own abode to the cowherds, which is beyond material nature" (*Bhāgavatam* 10.28.14),

2. *kṛṣṇam ca tatra cchandobhiḥ stūyamānam suvismitāḥ*, "The cowherds were totally amazed when they saw Kṛṣṇa praised by the personified Vedas" (*Bhāgavatam* 10.28.17), which is a statement containing a special explanation that will be nicely described [in the commentary], and

3. *kṛṣṇas tu bhagavān svayam*, "Only Kṛṣṇa is the Lord in person" (*Bhāgavatam* 1.3.28).

Further, in his own compilation (*samhitā*), Brahmā states:

*goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam ahaṁ bhajāmi ||*

"I worship the primeval Puruṣa, Govinda, by whom diverse respective

powers are distributed in the abodes of Durgā, Śiva, and Nārāyaṇa, in His own abode, called Goloka, and also in Gokula, His abode on Earth.” (*Brahma-saṁhitā* 5.43)

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu |
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||*

“I worship the primeval Puruṣa, Govinda, known as Kṛṣṇa, the most exalted personality. While displaying many forms such as Rāmacandra and so on through His potencies, He sent forth various Avatāras in the three worlds, yet He also manifested in person” (*Brahma-saṁhitā* 5.39). Doubts concerning these various statements will be dispelled later on.

“Eminently describe to us (*naḥ* = *asmān prati*) as if it were a praise (*śaṁsa* = *stuti-vat sotkarṣaṁ varṇaya*) the exploits, i.e. the deeds that involve great power (*vīryāṇi* = *mahā-prabhāva-maya-caritāni*), of Viṣṇu, i.e. of Śrī Kṛṣṇa, the Lord in person,” the one who is the culmination of complete fullness by being the pervader of all. It should be understood in this manner elsewhere also.

The plural in *naḥ* (us) is either because he thought much of himself owing to the desire to hear about them or in consideration of those who were in his company. And that consideration is either due to mercy or due to humility. Alternatively, *naḥ* denotes *asmākaṁ pāṇḍavānām* (to us Pāṇḍavas). This hints at his own devotion to Viṣṇu and his great eagerness to hear about His exploits.

Baladeva Vidyābhūṣaṇa—

The words beginning from *tatra* make one verse of two lines. “Narrate, as if it were a praise (*śaṁsa* = *stuti-vat varṇaya*), to us the exploits of Kṛṣṇa, who is the fullness of Viṣṇu, the pervader (*viṣṇoḥ* = *vyāpakasya pūrṇasya kṛṣṇasya*), and who descended with Balabhadra (*aṁśena* = *balabhadreṇa saha*) in Yadu’s line (*tatra* = *yadoḥ vaṁśe*).”

Regarding *aṁśena saha* (with an *aṁśa*): A thirst for hearing about Balabhadra’s exploits too is implied.

There is another explanation: What is the person who descended like? *aṁśena viṣṇoḥ*. This means: *yasya aṁśaḥ viṣṇuḥ tasya pūrṇasya svayaṁ bhagavataḥ*, “[the exploits] of Him who is the fullness of Viṣṇu, an *aṁśa* of His’. The sense is: ‘of the Lord in person’.”

Śrīnātha Paṇḍita—

Tatrāmśena denotes *tatra* and *āmśena*. The suffix *a[n]* is applied in the sense of *samūha* (multitude): *amśānām samūhaḥ āmśam*, “*Āmśa* is a multitude of *amśas*.” The sense is: “of He who descended with all the *amśas* (*āmśena* = *āmśena saha* = *sarvaiḥ amśaiḥ*),” otherwise there is a lack of harmony with the words *svayam eva kila* in: *aṣṭamas tu taylor āsīt svayam eva hariḥ kila*, “However, the eighth son of Vasudeva and Devakī was indeed Hari Himself” (*Bhāgavatam* 9.24.55), and with the word *svayam* in: *kṛṣṇas tu bhagavān svayam* (*Bhāgavatam* 1.3.28). Alternatively: *amśena* signifies *baladevena* (with Baladeva).

Someone might object: “How can a scriptural harmonization be effected on this topic, since it is seen otherwise in *Viṣṇu Purāṇa* and so on?” It is true, but let us consider these three verses of *Viṣṇu Purāṇa*:

amśāvatāro brahmaṛṣe yo 'yaṁ yadu-kulodbhavaḥ |
viṣṇos taṁ vistareṇāhaṁ śrotum icchāmy aśeṣataḥ ||
cakāra yāni karmāṇi bhagavān puruṣottamaḥ |
amśāmśenāvatīryorvyām tatra tāni mune vada ||
maitreya śrūyatām etad yat pṛṣṭo 'haṁ idaṁ tvayā |
viṣṇor amśāmśa-sambhūti-caritaṁ jagato hitam ||

“[Maitreya said to Parāśara:] “O Brahmarṣi, I want to hear extensively and completely about the well-known Avatāra of Viṣṇu’s amśa who appeared in Yadu’s dynasty. O sage, tell me about the deeds He, the Lord, the topmost Person, performed after He descended on Earth in that line with an amśa of an amśa.” [Parāśara said:] “Maitreya, you’re asking me about the deeds, auspicious for the world, of He who appeared with an amśa of an amśa of Viṣṇu. Listen.”” (*Viṣṇu Purāṇa* 5.1.2-4)

The explanation of the above controversial words is this, sequentially: (1) *amśāvatāraḥ* (the Avatāra of an *amśa*) signifies: *amśānām nārāyaṇādīnām avatāraḥ yasmāt saḥ*, “He from whom there is an Avatāra of *amśas* such as Nārāyaṇa,” (2) *amśāmśena avatīrya* (after descending with an *amśa* of an *amśa*) means: *amśaḥ brahmādayaḥ teṣāṁ amśena yādava-rūpeṇa saha avatīrya*, “after He descended with the Yādavas, who are *amśas* of *amśas* such as Brahmā,” since it will be said: *bhavadbhir amśair yaduṣūpajanyatām*, “[Brahmā told the gods:] You should take birth as *amśas* among the Yādus” (*Bhāgavatam* 10.1.22),

and (3) *viṣṇor amśāṁśa-sambhūti-caritam* (the deeds of He who appeared with an *amśa* of an *amśa* of Viṣṇu) is understood as follows. At first, *viṣṇoḥ caritam* means *śrī-kṛṣṇasya caritam* (Śrī Kṛṣṇa's deeds). What were they like? They were *amśāṁśa-sambhūti*, which means: *amśānām brahmādīnām amśāḥ yādavāḥ teṣāṁ samyak samīcīnā bhūtiḥ sampattiḥ yasmāt yatra vā*, “either (A) because of which there is the complete prosperity of the Yādavas, who are *amśas* of *amśas* such as Brahmā; or (B) in which the prosperity of the Yādavas, who are *amśas* of *amśas* such as Brahmā, becomes complete.”

In this connection, these three verses are in *Viṣṇu Purāṇa*:

evam saṁstūyamānas tu bhagavān paramēśvaraḥ |
ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-mune ||
uvāca ca surān etau mat-keśau vasudhā-tale |
avatīrya bhuvo bhāra-kleśa-hāniṁ kariṣyataḥ ||
vasudevasya yā patnī devakī devatopamā |
tasyām aṣṭamo garbho mat-keśo bhavitā surāḥ ||

“[Parāśara said:] O great sage, thus praised [by Brahmā] the Lord, the supreme Controller, raised two hairs from Him, one white and one black, and addressed the gods: “These two hairs of Mine will descend on Earth and relieve her of the burden of her distress. O gods, Devakī, Vasudeva’s wife, is like a goddess. My black hair will become the eighth embryo in her womb.””

(*Viṣṇu Purāṇa* 5.1.59-60; 5.1.63)

This is the meaning of those verses: The Lord took one white hair and one black hair from Himself, not that He plucked them, since His hair is transcendental; pulling them off does not make sense and conveys inauspiciousness. The gist is He raised both hairs; then He showed them. He did this to convey the idea that they are head hair and to indicate the color.

The gods were confused by seeing those two hairs, so He said: “My two Lords (*matkeśau* = *matka-īśau* = *madīyeśvarau-bhūtau*) are white and black and They're on My head.” The suffix *ka* relates to the pronoun: *aham īśau yābhyām tau matkeśau*, “those two Lords of Mine, because of whom I am two Lords.” It is like *tvatka-putrau* (your two sons), *matka-putrau* (my two sons), and so on.

Alternatively, [*mat-keśau* is interpreted as a *karma-dhāraya* compound]: *mama kaṁ sukhaṁ tat-svarūpau īśvarau ca*, “They are My happiness (*mat-ka* = *mama sukha*) and They are two Lords,” whose nature is happiness.

Although Baladeva is not His Lord, still, because of the high bliss of a

declaration on the same occasion, there is a statement in that way, though He is a *svāmśa*. And later it is clarified: *śeṣākhyāmśas tato mama amśāmśenodare tasyāḥ saptamaḥ sambhaviṣyati*, “After [Kamśa will have disposed of Devakī’s six babies], My *amśa* known as Śeṣa will, as an *amśa* of an *amśa*, become her seventh conception” (*Viṣṇu Purāṇa* 5.1.72).

In regard to *tasyām aṣṭamo garbho mat-keśo bhavitā*, “My black hair will become the eighth embryo in her womb” (*Viṣṇu Purāṇa* 5.1.63, cited above), since this narration is separate, *mat-keśaḥ* (My hair) means *śrī-kṛṣṇaḥ*. The explanation is the same as before (“He is My happiness (*mat-ka*) and He is the Lord (*īśa*)”). Or else *matkeśa* means: *mama kaṁ sukhaṁ yasmāt saḥ ca asau īśvaraḥ ca*, “He is the Lord, because of whom I have happiness.”

Furthermore, the *Mahābhārata* states:

*sa cāpi keśau harir uccajahre
śuklam ekam aparaṁ cāpi kṛṣṇam |
tau cāpi keśāv aviśatām yadūnām
kule striyau rohiṇīm devakīm ca ||
tayor eko balabhadro babhūva
yo ’sau śvetas tasya devasya keśaḥ |
kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva
keśo yo ’sau varṇitaḥ kṛṣṇa uktaḥ ||*

“Kṣīrodaka-śāyī Viṣṇu lifted two hairs. One was white, the other black. Those two hairs entered Rohiṇī and Devakī, ladies in the line of the Yadus. Of the two hairs, the white one became Balabhadra, and the black one became Keśava: He is described as Kṛṣṇa.” (*Mahābhārata* 1.189.31)

This is the meaning: Hari, unto whom Brahmā and others introduced themselves, took two hairs and showed them. The verb *uccajahre* is made from *ucca* (high) and the verbal root *hṛ[ñ]* *haraṇe* (to take, remove) in its sense of *deśāntara-prāpaṇa* (to take to another place). The Lord lifted the two hairs to point out their color and to indicate that they are head hair.

The sense of *tau cāpi keśau* is this: In the beginning, two hairs (*keśau*) were shown, and afterward both Balarāma and Kṛṣṇa took the name Keśa; *tayor ekaḥ* stands for *tayor ekaḥ keśaḥ* (of the two, one is Keśa), where *keśaḥ* means *keśa-nāmā* (one whose name is Keśa). *Dvitīyaḥ keśavaḥ* stands for *dvitīyaḥ keśa-nāmā keśavaḥ* (the second one, whose name is Keśa, became Keśava). Here, Keśa signifies: *ke śirasi śete iti ke-śaḥ*, “He who reposes on the head.”

Both Balarāma and Kṛṣṇa are Keśa. Still, there is a difference between Them, as shown with the word *vaiṣṇava-dhāma* in this passage: *saptamo vaiṣṇavaṁ dhāma yam anantaṁ pracakṣate garbho babhūva devakyā*, “Viṣṇu’s *svarūpa* became Devakī’s seventh embryo. The learned call Him Ananta” (*Bhāgavatam* 10.2.5). Moreover, in the Sixth Canto, Saṅkarṣaṇa (Ananta) states:

aham vai sarva-bhūtāni bhūtātmā bhūta-bhāvanaḥ |
śabda-brahma paraṁ brahma mamobhe śāśvatī tanū ||

“Indeed, I am all living entities. I am the Creator and their inner controller. The Vedas and Brahman are two eternal, real bodies of Mine.”
(*Bhāgavatam* 6.16.51)

In this way everything is irreproachable.

ANNOTATION

In *Bhāgavatam* 2.7.26, Śukadeva echoes the above verse from *Mahābhārata*. Śrīdhara Svāmī comments on the controversy about the two hairs as follows: *sita-kṛṣṇa-keśatvaṁ śobhaiva na tu vayaḥ-pariṇāma-kṛtam, avikāritvāt. [...] tat tu na keśa-mātrāvatārābhīprāyaṁ, kintu bhū-bhārāvatarāṇa-rūpaṁ kāryaṁ kiyad-etanmat-keśāv evaitat kartuṁ śaktāv iti dyotanārtham. rāma-kṛṣṇayor varṇa-sūcanārtham ca keśoddharaṇam iti gamyate.*

“The occurrences of a white hair and a black hair are only a resplendence. It was not done as a result of age, since the Lord has no transformation of that sort. His taking two hairs was not meant to signify that They are mere Avatāras of hair. Rather, the implied meaning is: “Just these two little hairs of Mine can do this task of diminishing the Earth’s burden.” It is also understood that raising the hairs was for the purpose of hinting at the colors of Bala and of Kṛṣṇa” (*Bhāvārtha-dīpikā* 2.7.26). Jīva Gosvāmī quotes this in *Kṛṣṇa-sandarbha* 29. The text of *Mahābhārata* does not say Viṣṇu took hair from His head. He could have taken a hair from Śrīvatsa.

Jīva Gosvāmī writes: *keśa-śabdenāṁśur ucyate*, “*Āṁśu* (ray) is expressed with the word *keśa* (hair)” (*Kṛṣṇa-sandarbha* 29): He substantiates this with a verse from *Mahābhārata*. This information is confirmed in *Nirukta*: *keśī keśā raśmayah [...] keśīdaṁ jyotir ucyata ity ādityam āha*, “The name Keśī is derived from the word *keśa*, which means ‘ray’. The Vedas says the name Keśī means ‘light’ and denotes the sun” (*Nirukta* 2.26). Jīva Gosvāmī adds: *muktāphala-*

ṭikāyām keśau sukha-svāminau sito rāmaḥ ātmanaḥ sakāśād ujjahāra uddhṛtavān. [...] tau cāpīti ca-śabdo 'nukta-samuccayārthatvena bhagavat-saṅkarṣaṇau svayam āviviśatuḥ, paścāt tau ca tat-tādātmyenāviviśatur iti bodhayati. api-śabdo yatrānusyūtāv amū so 'pi tad-amśā apīti gamayati.

“This is in the commentary on the *Muktāphala*: “Viṣṇu took two *keśas*, meaning two masters of happiness (*ka-īśa*), from Himself. *Sita* (white) denotes Balarāma.” [...] Regarding *tau cāpi* in the verse of *Mahābhārata*, the word *ca* (and) has the sense of *anukta-samuccaya* (adding something unstated) and makes one perceive this: Vāsudeva and Saṅkarṣaṇa entered [Devakī’s womb]; subsequently Kṛṣṇa and Balarāma entered, due to an extreme similarity with Them. [Afterward, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and Saṅkarṣaṇa and Balarāma joined to become a single Balarāma.] The word *api* makes one understand this: His *amśas* go wherever Those two go.” (*Kṛṣṇa-sandarbha* 29)

In his commentary on *Laghu-bhāgavatāmṛta*, Baladeva Vidyābhūṣaṇa says *keśa* means ray, and specifies: *kṣīrodaśayasya śukla-kṛṣṇāv amśū tayor garbha-sthau bala-kṛṣṇau praviṣṭāv ity arthāt tac-chaṅkāpi nirastā*, “Two rays of Kṣīrodaka-śāyī Viṣṇu, one white and one black, entered Balarāma and Kṛṣṇa, who were in the ladies’ wombs. Because of this meaning, the doubt (whether Kṛṣṇa and Balarāma are *amśas* of Viṣṇu) is repudiated” (*Sāraṅga-raṅgadā* 1.5.156-158).

10.1.3

*avatīrya yadoḥ vaṁśe bhagavān bhūta-bhāvanaḥ |
kṛtavān yāni viśvātmā tāni no vada vistarāt ||*

avatīrya—after descending; *yadoḥ vaṁśe*—in Yadu’s dynasty; *bhagavān*—the Lord; *bhūta-bhāvanaḥ*—who causes the existence of beings; *kṛtavān*—did; *yāni*—whatever [activities]; *viśva-ātmā*—the Soul of all (or He whose body is the world); *tāni*—them; *naḥ*—to us; *vada*—please speak; *vistarāt*—elaborately.

bhagavān viśvātmā bhūta-bhāvanaḥ yadoḥ vaṁśe avatīrya yāni (vīryāṇi) kṛtavān, (tvam) tāni naḥ vistarād vada.

Elaborate upon the activities the Lord, the Soul of all and the creator of beings, performed after He descended in Yadu’s dynasty.

Śrīdhara Svāmī—

[Śukadeva might reply:] “Well, His deeds were already mentioned in verses such as: *jāto gataḥ pitṛ-grhād vrajam edhitārthaḥ*, “After His appearance, Kṛṣṇa, by whom wealth is expanded, left His father’s house and went to Vraja” (*Bhāgavatam* 9.24.66). Anticipating this, Parīkṣit says: “True, nevertheless describe them elaborately (*vistarāt* = *vistareṇa*).”

Viśvanātha Cakravartī—

“But His deeds were already partially described in verses beginning from: *jāto gataḥ pitṛ-grhād vrajam edhitārthaḥ*, “After His appearance, Kṛṣṇa, by whom wealth is expanded, left His father’s house and went to Vraja” (*Bhāgavatam* 9.24.66-67). Anticipating this objection, Parīkṣit says: “True, His exploits cannot be described in their entirety, even after summarizing them. You partially described them by summarizing them in two verses, therefore narrate by expanding only those ones, in many verses.”

Bhūta-bhāvanaḥ signifies: *bhūtāni bhāvavanti premavanti karoti*, “He makes beings have *prema* (*bhāvavanti* = *premavanti*).” The purpose of His Descent is thus described on account of an understanding exactly in that way from verses such as: (1) *nṛ-lokaṁ ramayāmāsa mūrtyā sarvāṅga-ramyayā*, “He delighted the world with His body, whose every limb is charming” (*Bhāgavatam* 9.24.64), (2) *avitṛpta-dṛśāṁ nṛṇāṁ*, “[He vanished from the sight] of humans, whose eyes were not yet satiated” (*Bhāgavatam* 3.2.11), and (3) *sva-mūrtyā loka-lāvaṇya-nirmuktyā locanaṁ nṛṇāṁ*, “[having attracted] the eyes of humans by His body, due to which a person no longer sees beauty in the world” (*Bhāgavatam* 11.1.6), because: *viśvātmā*, which signifies that He, *Paramātmā*, more so than either the body or a *jīva*, deserves to become the recipient of one’s love. This will become clear at the end of Brahmā’s prayers (10.14.54-55) (3.9.42).

The sense of *vistarāt* is this: *asmad-ādi-manda-buddhi-sugamyārthaṁ vistāraṁ śabda-bāhulyaṁ prāpayya*, “Speak by bringing about the attainment of an elaboration (*vistarāt* = *vistāraṁ prāpayya*) where the meanings are easily understandable for dullards like us.” Amara states: *vistāro vighraho vyāsaḥ sa ca śabdasya vistarāḥ*, “*Vistāra*, *vighraha*, and *vyāsa* are synonymous and mean ‘an elaboration of a word’” (*Amara-koṣa* 3.2.22).

Sanātana Gosvāmī—

In case he were to reply: “But all His actions are greatly amazing,” in this verse he says: “Describe all of them.” With *avatīrya* (after descending), the state of being the supreme controller (*parameśvara*) in person is said, because: *bhagavān*. This means He is completely full of godly might (*aiśvarya*).

In addition: *bhūta-bhāvanaḥ*, which signifies: *svecchayā sarva-jīva-sraṣṭā* (the creator of all living entities, by His will). Moreover: *viśvātmā*, that is to say: *sarvāntaryāmī* (the inner controller of all). In terms of being Parameśvara, these three adjectives are sequentially superior.

There is another explanation. Right after pointing out the purpose of a Descent (with *bhūta-bhāvanaḥ*), the manifestation of virtues such as the topmost compassion is implied (with *viśvātmā*). Therefore *bhūta-bhāvanaḥ* means: *bhūtāni bhāvayati sarvāṇi pālayati iti tathā saḥ*, “He protects everyone.” Hence *viśvātmā* means: *viśvasya ātmā parama-priyaḥ*, “the Soul of all, in other words He is most dear.” This will become clear at the end of the fourteenth chapter.

Alternatively: *viśvasya ātmā cetayitā nija-bhajane pravartakaḥ*, “He makes one understand. This means He is an inspirer as regards *bhajana* to Him.” Thus an infinity of actions for the sake of this and of that is meant, and the states of being Bhagavān and so on are intended to be expressed in terms of belonging to Him.

Therefore: “Glorify (*vada = saṅkīrtaya*) all those actions, as many as there were (*yāni tāni = yāvanti karmāṇi tāni sarvāṇi eva*).” And moreover: *vistarāt* (after an elaboration). The sense is: “in such a way that there are offshoots, by mentioning His motives and so on, but not concisely as before.”

Jīva Gosvāmī—

In case he were to reply: “But all His actions are greatly amazing,” in this verse he says: “Describe all of them.” He points out the purpose of the Descent: Although He is full of all godly capabilities and assets (*bhagavān = sarvaiśvarya-pūrṇaḥ api*), out of mercy He protects all living entities: (*bhūta-bhāvanaḥ = bhūtāni sarvāṇi eva bhāvayati pālayati iti tathā saḥ*), because: *viśvātmā*, which means: *cetanādi-śakti-prerakatvena svabhāvataḥ eva hita-kārī, parama-svarūpatvena prema-viśeṣa-paryavasāna-rūpaḥ ca*, “As the impeller of the power of consciousness, and so on, He is a benefactor by nature, and as the topmost *svarūpa* His form is the culmination of a distinct love.”

Therefore: “Glorify (*vada = saṅkīrtaya*) all those actions, as many as there were (*yāni tāni = yāvanti karmāṇi tāni sarvāṇi eva*).” And do so elaborately (*vistarāt = vistareṇa*). The sense is: “by mentioning His motives and so on, but not concisely as before.” Parīkṣit speaks simply out of eagerness though he knows it is impossible to describe His deeds in full.

Baladeva Vidyābhūṣaṇa—

Vistarāt stands for *vistareṇa* (elaborately). The gist is: “Narrate elaborately

because I'm not satiated, even after hearing those verses.”

Bhūta-bhāvanaḥ signifies: *bhūtāni bhāvayati bhūtāni premādrāṇi karoti*, “He makes living entities melt out of love.” *Viśvātmā* means: *viśvāni sarvāṇi janānāṃ cakṣur-ādīni karaṇāni atati vyāpnoti saundaryādibhiḥ iti saḥ*, “He pervades (*atati* = *vyāpnoti*) all the living beings’ senses, such as the eyes, with His beauty and so forth.”

Vijayadhvaya Tīrtha—

In this verse he only repeats, because of the purport. *Viśvātmā* means *viśva-vyāpī* (He pervades the world). With this, he hints at the state of being Brahman (Mahā-Viṣṇu pervades all as Brahman).

“Speak elaborately (*vistarāt* = *vistarataḥ*).” “Do not only expand in terms of meanings, but with regard to sound as well.”

Vīra-Rāghava—

With *bhūta-bhāvana* and *viśvātmā*, he makes distinctions with the following intention: “Elaborately talk about the purpose of and the reason for His Descent.” *Bhūta-bhāvana* means: “He causes good entities to develop, that is He delivers them” (*bhūta-bhāvanaḥ* = *bhūtāni sādhu-bhūtāni bhāvayati vibhāvayati trāyate iti tathā*). *Viśvātmā* means either: “the Inner Soul of all,” or “He a body of whom is the world” (*viśvātmā* = *viśvasya antarātmā, viśvam ātmā śarīraṃ yasya vā*).

Vallabhācārya—

He makes entities undergo experiences (or He makes beings have realizations) (*bhūta-bhāvanaḥ* = *bhūtāni bhāvayati anubhāvayati*).

ANNOTATION

Sanātana Gosvāmī and Jīva Gosvāmī’s interpretation of *bhūta-bhāvana* as: *bhūtāni bhāvayati sarvāṇi pālayati iti tathā saḥ* (He protects everyone) is taken from Śrīdhara Svāmī’s explanation of *bhūta-bhāvana* in this passage of *Bhagavad-gītā*: *bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ* (9.5). Śrīdhara Svāmī derives *bhūta-bhāvana* as: *bhūtāni bhāvayati pālayatīti bhūta-bhāvanaḥ* (*Subodhinī* 9.5). The verbal root can be *bhū prāptau* (10A) (to attain): The Lord attains beings, meaning He protects them; or else He makes beings attain Him.

The word *bhāvana* can be made from three verbal roots. The two others are *bhū avakalpane* (10P) (to contemplate), from which the word *bhāva* (emotion,

love) is made, and *bhū sattāyām* (1P) (to exist). The former is referred to by Viśvanātha Cakravartī in his interpretation: *bhūtāni bhāvavanti premavanti karoti* (He makes beings have love). The verbal root *bhū avakalpane* is not too rare. For instance: *sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ*, “The spiritual master is said by all the scriptures to be Hari in person and is so considered by *sādhus*” (*Gurvaṣṭaka* 7).

Moreover, the terms Bhagavān and Viśvātmā as a pair are a recurrent theme: They are seen together as designations of Śrī Kṛṣṇa in the next chapter also (10.2.6 and 10.2.16).

As Vīra-Rāghava indicates, in consideration of the maxim: *rūḍhir yogād balīyasī* (a conventional meaning supersedes an etymological meaning) the term Viśvātmā primarily denotes Mahā-Viṣṇu, in the sense of either “He whose body (Virāt) is the world” or “the Soul of all.” As such, *viśva* is a synonym of ‘all’: *viśvam aśeṣam kṛtsnam samasta-nikhilākhilāni niḥśeṣam, samagram sakalam pūrṇam akhaṇḍam syād anūnake*, “The words *viśvam*, *aśeṣam*, *kṛtsnam*, *samasta*, *nikhila*, *akhilam*, *niḥśeṣam*, *samagram*, *sakalam*, *pūrṇam*, and *akhaṇḍam* are used in the sense of entirety” (*Amara-koṣa* 3.1.65).

Mahā-Viṣṇu is frequently called Viśvātmā, as in *Brahma-saṁhitā* 5.11 and 5.14. Śrīdhara Svāmī glosses *viśvātmā* as *viśvasya niyantā*, “the controller of the world” (*Bhāvārtha-dīpikā* 12.5.1). He also explains *akhilātmā* (*viśvātmā*) as *viśva-kāraṇam* (He is the cause of the world): *akhilasya viśvasyātmanaḥ kāraṇasyeti. evaṁ-bhūtasya viṣṇoḥ* (*Bhāvārtha-dīpikā* 12.2.17).

The adjective *bhūta-bhāvana* in the literal sense of “He causes beings to exist,” made from the verbal root *bhū sattāyām* (to exist), primarily modifies *viśvātmā* because Mahā-Viṣṇu emanates *jīvas*. Śrīdhara Svāmī says: *jīvayatīti jīvas tasmin mahā-puruṣe. ayaṁ bhāvaḥ, viśva-sraṣṭur mahā-puruṣasya*, “The word *jīve* means “in He who makes *jīvas*,” that is to say “in the Mahā-Puruṣa, who creates the universe”” (*Bhāvārtha-dīpikā* 11.24.27).

Here the title Bhagavān can refer to Nārāyaṇa in the Causal Ocean. Śrī Kṛṣṇa says: *nārāyaṇe turīyākhye bhagavac-chabda-śabdite mano mayy ādadhad yogī*, “The *yogī*, fully applying the mind to Me, Nārāyaṇa, who is known as the fourth and who is worded with the word Bhagavān...” (*Bhāgavatam* 11.15.16). Nārāyaṇa is called *turīya* (the fourth) because He does not have these three *upādhis*: Virāt, Hiraṇyagarbha, and Māyā (*Sārārtha-darśinī* 11.15.16). Śrīdhara Svāmī distinguishes this Bhagavān from Viṣṇu as follows: *puruṣam param prakṛti-vyatirekopādhim īśvaram. [...]. puruṣam pūrṇam nirupādhim*, “The superior Puruṣa has one *upādhi* on account of being contrasted with Prakṛti. The full Puruṣa has no *upādhi*” (*Bhāvārtha-dīpikā* 2.3.9-10) (cited in *Tattva-sandarbhā* 30).

Viṣṇu's *upādhi*, His correlation with His potency Mahā-māyā, beginning from her aspect as Pradhāna, does not influence Him.

This Nārāyaṇa, also called Saṅkarṣaṇa (*Brahma-saṁhitā* 5.13), is the form of Mahā-Viṣṇu prior to Creation, and is called *ātmā* (Soul) in *Bhāgavatam* 11.24.27. Since He does not even have a trace of an *upādhi*, Śrī Kṛṣṇa identifies only with Him: *jīva ātmani mayy aje, ātmā kevala ātma-sthaḥ*, “Jīva (Mahā-Viṣṇu) merges in the Soul, Me, who am birthless. The Soul is alone: He exists by Himself” (*Bhāgavatam* 11.24.27).

10.1.4

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc śrotra-mano-'bhirāmāt |
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt ||*

(*upendra-vajrā*)

nivṛtta-tarṣaiḥ—by those whose thirst has ceased; *upagīyamānāt*—which is sung; *bhava-uśadhāt*—which is the medicine for [the disease] of material existence; *śrotra*—to the ears; *manaḥ*—and to the mind *abhirāmāt*—which are pleasing; *kaḥ*—which?; *uttama-śloka*—of the Lord (“whose fame is topmost” or “He the verses about whom are the best”); *guṇa-anuvādāt*—from a reiteration of the qualities; *pumān*—man (or soul); *virajyeta*—would desist; *vinā*—except; *paśu-ghnāt*—a killer of animals.

Viśvanātha Cakravartī—

*paśu-ghnād vinā kaḥ pumān nivṛtta-tarṣaiḥ (muktaiḥ jñānādibhyaḥ api)
upagīyamānād bhavauśadhāt śrotra-mano-'bhirāmād uttamaśloka-guṇānuvādād
virajyeta?*

Śrīnātha Paṇḍita—

*bhavauśadhāt śrotra-mano-'bhirāmād nivṛtta-tarṣaiḥ upagīyamānād
uttamaśloka-guṇānuvādād vinā ā paśu-ghnād kaḥ pumān virajyeta?*

The qualities of the Lord, who has the highest renown, are sung as being above everything by persons who have no material desire. Those descriptions delight the ears and the mind and are the remedy for the

disease of material life. Who other than an animal killer would desist from such a discourse?

Alternatively:

Without a discourse about Uttamaśloka’s qualities that is being sung in a superior way by those whose thirst has ceased, which persons, including hunters, could become dispassionate? Those descriptions delight the ears and the heart and are the remedy for the disease of material life.

Śrīdhara Svāmī—

There are three kinds of people in this world: liberated souls (*mukta*), those who strive for liberation (*mumukṣu*) and material enjoyers (*viṣayī*). No one among them has a sufficient understanding; Parīkṣit expresses this with *nivṛtta-tarṣaiḥ*, which means *gata-trṣṇaiḥ muktaiḥ* (by liberated souls, from whom desires have gone).

Next, with *bhavauṣadhāt* Parīkṣit says the glorification of the Lord’s qualities is the only means for those who seek liberation. And with *śrotra-mano-’bhirāmāt* he says it is the topmost topic (*viṣaya*) for material enjoyers (*viṣayī*).

The words *vinā paśu-ghnāt* mean either *vinā paśu-ghātināḥ* (except a killer of animals) or *vinā apaśughnāt*, which signifies: *vinā apagatā śuk śokaḥ yasmāt tam ātmānam hanti iti apaśughnaḥ tasmāt*, “‘except one who kills his soul’. *Apa-śuk* is the soul, literally: ‘that from which sorrow has gone away’. *Apaśughna* is one who kills his soul.”

Viśvanātha Cakravartī—

śrīdhara-svāmibhiḥ śrīmat-prabhubhiś ca sanātanaiḥ |
rjutvāt tyaktam ucchiṣṭam bhujiṣyo ’ham upādade ||

“Out of integrity, I, a servant, am taking the remnants left by Śrīdhara Svāmī, Sanātana Gosvāmī and Jīva Gosvāmī.”

In this verse Parīkṣit says: “How could we and others like us who have the disease of material life become indifferent to the great medicine of the nectar of Kṛṣṇa’s pastimes, which is being administered by your good self, the eminent jewel of doctors whom we have obtained by supreme good fortune?”

“Who would desist from such a narration, which is the remedy for the disease

of material life (*bhavaauṣadhāt* = *saṁsāra-vyādheḥ auṣadha-rūpāt*) and which is sung as being even greater than trance in Brahman (*upagīyamānāt* = *jñānādibhyo 'pi upa ādhikyena gīyamānāt*) by liberated souls, from whom the disease of thirst has gone away?" *Trṣṇā* (thirst, desire) is the form of material life. Liberated souls, who had served those narrations, are freed from it (*nivṛtta-tarṣaiḥ* = *yad [auṣadha-rūpam] eva niṣevya vigata-trṣṇā-vyādhibhiḥ trṣṇā eva saṁsāraḥ tasmād muktaiḥ*).

The gist is: "Listen everyone! All of you should become cured like us, simply by serving it." Thus the discourse, i.e. the remedy, is being loudly prescribed (*upagīyamānāt* = *uccair upadiśyamānāt*). This antidote is not bitter like other medicines: He says this with *śrotra-mano-'bhirāmāt*, which signifies *śrotra-maṇḥ-sukha-pradāt*, "[from a narration,] which gives joy to the ears and to the mind (or to the heart). The drift is: This remedy is drunk only through the ears and the mind (heart).

The term *paśu-ghna* refers to a *karmī* who desires to attain heavenly happiness (by reaping the result of executing sacrifices of animals ordained in the *karma-kāṇḍa* section of the Vedas). Only he would refrain from hearing a description of the Lord's qualities. For example it is said: *traivargikās te puruṣā vimukhā hari-medhasaḥ kathāyām*, "Those who follow the three paths of moral ethics (*dharma*), economic development (*artha*), and sense gratification (*kāma*) are averse to the discourse of one whose intelligence is fixed on Hari."

There is another explanation: In this verse Parīkṣit says there certainly is bliss for both the narrator and the hearer: "Which speaker (*kaḥ pūmān* = *kaḥ vaktā*) could desist from a subsequent, continuous glorification of Uttamaśloka's qualities after hearing from a guru? (*guṇānuvādāt* = *guṇānām anuvādāt* = *guroḥ mukhād ākarṇya paścād anukīrtanāt*)." No one could, because: *nivṛtta-tarṣair upagīyamānāt*. Even a constant glorification of Kṛṣṇa's qualities is sung as greater than all (*upa* = *sarvādhikyena*), not to mention the relishment of those qualities. The sense is: "A speaker like you is also a relisher of His qualities."

The term *nivṛtta-tarṣa* only denotes pure devotees, not *jñānīs*, because of the present tense in *gīyamānāt* and because the prefix *upa*, which expresses superiority, is placed beside it. Another reason is that *jñānīs* constantly praise deep meditation only. They do not value the continuous glorification of Kṛṣṇa's qualities.

In the same way, *pūmān* can also signify *śrotā* (hearer): "While listening to a reiteration of Kṛṣṇa's qualities, how could a materialistic hearer like me be indifferent to it, since it is the remedy for material life (*bhavaauṣadhāt*)?" The reason both the speaker and the hearer are not indifferent is stated with *śrotra-mano-'bhirāmāt* (because such a glorification pleases the ears and the mind). If a

karmī were to become a speaker or a hearer out of a desire to somehow or other obtain wealth and so on, then only he would desist: That is the substance of *paśu-ghnād vinā*.

Sanātana Gosvāmī—

“Do not think I’ll be satiated even after hearing an extensive narration.” He speaks with that in mind. “Who could desist from a narration which is being superiorly sung—or else which is sung as being above everything (*upa = adhikaṁ sarvoparitanatvena vā*)—by liberated souls also (*nivṛtta-tarṣaiḥ = muktaiḥ api*)?” Such a narration is imbued with high bliss because it is always celebrated as a topmost achievement.

Bhavauṣadhāt signifies that those narrations dispel all sorrow, and so they are both *sādhya* (a goal) and *sādhana* (a means of accomplishing the goal). Thus, what is expressed here is that they should always be served by everyone. Therefore: “Who could become satiated—or else how could one desist (*virajyeta = trptaḥ bhavet, avirataḥ syāt iti vā*)—from a discourse (*anuvādāt = kathāyāḥ*) of the qualities, such as *audārya* (magnanimity) and *vātsalya* (caring), which are eternal, real, and inherent, of the Lord, whose fame is foremost?” (*uttamaśloka = uttamaḥ ślokaḥ yaśaḥ yasya tasya bhagavataḥ*). These three adjectives (*upagīyamānāt, bhavauṣadhāt, śrotra-mano-’bhirāmāt*) should be inferred to be gradually inferior.

Śrī Parīkṣit’s statement—“Although I am not liberated and I do not want to become liberated, my indifference to that discourse would be inappropriate also because it delights my ears and my mind, since I am a materialistic person (*viṣayī*)”—is due to humility and so on.

The sense of *pumān* (a man) is this: If a man were dependent like a woman and impotent like a eunuch, he could somehow become indifferent. Or else *pumān* is said because men are predominant everywhere. Another interpretation is that *pumān* means *jīvaḥ* (soul), thus even the idea that a qualification is required is repudiated by that also.

Paśu-ghnāt means *vyādhāt*, “[except] a hunter.” Though he could be considered a sense enjoyer (*viṣayī*), factually he is not even that insofar as he doesn’t know the happiness of this world nor of heaven due to his constant afflictions. The rest has already been elaborated upon in the section on *Kathā-māhātmya*, in the commentary on *Bhagavad-bhakti-vilāsa*.

Jīva Gosvāmī—

“Do not think I’ll be satiated even after hearing an extensive narration.” He

speaks with that in mind. “Who could desist from a narration which is being superiorly sung—or else which is sung as being above everything (*upa = adhiḥikaṁ sarvoparitanatvena vā*)—by liberated souls also (*nivṛtta-tarṣaiḥ = muktaiḥ api*)?” Such a narration is imbued with high bliss because it is always celebrated as a topmost result.

In that regard, the term “liberated souls” signifies both *jñānīs* and pure devotees: These are two kinds. In addition, there are those who are liberated while living (*jīvan-mukta*) and those who have achieved *sālokya-mukti* and so on. Thus there are four kinds of liberated souls.

The gist of *bhavauṣadhāt* is: Those narrations dispel all the sorrow of those who want liberation. *Śrotra-mano-’bhirāmāt* means: *śabda-mātreṇa śrotrāṇi arthena manāṁsi ca abhiṭaḥ ramayati iti tathā tasmāt*, “[from a narration,] which entirely delights.” It delights the ears with the sounds and the minds with the meanings. For this reason such a narration also gives joy to those who seek sense gratification. In that way, of the three adjectives (*upagīyamānāt*, *bhavauṣadhāt* and *śrotra-mano-’bhirāmāt*) the last two apply more to those who desire devotional service (*bhaktīcchu*), and the first one applies to them somehow or other (since it refers to liberated souls proper), thus yet a fourth *adhikārī*, a *bhaktīcchu*, is to be inferred. In this way the narrations are both *sādhya* (a goal) and *sādhana* (a means of accomplishing the goal), and so what is expressed here is that they should always be served by everyone. Therefore: “Who could become satiated? Or else how could one desist (*virajyeta = tṛptaḥ bhavet*, *avirataḥ syāt iti vā*), from a discourse—either a continuous discourse or a discourse initiated time and time again (*anuvādāt = nirantarā, punaḥ punaḥ pravartitā vā kathā tasyāḥ*)—of the qualities, such as *audārya* (magnanimity) and *vātsalya* (caring), which are eternal, real, and inherent, of the Lord, whose fame is foremost?” (*uttamaśloka = uttamaḥ ślokaḥ yaśaḥ yasya tasya bhagavataḥ*).

For liberated souls (*muktas*), the continuous bliss of His pastimes manifests in their hearts in terms of being even greater than the bliss of Brahman and transforms into this kind of singing in such a way that it is exceedingly exalted. It is thus shown that only singing (glorifying) is the main aspect for them because it occurs spontaneously. Liberated souls are mentioned first because emotions like that automatically appear. Since there is no such sudden manifestation in those who want liberation (*muktīcchu*) nor in those who seek sense gratification (*bhuktīcchu*), the glorification of His qualities is not spontaneously exhibited. Hence what is also expressed here is that the narrations of His qualities are a remedy that enters the heart (*manas*) only through the ears. Therefore it is shown that only hearing is the main aspect and that *muktīcchus*

and *bhuktīcchus* are lesser than *muktas* and *bhaktīcchus*. For those who desire liberation, the glorification of His qualities shines as a form of the process to attain the topmost goal, and it delights the ears and the heart by virtue of the nature of the Entity (*vastu*). For *bhuktīcchus* it just manifests as something that delights the ears and the heart: that is the nuance. Moreover, the *bhaktīcchus* are inferior to the *muktas* and superior to the others.

In this scripture, the sequence of words, as well as the sequence of sentences, should be understood in three ways: (1) gradually increasing, (2) gradually decreasing, and (3) randomly decreasing. Of those, the first two categories are understood as the speaker's desire to express *kaimutya* ('how much more so'), but the last category occurs because of the speaker's lack of great regard for the sense to be conveyed and because of the speaker's absorption in *prema*.

Regarding the four categories previously mentioned (*muktas*, *mumukṣus*, *bhuktīcchus*, and *bhaktīcchus*), the first three are in descending order and the fourth one is randomly positioned.

Śrī Parīkṣit's statement—"Although I am not liberated and I do not want to become liberated, my indifference to that discourse would be inappropriate also because it delights my ears and my mind, since I am a materialistic person (*viṣayī*)"—is due to humility and so on.

The sense of *pumān* is this: If a man were dependent like a woman and impotent like a eunuch, then he could somehow become indifferent. Or else *pumān* is said because men are predominant everywhere. Another interpretation is that *pumān* means *jīvaḥ*, thus even the idea that a qualification is required is repudiated by that also.

Paśu-ghnāt means *vyādhāt*, "[except] a hunter." Though he could be considered a sense enjoyer, factually he is not even that, insofar as he doesn't know the happiness of the two worlds (Earth and heaven) since his intelligence is pierced by afflictions such as hatred. Therefore it is said:

rāja-putra ciraṁ jīva mā jīva muni-putraka |
jīva mā mara vā sādho vyādha mā jīva mā mara ||

"O prince: Live long. O son of a sage: Don't live. O saintly person: You may live or you may die. O hunter: Don't live and don't die."

He who could desist from a narration of the Lord's qualities is just a hunter because, while giving himself pain in this world and in the next, he also pierces others as if with a spear, since he is indifferent to those narrations. The purport

of *paśu-ghna* is an invective.

The rest has already been elaborated upon in the section on *Kathā-māhātmya*, in the commentary on *Bhagavad-bhakti-vilāsa*. All in all, given that in a general way a discourse about the Lord's qualities is such, how much more so is a narration of the qualities of Śrī Kṛṣṇa's form!

Krama-sandarbha—

In this verse he praises Him in a general way, and in the next verse he praises Him in a specific way.

Baladeva Vidyābhūṣaṇa—

“Kṛṣṇa's deeds were repeatedly described. Why do you inquire again?” He responds: “Who could be indifferent to a description of Kṛṣṇa's qualities?” The sense is: “No one could.” What is it like? “It is profusely sung (*upa* = *ādhikeyena*) by those whose thirst for sensory objects has ceased (*nivṛtta-tarṣaiḥ* = *nivṛttā tarṣā viṣaya-trṣṇā yeṣāṃ taiḥ*), i.e. by *ātmārāmas*, those in whom the bliss of the soul has manifested. To those who want liberation it is the cure for the disease that is material life. And it delights the ears and the minds of liberated souls by the sweetness of the sounds and of the meanings. In other words it should be served by *mumukṣus*, *jīvan-muktas*, and *muktas*. Thus its status as a goal of life is obvious.

The derivation of *paśu-ghnāt* is: *paśyati aviśeṣeṇa iti paśuḥ kṛṣṇa-tad-anya-caritayoḥ sāmā-darśī vimukhaḥ tathā-bhūtam ātmānam sampādya hanti adhaḥ pātayati iti tasmād vinā*, “except one who kills himself after making himself averse—he is an animal because he sees nondiscriminately: he sees Kṛṣṇa's deeds and another's deeds as the same. This means: except one who brings himself down.”

Or else, *paśu-ghna* refers to someone who, desiring to attain Svarga, eagerly engages in sacrificial rites. Alternatively, *paśu-ghna* is a hunter: Indeed, his intelligence is constantly affected by permanent animosity; he does not want the happiness of this world nor of heaven.

“Let it be so. I, who have been protected by Him starting from my time in the womb and who am desirous of dying now, shall only, especially, subsist on hearing about His deeds.”

Śrīnātha Paṇḍita—

“Without a discourse about Uttamaśloka's qualities (*uttamaśloka-*

guṇānuvādād vinā), which person, including hunters (*ā paśu-ghnāt* = *vyādham abhivyāpya*), becomes detached from sensory objects (*virajyeta* = *viṣayebhyaḥ viraktaḥ bhavati*).” The sense is: “No one.” *Paśu-ghna* means *vyādha* (hunter).

Hence this comes to mind: “Only the Lord’s qualities should be heard by one who desires detachment.” He mentions adjectives: A narration that is sung by those whose material desires have ceased (*nivṛtta-tarṣaiḥ* = *nivṛttaḥ tarṣaḥ kāmāḥ yeṣāṃ taiḥ*).

But then, fearing a possible future sprouting of their attachment for sensory objects, or even just the existence of such an attachment in a seed form, *nivṛtta-tarṣaiḥ* really means *niṣkāmaiḥ* (by those who have no material desire). Also, *upagīyamānāt* (being sung) does not mean *upagītāt* (were sung). Therefore it is the remedy for material existence: It is being served by those who want liberation (*bhavauśadhāt* = *mumukṣubhiḥ niṣevyamānāt*). *Śrotra-mano-’bhirāmāt* means the narration gives satisfaction even to those who have materialistic longings.

The drift is: Since such a discourse is favorable for these three kinds of embodied souls, only those who heard it and whose ears and minds were delighted become indifferent to sensory objects. Later, Śukadeva will say (while paraphrasing Śrī Rādhikā):

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ |
sapadi gr̥ha-kuṭumbaṃ dīnam utsrjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṃ caranti ||*

“Kṛṣṇa’s pastimes, which He continuously performs, are nectar. Those persons whose duality-based propensities are uprooted by partaking even once of a drop of such nectar for the ears at once abandon their stay-at-home family members, who are miserable, and, being ruined and destitute, come here in Vṛndāvana from afar like many birds, and beg for their living.” (*Bhāgavatam* 10.47.18)

The gist is: “Narrate in such a way that, for one who is dying to hear about His qualities, sensory objects shall not exist, even in a seed form.”

There is a different explanation: *apagatāḥ śucaḥ saṃsāra-pīḍāḥ yeṣāṃ te apaśucaḥ vaiṣṇavāḥ tān hanti iti apaśughnaḥ vaiṣṇava-dveṣṭā taṃ vinā kaḥ virajyeta*, “*Apaśuc*, in the plural, denotes the Vaiṣṇavas, those whose sorrows, the pains of material life, have gone. *Apaśughna* is a hater of Vaiṣṇavas: Except him, who could become indifferent?” (In this interpretation, *vināpaśu-ghnāt* is

separated as *vinā apaśu-ghnāt*, and *apaśu-ghnāt* stands for *apaśuḡ-ghnāt*.

Vīra-Rāghava—

“Who other than an animal killer would desist from the nectar in the form of a discourse of the Lord’s qualities?” (*uttamaśloka-guṇānuvādāt* = *bhagavataḡ guṇānuvāda-rūpād amṛtāt*).

Another explanation of *vinā paśu-ghnāt* is: *paśu-vad hanti gacchati vyāpriyata iti paśu-ghnaḡ taṁ vinety arthaḡ. paśu-tulya-vṛttiḡ kevala-mūrkaḡ iti yāvat*, “except one who goes (here the verbal root *han* in the word *ghna* is taken in its sense of *gati*, to go) like an animal, in other words, except one who is busy like an animal. It amounts to: except one who is just a fool, someone whose occupation is like the business of an animal.”

Vallabhācārya—

By singing, there is a sweetness of words. “Who could desist from a talk about the qualities that make known the glories of Uttamaśloka?” Alternatively: “Who could feel detachment from *Bhāgavatam* and the like, in which there is a discourse about the qualities, which are versified by the best (*uttama-śloka*)?” (*uttama-śloka-guṇānuvādāt* = *uttamaiḡ ślokyante ye guṇāḡ uttama-ślokasya vā mātmya-khyāpakāḡ teṣāṁ anuvādaḡ kathanam yatra iti vā bhāgavatādi-rūpāt*).

Pumān signifies women as well, specifically women who are not attracted to *śravaṇa* and so on: By nature, they too are *puruṣa* (*jīva*). *Paśu-ghna* denotes Daityas. Further, the meaning that is told here is: One should not desist, even after seeing one who has desisted.

10.1.5-7

*pitāmahā me samare ’marañjayair
devavratādyātirathais timiṅgilaiḡ |
duratyayaṁ kaurava-sainya-sāgaraṁ
kṛtvātaran vatsa-padaṁ sma yat-plavāḡ ||*

*drauṇy-astra-vipluṣṭam idaṁ mad-aṅgaṁ
santāna-bījaṁ kuru-pāṇḍavānām |
jugopa kukṣiṁ gata ātta-cakro
mātuś ca me yaḡ śaraṇaṁ gatāyāḡ ||*

*vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ |
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan ||*

meter for 10.1.5: *upajāti* (12)
(*vaṁśa-stha-vilam* and *indra-vaṁśā*)
meter for 10.1.6-7: *upajāti* (11)
(*indra-vajrā* and *upendra-vajrā*)

pitāmahāḥ me—my grandfathers (either Arjuna, in the honorific plural, or the Pāṇḍavas); *me*—my; *samare*—in the battle; *amaraṁ-jayaiḥ*—who defeated a demigod; *devavrata-ādya*—headed by Devavrata; *atirathaiḥ*—with great fighters; *timinḡilaiḥ*—who were *timinḡilas* (marine creatures that can swallow whales); *dur-atyayam*—very difficult to cross; *kaurava-sainya-sāgaram*—the Kauravas’ army, which is an ocean; *kṛtvā*—having made; *ataran*—they crossed; *vatsa*—of a calf; *padam*—hoofprint; *sma*—(a word used to fill the meter); *yat*—is whom (Kṛṣṇa); *plavāḥ*—those whose boat;

drauṇi—of Aśvatthāmā; *astra*—by the missile; *vipluṣṭam*—which was scorched; *idam*—this; *mat-aṅgam*—my body; *santāna*—of the lineage; *bījam*—the seed (the cause); *kuru-pāṇḍavānām*—of the Kurus and of the Pāṇḍavas; *jugopa*—protected; *kukṣim*—the womb; *gataḥ*—attained; *ātta-cakraḥ*—by whom the *cakra* is grasped; *mātuḥ ca me*—and of my mother; *yaḥ*—who; *śaraṇam gatāyāḥ*—who had attained shelter;

vīryāṇi tasya—His exploits *akhila-deha-bhājām*—among all embodied living entities; *antaḥ*—who is the inside; *bahiḥ*—who is the outside; *pūruṣa-kāla-rūpaiḥ*—as the forms of the Puruṣa and of Time; *prayacchataḥ*—who is bestowing; *mṛtyum*—death; *uta*—also; *amṛtam*—liberation; *ca*—and; *māyā*—is *yoga-māyā*; *manuṣyasya*—of He whose body; *vadasva*—kindly narrate; *vidvan*—O learned one.

*vidvan! me pitāmahāḥ yat-plavāḥ samare devavratādyātirathaiḥ
amaraṁjayaiḥ timinḡilaiḥ duratyayaṁ kaurava-sainya-sāgaram vatsa-padam
(iva atyalpaṁ) kṛtvā (taṁ sāgaram) ataran. yaḥ ātta-cakraḥ me śaraṇam
gatāyāḥ mātuḥ kukṣim gataḥ (san) drauṇy-astra-vipluṣṭam kuru-pāṇḍavānām
santāna-bījam idam mad-aṅgaṁ (mātuḥ aṅgaṁ) ca jugopa, (tvam) akhila-deha-
bhājām antar bahiḥ ca pūruṣa-kāla-rūpaiḥ mṛtyum amṛtam uta prayacchataḥ
māyā-manuṣyasya tasya vīryāṇi vadasva.*

In the war against Bhīṣma and other outstanding, giant-whale-like fighters capable of defeating the gods, my grandfathers, whose boat was Śrī Kṛṣṇa, turned the insurmountable ocean of the Kauravas' army into a hoofprint of a calf and crossed it. The Lord, *cakra* in hand, entered the womb of my mother, who was surrendering to Him, and saved my body, scorched by Aśvatthāmā's mystic missile. This very body is the cause of the continuation of the Kurus' and of the Pāṇḍavas' dynasties. Inwardly and outwardly, in the forms of the Puruṣa and of Time, He bestows bliss and death to all embodied beings. O sage, kindly narrate the exploits of His. He is a man by Māyā.

Śrīdhara Svāmī—

“Moreover, our family deity is Kṛṣṇa, therefore a discourse about Him should always be heard.” Parīkṣit speaks with this intention. “They crossed (*ataran sma*) after making the ocean of the Kauravas' army, which was insurmountable with Bhīṣma and other great warriors who were like the *timīṅgila* marine creatures (*timīṅgilaiḥ* = *timīṅgila-tulyaiḥ*) and who could defeat the gods (*amarāñjayaiḥ* = *amarān jayanti ye taiḥ*), very small. i.e. insignificant, like a hoofprint of a calf (*vatsa-padam kṛtvā* = *vatsa-padam iva atyalpam kṛtvā*) (*atyalpam kṛtvā* = *tucchī-kṛtya*).”

“Narrate the exploits of His (*tasya vīryāṇi vadasva*, 10.1.7), that is of Śrī Kṛṣṇa, who was their boat (*yat-plavāḥ* = *yaḥ śrī-kṛṣṇaḥ eva plavaḥ yeṣāṁ te*).” This is a syntactical connection with the third verse.

10.1.6

With *drauṇy-astra-vipluṣṭam* and so forth Parīkṣit says: “He not only protected the Pāṇḍavas, He also saved my body.” “He by whom the *cakra* is held (*ātta-cakraḥ* = *dhṛta-cakraḥ*) and who had entered in the womb (*kuṣīm gataḥ* = *kuṣau praviṣṭaḥ*) of my mother (*mātuḥ me* = *mātuḥ mama*) saved (*jugopa* = *rakṣitavān*) my body (*mad-aṅgam* = *mat-śarīram*), which was scorched by Aśvatthāmā's mystic missile (*drauṇy-astra-vipluṣṭam* = *drauṇeḥ aśvatthāmnah brahmāstreṇa dagdham*) and which is the primary cause of the dynasty (*santāna-bījam* = *santānasya nidānam*) of the Kurus and of the Pāṇḍavas (*kuru-pāṇḍavānām ca* = *kurūṇām pāṇḍavānām ca*).”

10.1.7

“Talk about (*vada* = *brūhi*) the exploits of He who, inwardly and outwardly (*antar bahiś ca* = *antaḥ ca bahiḥ ca*) as the form of the Puruṣa and as the forms

of Time (*pūruṣa-kāla-rūpaiḥ* = *puruṣa-rūpeṇa kāla-rūpaiḥ ca*)—the plural is used with the intent to express the aspects of Time—is giving death, i.e. transmigration (*mṛtyum* = *saṁsāram*), and even liberation (*utāmṛtam* = *amṛtam api*) to all living entities (*akhila-deha-bhājām* = *sarva-prāṇinām*).”

The sense is: *antaryāmi-rūpeṇāntar-dṛṣṭīnām muktiṁ bahir-dṛṣṭīnām ca kāla-rūpeṇa mṛtyum dadāti yataḥ*, “because He, as the inner controller, gives liberation to those whose vision is inward and, as the form of Time, death to those whose vision is outward.” Therefore His exploits should only be heard with an inner vision.

Viśvanātha Cakravartī—

“I must hear a discourse about Kṛṣṇa, also because He is my family deity.” He speaks with this intention. “Having made the ocean of the Kaurava army, though it was hard to cross (*duratyayam* = *duṣpāram api*) because of Bhīṣma and other great warriors who were like *timīṅgila* fish (*timīṅgilaiḥ* = *timīṅgila-tulyaiḥ*) and who could defeat the gods (*amarāñjayaiḥ* = *amarān jayanti iti taiḥ*), like a hoofprint of a calf (*vatsa-padam* = *vatsa-padam iva*), they crossed (*ataran*),” because: *yat-plavāḥ*, which means: *yaḥ śrī-kṛṣṇaḥ eva plavaḥ yeṣāṁ te*, “they whose boat is Śrī Kṛṣṇa.” This means: *yaṁ samāśritāḥ* (they took shelter of whom). The syntactical connection is with the third verse. For example, it is like *bhavāmbudhir vatsa-padam* (the third line below) in relation to *samāśritā ye pada-pallava-plavam* (the first line below):

samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaśo-murāreḥ |
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadāṁ na teṣāṁ ||

“For those who take shelter of the boat, the abode of the greats, of the blossomlike feet of Murāri, whose fame is pure, the ocean of material existence becomes a calf’s hoofprint. The supreme domain, not the place of mishaps, becomes theirs” (*Bhāgavatam* 10.14.58)

10.1.6

In this verse, Parīkṣit says: “I absolutely must hear a discourse about Kṛṣṇa, also because He is my sole protector.” “With the mace—owing to the statement in the First Canto: *astra-tejaḥ sva-gadayā nīhāram iva gopatiḥ vidhamantam*, “Kṛṣṇa dispersed the power of the weapon with His own mace like the sun

dissipates fog” (1.12.10)—He who wields the *cakra* (*ātta-cakraḥ* = *cakra-dhārī*) protected this—he touches his chest with his index finger—body of mine, which was scorched (*vipluṣṭam* = *dagdham*). He also protected my mother’s body (*mātuś ca* = *mātur aṅgam ca jugopa*).”

10.1.7

“Kṛṣṇa’s exploits should be heard also because He bestows all destinations.” The syntactical connection is: *akhila-deha-bhājām madhye ye antaraṅgā bhaktāḥ ye ca bahir bahiraṅgāḥ bhakta-drohiṇaḥ tebhyo ’mṛtam mṛtyum ca prayacchataḥ tasya vīryāṇi vadasva*, “Narrate the exploits of He who is giving bliss and death to the insiders, the devotees, and to the outsiders, those who desire to harm the devotees, among all those who have a body.”

“As the forms of the Puruṣa (*pūruṣa-kāla-rūpaiḥ* = *puruṣa-rūpaiḥ kāla-rūpaiḥ ca*)—that is to say as His two-armed forms and four-armed forms—He is giving the highest bliss (*amṛtam* = *paramānandam*) to Vasudeva and others, the insiders, and as the forms of Time—which appear as direct killers and which are pieces of sugar candy that are as if bitter to those whose tongue is afflicted by jaundice, in the manner of verses such as: (1) *kālo ’yam iti vihvalaḥ*, “Kāṁsa became perturbed: ‘He is Time’ (the destroyer of all)” (*Bhāgavatam* 10.4.3), and (2) *mṛtyur bhoja-pateḥ*, “Kṛṣṇa was death for Kāṁsa, the king of the Bhojas” (*Bhāgavatam* 10.43.17)—is giving death and then (*uta* = *anantaram*) liberation (*amṛtam ca* = *mokṣam ca*) to Kāṁsa and others, the outsiders.”

The present tense in *prayacchataḥ* (giving) is used in the sense of nearness to the present, according to the rule: *vartamāna-sāmīpye vartamāna-vad vā*, “When the sense is nearness to the present, the present tense is optionally used to signify the near past or the near future” (*Aṣṭādhyāyī* 3.3.131) (HNV 709). Or else *prayacchataḥ* is in the present tense to inform the reader about the eternality of the Lord’s pastimes.

Māyā-manuṣyasya means: *māyayā svarūpeṇa eva manuṣyasya*, “of He who is a man only as His true identity (*māyā* = *svarūpa*).” The Lord is endowed with His eternal potency known as *Māyā*, on account of a passage of *śruti* made authoritative by virtue of being cited in a commentary of Madhva: *māyā-mayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ*.

Sanātana Gosvāmī—

“Moreover, I should by all means, always, elaborately, and in detail, hear a discourse about Śrī Kṛṣṇa, the *raison d’être* of our dynasty.” With this in mind Parīkṣit says *pitāmahāḥ* and so on. *Samare* (in battle) means either *dharma-yuddhe* (in the holy war) or *yuddha-madhye* (during the war). The adjective

amarañjayaiḥ (by fighters who defeat gods) is indicative of great heroism.

In point of *devavratādyātirathaiḥ*, Bhīṣma is extremely difficult to defeat because he is fixed in the great vow (lifelong celibacy), the cause of his ability to die at will and so on. *Devavratādyātirathaiḥ* signifies: *devavrataḥ ādyaḥ śreṣṭhaḥ yeṣāṃ atirathānāṃ taiḥ*, “with great warriors, the best of whom is Devavrata,” since he is the general of the army, and for other reasons also. These *atirathas* are most difficult to defeat also since he protects them. Thus, *duratyayam* means *sudustaram api*, “although [the Kauravas’ army was] very difficult to cross.” The definition of an *atiratha* is mentioned in *Mahābhārata*:

ekādaśa-sahasrāṇi yodhayed yas tu dhanvinām |
astra-śastra-pravīṇaś ca mahā-ratha iti smṛtaḥ |
amitān yodhayed yas tu samprokto ’tirathas tu saḥ ||

“He who can take on eleven thousand bowmen and who is skilled in releasing missiles and in using weapons is called a mahā-ratha, but he who can fight against an unlimited number of opponents is declared an atiratha.”

“After making the ocean of the army of Duryodhana and of other Kauravas (*kaurava-sainya-sāgaram* = *kauravāṇaṃ duryodhanādīnāṃ sainyaṃ eva sāgaraḥ tam*)—it is called an ocean because it is unlimited and so on—like a calf’s hoofprint (*vatsa-padam* = *vatsa-padam iva*)...” The particle *sma* is used in the sense of either *prasiddhi* (renown) or *iva* (like). The sense is they easily crossed. The reason they easily crossed is: *yat-plavāḥ* (they whose boat was whom); *plava* means *vahitra* (boat). They were like traveling merchants who, resorting to a ship, and automatically going along with the breeze, easily cross, i.e. quickly cross, the great sea.

10.1.6

Here he says: “And specifically, only Śrī Kṛṣṇa is my lifesaver.” His body was especially scorched (*vipluṣṭam* = *viśeṣeṇa pluṣṭam*), and even burned, because the *brahmāstra* tremendously burns and because it cannot be nullified by anyone other than the Lord.

By the use of the pronoun *idam* (this), the idea that he took another birth is repudiated. Or else *idam* is used in the sense of direct sensory perception. Any doubt is dispelled that way.

Alternatively the sense of *idam* is: “The Lord protected this body of mine although it is an object of contempt because it is unfit for a life of eternal religious principles, ought to be given up, is composed of the five elements, and is perishing by itself.” The Lord’s topmost *vātsalya* is told that way.

The idea in *kuru-pāṇḍavānām santāna-bījam* is: The Kurus' and the Pāṇḍavas' fame and *dharma* were protected by the Lord's casting away the fault of the destruction of their dynasty. Therefore the Lord protected his body only for their benefit.

Though the Pāṇḍavas are Kurus, they are mentioned separately because, among the Kurus, they are outstanding. Another reason is that in *Mahābhārata* only Duryodhana and others are well known as Kurus, thus only they are to be understood as Kurus here as well. That they had no offspring is said in this manner.

Thus the Lord's exalted compassion is intended to be described insofar as He annihilated the villains to the root and performed a beneficial act for the Kurus in general, in regard to their next life, by saving the only survivor of their dynasty (so that Parīkṣit may perform the *śrāddha* ceremony for them).

Moreover, *ātta-cakraḥ* (He by whom the *cakra* is held) is stated since He almost always wields the *cakra*. However, He protects only with the mace, in accordance with these words in the First Canto: *astra-tejaḥ sva-gaḍayā nīhāram iva gopatiḥ vidhamantam*, "Kṛṣṇa dispersed the power of the weapon with His own mace like the sun dissipates fog" (*Bhāgavatam* 1.12.10). Or else He held the *cakra* out of agitation, on account of His affection for His devotee.

Moreover, because of *ca* (and): "He also protected my mother's body" (*mātuś ca = mātur aṅgam ca jugopa*) inasmuch as by protecting her womb He also protected her body. Concerning *śaraṇam gatāyāḥ*, "[of my mother,] who was surrendered," she surrendered only by saying: "Protect, protect." Hence the purport of these two verses is: "Should I become indifferent to topics about the Lord, that would be a lack of gratitude on my part."

10.1.7

While earnestly requesting again, out of eagerness, that His exploits be narrated, in this verse he talks about the Lord's glories. The Lord is giving (*pracchataḥ = dadataḥ*) *amṛta* unto all living entities (*akhila-deha-bhājām = akhila-jīvānām*). *Amṛtam* means either the highest sweetness, devoid of an unending series of miseries such as death in the family; a planet of Śrī Vaikuṇṭha; or love for Śrī Kṛṣṇa's lotus feet. Owing to the particle *ca*, in *amṛtam ca*, other ideas are considered as well.

The sense of *vadasva* is: *guhyāni api prakāśaya*, "Reveal His confidential pastimes too." Or else *sva* is a separate vocative. The idea is either: *mad-eka-bandho* (O my only friend) or *mad-eka-dhana* (O my only wealth). The sense is: "You absolutely must speak so I may be benefited."

The rest was already explained by Śrī Svāmipāda. However, the idea is this:

“Since the Lord, as Paramātmā, gives (*prayacchataḥ* = *dadāti yataḥ*) *amṛta* unto the transcendentalists, whose vision is inward due to listening, and so on, to topics about Him, and, as the form of Time, death unto those whose vision is outward since they do not pay attention to such topics, talk about His exploits.”

There is another explanation: *antar bahiś ca yāni puruṣa-kāla-rūpāṇi taiḥ*, “as the forms of the Puruṣa and of Time, who are inside and outside.” In other words, as forms (*rūpaiḥ* = *mūrtibhiḥ*) of Bhagavān, such as Śrī Viṣṇu, which are eternal and are situated within by *śravaṇa* and so forth, He is giving the highest bliss (*amṛtam* = *paramānandam*), and, as the forms of Time, such as Yama and others, who are situated without, He is giving diverse miseries (*mṛtyum* = *vividha-duḥkham*) due to the absence of *śravaṇa* and so forth” (*antar-bahiḥ-puruṣa-kāla-rūpaiḥ* = *antaḥ-sthitaiḥ sadbhiḥ puruṣasya śrī-bhagavataḥ rūpaiḥ kālasya rūpaiḥ ca bahiḥ-sthitaiḥ*).

Or else the syntactical connection is: *bahir antaś cāmṛtaṁ bahir antaś ca mṛtyum api prayacchataḥ*, “[the exploits] of He who is bestowing bliss externally and internally and death externally and internally.”

Alternatively: *puruṣa-rūpeṇa antaryāmi-drṣṭyā ity arthaḥ tadvatām a-kāra-praśleṣeṇa amṛtyum mokṣaṁ saṁsāra-nivṛtti-lakṣaṇaṁ kālaiḥ prādhānyena sahaja-śyāmala-varṇaiḥ rūpaiḥ ca śrī-raghunāthādy-avatāraiḥ amṛtaṁ prayacchataḥ*, “[Narrate the exploits] of Him who, as the form of the Puruṣa, by looking at Paramātmā, is giving liberation—by a coalescence of the vowel *a* (*prayacchato mṛtyum* = *prayacchato 'mṛtyum*)—characterized by the cessation of material life, to those who have that vision, and, as forms that are naturally dark blue in most cases, i.e. the Avatāras such as Śrī Raghunātha, is giving *amṛta* [unto those who see Them].” In this way the connection is in conformity with the sequence (there is a parallel between *antar bahiḥ* and *amṛtyum amṛtam*).

Māyā-manuṣyasya means: *māyayā nitya-śaktyā manuṣyasya*, “of He who has a body by Māyā, an eternal potency.” For example it is said in a *Tantra*:

yoga-māyā ca māyā ca tathecchā-śaktir eva ca |
kamalā-bhūmi-śaktyādyair vidvadbhiḥ saiva gīyate ||

“She, Yogamāyā, Māyā, and Icchā-śakti, is described by scholars as the potencies called Kamalā, Bhūmi, and so on.”

Thus *māyā-manuṣyasya* signifies: *svecchayā manuṣyasya iva*, “of He who is as if a human by His own will,” because in truth He is beyond human *dharma*. Alternatively: *māyāmanuṣyasya*, which means: *māyayā api amanuṣyasya manuṣya-lokātītasya*, “of He who is not a man, also by *māyā* (His own will), i.e.

of He who is beyond the world of humans,” since He manifests godly might in His pastimes such as directly climbing on Śrī Garuḍa, defeating Rudra in battle, bewildering Brahmā, etc.

Or else *māyā* signifies either *vicitra-līlā vividhā* (wonderful and diverse pastimes) or *vicitra-kaitavam* (amazing deceit). For instance, in His two-armed form He gave instructions about moral duty (*dharma*), even at the beginning of *rāsa-krīḍā*, thus *māyā-manuṣyasya* denotes: *tad-yuktasya manuṣyasya dvi-bhujatvādinā manuṣyākārasya*, “of He who has a human form, by being two-handed and so on, which has wonderful and diverse pastimes, or else which is endowed with an amazing deceit.”

Alternatively *māyā* means *dayā* (compassion), Viśva says: *māyā dambhe kṛpāyām ca*, “*Māyā* means *dambha* (deceit, cheating), and *kṛpā* (mercy)” (*Viśva-kośa*). The sense is: “of He who is manifesting a human form out of compassion (*māyā-manuṣyasya* = *dayayā manuṣyākāram prakāṣayataḥ*).”

On account of a special *aiśvarya* by bestowing death and bliss in this manner and on account of a special sweetness as a *māyā-manuṣya*, a distinct glory, by the fact that the same person is both the Avatārī and an Avatāra, is stated.

Jīva Gosvāmī—

This is one set of three verses. “Moreover, I should by all means, always, elaborately, and in detail hear a discourse about Śrī Kṛṣṇa, the *raison d’être* of our dynasty.” Parīkṣit speaks with that in mind. The adjective *amarañjayaiḥ* (by fighters who defeat gods) is indicative of great heroism.

In point of *devavratādyātirathaiḥ*, Bhīṣma is extremely difficult to defeat because he is fixed in the great vow, the cause of his ability to die at will and so on. *Devavratādyātirathaiḥ* signifies: *devavrataḥ ādyaḥ śreṣṭhaḥ yeṣāṃ atirathānām taiḥ*, “with great warriors, the best of whom is Devavrata.” These *atirathas* are most difficult to defeat also since he protects them. Thus, *duratyayam* means *sudustaram api*, “although it was very difficult to cross.” The definition of an *atiratha* is mentioned in *Mahābhārata: ekādaśa-sahasrāṇi...* (see above).

Kaurava-sainya-sāgaram means: *kauravāṇaṃ duryodhanādīnām sainyam eva sāgaraḥ tam*, “the army of Duryodhana and of other Kauravas, which is an ocean,” since it is very large and so on. *Sma* has the sense of *prasiddhi* (renown).

Regarding *yat-plavāḥ* (they whose boat is He), *plava* (boat) denotes *taraṇa-sādhana* (a means of crossing). Further, the fact that He is the means of crossing does not signify that, as one who is similar to a boat, He is a carrier. Rather, by virtue of a special might, there is only a dissimilarity: That is what he says,

“after making it like the hoofprint of a calf (*vatsa-padam kṛtvā* = *vatsa-padam iva kṛtvā*),” because of effortlessly crossing.

10.1.6

(Additions are underlined only in regard to this verse.)

Here he says: “Specifically, only Śrī Kṛṣṇa is also my lifesaver.” His body was especially scorched (*vipluṣṭam* = *viśeṣeṇa pluṣṭam*), and even burned, because the *brahmāstra* tremendously burns and because it cannot be nullified by anyone other than the Lord.

By the use of the pronoun *idam* (this), the idea that he took another birth is repudiated. Or else *idam* is used in the sense of direct sensory perception, thus any doubt is dispelled.

Kuru-pāṇḍavānām santāna-bījam, which means *kurv-ādīnām santāna-bījam* (the seed of the descendants of Kurus and so on), is the reason for His compassion, and that compassion is the reason for his appreciation for his own body. The gist is: The Kurus’ and the Pāṇḍavas’ fame and *dharma* were protected by the Lord’s casting away the fault of the destruction of their dynasty.

Though the Pāṇḍavas are Kurus, they are mentioned separately because, among the Kurus, they are outstanding. They are both Kurus and different from the Kurus, like the difference between Brāhmaṇas and Sannyāsīs. The fact that they had no offspring is said in this way. The Lord’s exalted compassion is intended to be described by that, because He annihilated the villains to the root and, in a different way, performed a beneficial act for the Kurus in general, in regard to their next life, by saving the only survivor of their dynasty.

Moreover, *ātta-cakraḥ* (He by whom the *cakra* is held) is mentioned because He almost always wields the *cakra*. However, He protects only with the mace because it is stated in the First Canto: *astra-tejaḥ sva-gadayā nīhāram iva gopatiḥ vidhamantam*, “Kṛṣṇa dispersed the power of the weapon with His own club like the sun dissipates fog” (*Bhāgavatam* 1.12.10). Or else He held the *cakra* out of agitation, due to His affection for His devotee. Moreover, because of *ca*: “He also protected my mother’s body” (*mātuś ca* = *mātur aṅgam ca jugopa*) inasmuch as by protecting her womb He also protected her body, otherwise she would have wanted to die, following her husband. Consequently the purport of these two verses is: “Should I become indifferent to topics about the Lord, the result would be a lack of gratitude on my part.”

10.1.7

Someone might argue: “True, a discourse about the Lord’s qualities should certainly be welcomed by those who have no material desire (*nivṛtta-tarṣa*), and

so on, and His personal secrets are to be received by persons like you, but those narrations should remain concealed out of fear of those who are averse to Him.” Expecting such a response, with high eagerness he requests him for the sake of inspiring such persons also.

The Lord is giving (*pracchataḥ* = *dadataḥ*) *amṛta* unto all living entities (*akhila-deha-bhājām* = *akhila-jīvānām*). *Amṛtam* means either the highest sweetness, devoid of an unending series of miseries such as death; a planet of Śrī Vaikuṇṭha; or love for Śrī Kṛṣṇa’s lotus feet. Owing to the particle *ca*, in *amṛtam ca*, other ideas are considered as well.

The sense of *vadasva* is: *guhyāni api prakāśaya*, “Reveal His confidential pastimes also.” The imperative tense takes place by the rule that begins: *bhāsanopasambhāṣā*, “*Ātmanepada* endings are applied after the verbal root *vad* when the sense is either *bhāsana* (bringing to light, revealing), *upasambhāṣā* (consoling, reconciling), *jñāna* (knowledge), *yatna* (exertion), *vimati* (disagreement), or *upamantraṇa* (inviting, alluring)” (*bhāsanopasambhāṣā-jñāna-yatna-vimaty-upamantraṇeṣu vadaḥ*, *Aṣṭādhyāyī* 1.3.47; HNV *Bṛhat* 1150).

Or else *sva* is a separate vocative. The idea is either: *mad-eka-bandho* (O my only friend) or *mad-eka-dhana* (O my only wealth). As a result the idea is: “You absolutely must speak so that I may be benefited.” The substance of the vocative *vidvan* (O learned person) is: “All those exploits are already known to you.”

The rest was already explained by Śrī Svāmipāda. However, the idea is as follows: “Since the Lord, as *Paramātmā*, gives (*prayacchataḥ* = *dadāti yataḥ*) *amṛta* unto the transcendentalists, whose vision is inward due to listening, and so on, to topics about Him, and, as the form of Time, death unto those whose vision is outward since they do not pay attention to such topics, therefore talk about His exploits, for the purpose of an inner vision.”

There is another explanation: *antar bahiś ca yāni puruṣa-kālayo rūpāṇi taiḥ*, “as the forms of the Puruṣa and of Time, who are inside and outside.” In other words, as forms (*rūpaiḥ* = *mūrtibhiḥ*) of Bhagavān, such as Śrī Viṣṇu, which are eternal and are situated within by *śravaṇa* and so forth, He is giving the highest bliss (*amṛtam* = *paramānandam*), and, as the forms of Time such as Yama and others, who are situated without, He is giving various miseries (*mṛtyum* = *vividha-duḥkham*) due to the absence of *śravaṇa* and so on (*antar-bahiḥ-pūruṣa-kāla-rūpaiḥ* = *antaḥ-sthitaiḥ sadbhiḥ puruṣasya śrī-bhagavataḥ rūpaiḥ kālasya rūpaiḥ ca bahiḥ-sthitaiḥ*).

Or else the meaning is: *antar bahiś cāmṛtam bahir antaś ca mṛtyum api prayacchataḥ*, “[the exploits] of Him who is bestowing bliss externally and internally and death externally and internally.”

Māyā-manuṣyasya signifies: *māyayā eva manuṣyasya prasiddha-prākṛta-manuṣyatayā pratītasya*, “of He who is a man—i.e. of He who is perceived as a well-known, material man—only by *Māyā*,” because although He voluntarily has pastimes of human behavior He is beyond the attributes of material nature.

Alternatively: *māyāmanuṣyasya*. This means: *tādṛśa-manuṣya-prakāśikayā māyayā api amanuṣyasya manuṣya-lokātītasya*, “of He who is not a man—i.e. of He who is beyond humans—even by *Māyā*, who reveals such a man,” since He manifests godly might sometimes, by directly climbing on Śrī Garuḍa, defeating Rudra in battle, bewildering Brahmā, and so on.

Another explanation is that *māyā* means *dayā* (compassion), from the definition in *Viśva-prakāśa*: *māyā dambhe kṛpāyām ca*, “*Māyā* means deceit, and mercy.” The sense is: “of He who is manifesting a human form out of compassion (*māyā-manuṣyasya* = *dayayā manuṣyākāram prakāṣayataḥ*).”

Or else, *māyā* means *jñāna* (knowledge; sheer cognizance), in accordance with *Tri-kāṇḍa-śeṣa*: *māyā syāc chāmbarī-buddhyoḥ*, “*Māyā* means *sāmbarī* (magic) and *buddhi* (understanding).” The *Nighaṇṭu* states: *māyā tu vayunam jñānam*, “*Māyā*, *vayunam*, and *jñānam* are synonymous.” Thus *māyā-manuṣyasya* denotes: *māyayām jñānāvasthāyām api manuṣyasya, narākṛti-parabrahmatvāt tad-rūpatvena eva sphurataḥ*, “of He who is [understood as] a man even in the state of trance; in other words, of He who, on account of being Para-Brahman in a human form, flashes in the mind only as that form.”

Another interpretation is as follows: *Akhila-deha-bhājām* denotes any living entity. Without restriction, He brings about the fall of the bodies (*mṛtuṁ prayacchataḥ* = *deha-pātaṁ kurvataḥ*) of some of them, such as Śrī Bhīṣma and Droṇa, whose bodies are difficult to terminate on account of their ability to die at will, and also bestows liberation (*utāmṛtam* = *mokṣam api*) to some, like Kaṁsa, whose liberation is highly unlikely since they are opposed Him. “Narrate such willful deeds of His (*vīryāṇi* = *tādṛśāṇi vīryāṇi* = *tādṛśāṇi svacchanda-caritāṇi*), who—because of *ca* (in *amṛtaṁ ca*)—is also bestowing, to Pūtanā and others, the destination of the topmost devotees.”

The reason for that is: *pūruṣa-kāla-rūpaiḥ*, which means: *puruṣa-rūpaiḥ paramāṇv-ādi-bhedena kāla-rūpaiḥ ca antar bahiḥ ca sthitasya*, “of Him who, as the forms of the Puruṣas—by the style in passages such as: *viṣṇos tu trīṇi rūpāṇi puruṣākhyāni*, “The three forms of Viṣṇu are known as the Puruṣas”—and as the forms of Time, by the varieties of *paramāṇu* and so on (*Bhāgavatam* 3.11.1-7), is situated inwardly and outwardly.”

The gist is: What is brought about inwardly and outwardly unto living entities is only in accordance with His will. And that is fitting. The rest of the

explanation is the same.

On account of a special *aiśvarya* by bestowing death and bliss in that way, and on account of a special sweetness as the man that He is, and out of amazement because the same one is both the Avatārī and an Avatāra, since the Lord, while remaining in His original identity in His own abode, manifests in this world not only as the Puruṣas but also personally, at that time Parīkṣit also showed his distinct enthusiasm for hearing about the Lord’s earlier glories.

Krama-sandarbhā—

With the words *vatsa-padam kṛtvā*, which signify *vatsa-padam iva kṛtvā*, Parīkṣit says He is not an ordinary boat: He is a boat only because He is a means of crossing, not because of a similarity with a carrier. The compound *yat-plavāḥ* can optionally be analyzed as: *yena sahāyena plava utplutir yeṣāṃ te*, “they whose jumping over was done with whom, who was a helper.”

10.1.7

The Lord bestowed *bhakti* to Pūtānā.

What is brought about inwardly and outwardly unto living entities is only in accordance with His will. In the same way, the perception of Him, Para-Brahman in a human form, as one who has a material body takes place only by *Māyā*: That is what he says with *māyā-manuṣyasya*. Consequently the Lord’s exploits, which cause those who strive for their own welfare to take sole shelter of the Lord also after seeing such an *aiśvarya* of His, must be heard.

Baladeva Vidyābhūṣaṇa—

In accordance with the statement in *Nighaṇṭu*: *māyā tu vayunam jñānam*, “*Māyā*, *vayunam*, and *jñānam* are synonymous,” *māyā-manuṣyasya* means *vijñāna-rūpa-manuṣyasya*, “of He who is a human in the form of sheer consciousness,” also because of texts such as: *tam ekaṃ govindam sac-cid-ānanda-vigraham*, “Him, the unique Govinda, who has an eternal and conscious body of bliss” (*Gopāla-tāpanī Upaniṣad* 1.33).

Śrīnātha Paṇḍita—

10.1.7

Since a discourse about His qualities is only for Vaiṣṇavas—at that time they are indifferent to haters—he should make that discourse heard. That is what he says in this verse.

Vidvan (O learned one) is a vocative. Being learned signifies being dedicated to Bhagavān. For instance: *sā vidyā tan-matir yayā*, “Knowledge is that by means of which there are thoughts about Hari” (*Bhāgavatam* 4.29.49).

Vadasva means: *yatna-pūrvam kathaya*, “Effortfully narrate.” The *ātmanepada* takes place by the rule: *jñāna-yatnopacchandeneṣu vadaḥ*, “*Ātmanepada* endings are used after the verbal root *vad* in the senses of *jñāna* (knowledge), *yatna* (effort), and *upacchandana* (persuasion).”

Alternatively, *sva* is a separate vocative: *sarva-bhūtānām ātman* (O soul of all living entities), because it is said: *tan-mayatayā taravo 'bhinedus tam sarva-bhūta-hṛdayam munim ānato 'smi*, “The trees echoed [Vyāsa’s calling], due to being infused with Śukadeva. I bow to that sage who is in the hearts of all” (*Bhāgavatam* 1.2.2).

Puruṣa is a vocative. Being a *puruṣa* means being one who delivers others by means of eminent instructions. “Narrate the exploits of He who, as dark blue forms (*kāla-rūpaiḥ* = *śyāmala-rūpaiḥ*) inside and outside, is bestowing death by not showing Himself and bliss (*amṛtam* = *ānandam*) by showing Himself, to all living entities.” *Amara-koṣa* states: *kṛṣṇe nīlāsita-śyāma-kāla-śyāmala-mecakāḥ*, “*Nīla*, *asita*, *śyāma*, *kāla*, *śyāmala*, and *mecaka* are used in the meaning of *kṛṣṇa* (dark blue, black, dark)” (1.5.14). The plural in *kāla-rūpaiḥ* suggests an abundance of being in that way insofar as His dark blue splendor keeps increasing.

There is another rendering. “Narrate the exploits of He who is giving death and bliss to those who, among all embodied beings (*akhila-deha-bhājām* = *akhila-deha-bhājām madhye*), are insiders (*antar* = *antaraṅgāṇām*) and outsiders (*bahir* = *bahiraṅgāṇām*)”. Here the connection between *antar bahir* and *mṛtyum amṛtam* is out of order: It is to be construed without regard for the sequence, much like: *praviśa piṇḍīm grhaṁ bhakṣya*, “Enter the house and eat a ball of rice” (and not “Enter the ball of rice and eat the house,” as the order suggests). The insiders are the Pāṇḍavas and the outsiders are the Kurus. As such it is an elaboration of the previous verse.

Or else *kāla* denotes the potency of Time, because it is said: *kālo 'smi loka-kṣaya-kṛt*, “I am Time, the destroyer of the worlds” (*Bhagavad-gītā* 11.32).

Māyāmanuṣyasya means: *māyayā api amanuṣyasya* (of He who is not a man, even by *Māyā*).

Bṛhat-krama-sandarbhā—

Māyā-manuṣyasya is said in reference to: *gūḍhaṁ param brahma manuṣya-liṅgam*, “The supreme Brahman, who is concealed and who has human

characteristics” (*Bhāgavatam* 7.10.48). Alternatively, *mā-yā-manuṣyasya* signifies: *mā lakṣmīḥ śobhā tasyāḥ yā prāptiḥ tayā manuṣyākṛteḥ*, “of He who has a human form with a gain of splendor.”

Māyā-manuṣyasya is said in reference to: *gūḍham param brahma manuṣya-liṅgam*, “The supreme Brahman, who is concealed and who has human characteristics” (*Bhāgavatam* 7.10.48). Alternatively, *mā-yā-manuṣyasya* signifies: *mā lakṣmīḥ śobhā tasyāḥ yā prāptiḥ tayā manuṣyākṛteḥ*, “of He who has a human form with a gain of splendor.”

In regard to His form as Time, the following verse is also to be considered:

*bhagavān jñāta-sarvārtha īśvaro ’pi tad-anyathā |
kartuṁ naicchad vipra-śāpaṁ kāla-rūpy anvamodata ||*

“Although omnipotent, the Lord, who knows the purpose of everything, did not wish to do it in another way. He, a form of whom is Time, sanctioned the Brāhmaṇas’ curse” (*Bhāgavatam* 11.1.24).

As the Puruṣa, Śrī Nārāyaṇa, He is giving liberation (*amṛtam* = *mokṣam*); as the potency of Time He is giving death; and as His own form, the holder of the flute (*rūpa* = *svarūpa* = *tamāla-śyāmala-vamśī-vilāsa-rūpeṇa*), He gives bliss (*ca* = *ānandam*).

Vijayadhvaja Tīrtha—

“He who was the object of my vision should be understood (*me yaḥ* = *meyah* = *jñeyah*) by me.”

Vīra-Rāghava—

Amarañjayaiḥ signifies: *devān api jetuṁ samarthaiḥ*, “with them who were even able to defeat gods.”

Vallabhācārya—

The *amarañjayas* are Bhīṣma and others. Their defeating a demigod is a cause, as it were, of their name. The suffix *[kh]a[ś]* is applied by the rule that begins: *saṁjñāyām bhr-tè-vṛ-ji* (*Aṣṭādhyāyī* 3.2.46). The meaning of *amarañjaya* is: *devān api jayanti*, “They even defeat the gods.” In addition, they cannot be opposed by weapons given by the gods. Their ability to make Bhīṣma abandon

his own *dharma* is mentioned with this adjective.

Devavrata is Bhīṣma. The derivation is: *deva-vat satya-saṅkalpa-rūpaṁ vrataṁ yasya*, “he who, like a demigod, has a vow in the form of *satya-saṅkalpa* (being one whose resolve comes true).”

Anvitārtha-prakāśikā—

Since *amarañjaya* is not a name, the application of the suffix *[kh]a[c]* is poetic license.

ANNOTATION

The suffix *[kh]a[c]* is a replacement of *[kh]a[ś]*. In the case of *amarañjaya*, it does not matter which one is used. The rule is: *saṁjñāyām bhr-tè-vṛ-ji-dhāri-sahi-tapi-damaḥ*, “[When the first word in the compound is in the accusative case, the suffix *[kh]a[c]* is applied] in the sense of a name, after the verbal roots *bhr*, *tè*, *vṛ*, *ji*, *dhṛ* in a causative form, *sah*, *tap*, and *dam*” (*Aṣṭādhyāyī* 3.2.46). Examples are *viśvambhara* (Viṣṇu, who maintains everything), *mṛtyuñjaya* (Śiva, who conquers death), *purandara* (Indra, who tears cities apart), and *vasundharā* (the Earth, who bears wealth) (HNV 860-861), instead of *viśva-bhara*, *mṛtyu-jaya*, *pura-dara*, and *vasu-dharā*, because the indicative phoneme *kh* ordains the affix *m[um]* after the first word in the compound (*Aṣṭādhyāyī* 6.3.66-67). By contrast, *amarañjaya* is not a specific epithet of anyone.

10.1.8

rohinyās tanayaḥ prokto rāmaḥ saṅkarṣaṇas tvayā |
devakyā garbha-sambandhaḥ kuto dehāntaram vinā ||

rohinyāḥ—of Rohiṇī; *tanayaḥ*—the son; *proktaḥ*—was mentioned; *rāmaḥ*—Rāma; *saṅkarṣaṇaḥ*—Saṅkarṣaṇa; *tvayā*—by you; *devakyāḥ*—of Devakī; *garbha*—with the womb; *sambandhaḥ*—a connection; *kutaḥ*—how; *deha-antaram*—another body; *vinā*—without.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*yah*) *saṅkarṣaṇaḥ rāmaḥ (bhavati, saḥ) tvayā (pūrvam navama-skandhe) rohinyāḥ tanayaḥ proktaḥ. (tasya eva) devakyāḥ garbha-sambandhaḥ (proktaḥ. saḥ garbha-sambandhaḥ) dehāntaram vinā kutaḥ (ghaṭate)? {kimvā: (yah) rāmaḥ saṅkarṣaṇaḥ tvayā rohinyāḥ tanayaḥ proktaḥ, (saḥ eva) devakyāḥ (api*

tanayaḥ bhavati. ataḥ) dehāntaram vinā dvayoḥ garbha-sambandhaḥ kutaḥ (ghaṭate)?}

You said that Rāma, Rohiṇī’s son, is Saṅkarṣaṇa. How could He have a connection with Devakī’s womb without another body?

Śrīdhara Svāmī—

Someone might say: “Rāma was described as Rohiṇī’s son in the following verse:

*balam gadam sārāṇam ca durmadam vipulam dhruvam |
vasudevas tu rohiṇyām kṛtādīn udapādayat ||*

“In Rohiṇī, Vasudeva begot Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta, and others.” (*Bhāgavatam* 9.24.46)

Then His connection in Devakī’s womb was mentioned:

*vasudevas tu devakyām aṣṭa putrān ajījanat ||
kīrtimantam suśeṇam ca bhadrasenam udāra-dhīḥ |
ṛjuṁ sammardanam bhadram saṅkarṣaṇam ahīśvaram ||
aṣṭamas tu tayor āsīt svayam eva hariḥ kila |*

“High-minded Vasudeva fathered eight sons in Devakī: Kīrtimān, Suśeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra, and Saṅkarṣaṇa, the lord of snakes. However, the eighth son of Vasudeva and Devakī was Hari, the Lord in person.” (*Bhāgavatam* 9.24.53-55)

How could that happen?” That is the objection.

Viśvanātha Cakravartī—

In four verses, he inquires about details. “He was mentioned (*proktaḥ*)...” in the Ninth Canto. “Though He is among Devakī’s sons, in reference to *saṅkarṣaṇam ahīśvaram* (*Bhāgavatam* 9.24.54), Saṅkarṣaṇa’s connection with Devakī’s womb was told: How could that happen?” That is the objection.

Sanātana Gosvāmī—

In four verses, he inquires about details. Saṅkarṣaṇa was one of Śrī Devakī's sons: *saṅkarṣaṇam ahīśvaram* (*Bhāgavatam* 9.24.54). He who was described with the name Saṅkarṣaṇa is that Rāma, the son of Rohiṇī.” In this way a difference between them is rejected.

Jīva Gosvāmī—

(Additions are underlined.)

In four verses, he inquires about details. Saṅkarṣaṇa was one of Śrī Devakī's sons: *saṅkarṣaṇam ahīśvaram* (*Bhāgavatam* 9.24.54). The sense is: “He who was described with the name Saṅkarṣaṇa is Rāma, known as Bala. That same one was mentioned by you as Rohiṇī's son.” Thus any possible difference between them is rejected.

10.1.9

*kasmān mukundo bhagavān pitur gehād vrajaṁ gataḥ |
kva vāsaṁ jñātibhiḥ sārdhaṁ kṛtavān sātvatām patih ||*

kasmāt—why; *mukundaḥ*—Mukunda; *bhagavān*—the Lord; *pituh*—of His father; *gehāt*—from the house (or after leaving the house); *vrajaṁ*—to Vraja; *gataḥ*—went; *kva*—where?; *vāsaṁ*—residence (or residing); *jñātibhiḥ sārdhaṁ*—with the relatives; *kṛtavān*—did; *sātvatām*—of devotees; *patih*—the master.

mukundaḥ bhagavān pituh gehād vrajaṁ kasmād gataḥ? (saḥ) sātvatām patih jñātibhiḥ sārdhaṁ kva vāsaṁ kṛtavān?

Why did Lord Mukunda leave His father's house and go to Vraja? Where did He, the protector of devotees, reside with His kin?

Śrīdhara Svāmī—

The gist of *kasmāt* (why) is: because suspecting that the Lord feared Kāṁsa makes no sense.

Viśvanātha Cakravartī—

[The verse is understood as a double meaning:] (1) *pitur vasudevasya gehād vrajaṁ mahāvanam gataḥ*, “He went to Vraja, Mahāvana, from Vasudeva's dwelling,” and (2) *vrajaṁ gato 'pi pitur nandasya gehāt jñātibhir gopaiḥ sākaṁ kva vāsaṁ kṛtavān*, “Although He went to Vraja, where did He settle with the cowherds (*jñātibhiḥ* = *gopaiḥ*) after leaving Nanda's house [in Mahāvana]?”

Sanātana Gosvāmī—

‘Mukunda’ means *muktim dātā* (He has the habit of granting liberation). The drift is: It is proper to stay in Mathurā to give liberation to Kāṁsa, but it is improper to go to Vraja. As a double meaning, ‘Mukunda’ means: *mu mukti-sukham ku kutsitam yasmāt saḥ mukuḥ tam premānandaṁ dadāti*, “He gives *premānanda* (the bliss of love),” by the derivation: “that because of which the joy of liberation (*mu = mukti-sukham*) is contemptible (*ku = kutsitam*).” The sense is: He ought to go to Vraja. In addition: What reason did He invent as a pretext?

Sātvatām patiḥ means *bhaktānām pālakaḥ*, “He is the protector of the devotees,” for the sake of protecting the Yādavas, His own devotees. Or else *sātvatām patiḥ* means: *yādavānām svāmī*, “the master of the Yādavas.” The idea is: “He must have lived with them.”

Jīva Gosvāmī—

‘Mukunda’ means *muktim dātā* (He has the habit of granting liberation). The drift is: It is proper to stay in Mathurā to give liberation to Kāṁsa, but it is improper to go to Vraja. The eighth and ninth chapters of this Canto should be understood as the reply to that.

Or else, since *mukunda* is in the group of *prṣodarādi* words, Mukunda can mean: *mukti-sukham kutsitam yasmāt saḥ mukuḥ tam premānandaṁ dadāti*, “He gives *premānanda*, ‘that because of which the joy of liberation is contemptible’.” As a double meaning, the sense is: He ought to go to Vraja, but He invented some reason as a pretext. The reason, in terms of being the answer to that also, is inferred: In His mother and father, the Lord caused the rise of fear of Kāṁsa.

Pituh (of the father) is said from the viewpoint of imitating the act of taking birth as one who manifests with His kin, but from the viewpoint of *bhāva-tattva* the king of sages will say: *nandaḥ sva-putram ādāya proṣyāgata udāra-dhīḥ*, “Coming back from his journey, high-minded Nanda took His son [on his lap]” (*Bhāgavatam* 10.6.43). In the first opinion, here *kva* (where?) signifies: *kim viśiṣṭe sthāne*, “In which specific place [did He reside in Vraja]?” The relatives (*jñātayaḥ*) are the cowherds and the Yādavas. The sense is: Details about Vṛndāvana and Dvārakā, where He severally resided with the cowherds after leaving Br̥hadvana and with the Yādavas after leaving Mathurā, should be told (*gehāt* is carried forward to this sentence and stands for: *br̥hadvanam parityajya tathā mathurām parityajya*).

However, in the Lord’s opinion, in reference to: *jñātīn vo draṣṭum eṣyāmaḥ*, “We shall come to see all of you, Our kinsmen” (*Bhāgavatam* 10.45.23), only

the cowherds are the foremost kin. Therefore it's understood that the first sentence refers to the specific place of Vṛndāvana where the Lord lived after leaving Bṛhadvana. This is about to be described by Śrī Śuka himself.

Sātvatām patih means: *bhaktānām pālakaḥ* (the protector of devotees). The idea is: To protect His own devotees, residing with them was suitable for fitting pastimes with them.

The answers to these questions should be looked into in the statements of Śrīmān Upananda and in those of the Lord.

Krama-sandarbha—

Pituḥ is uttered by the king from the viewpoint of imitating taking birth, not from the viewpoint of *bhāva-tattva*. With that concept the king of sages will say: *nandaḥ sva-putram ādāya proṣyāgataḥ* (*Bhāgavatam* 10.6.43). In that regard it is explained in *Kṛṣṇa-sandarbha* that only Vrajeśa is the principal father, since only *bhāva* is primary.

The sense of “Where did He reside with His kin?” is: “How were Vṛndāvana and the City of Dvārakā, where He resided with the divine cowherds and with the Yādavas respectively?” (*kva* = *katham-bhūte vṛndāvane dvārakā-nagare ca*)

Baladeva Vidyābhūṣaṇa—

“For which reason (*kasmāt* = *kasmād hetoḥ*) did the Lord go to Vraja, i.e. Bṛhadvana, from Vasudeva's dwelling?” And since it will be said: *nandaḥ sva-putram ādāya*, “Nanda, taking his son” (*Bhāgavatam* 10.6.43), *pituḥ* also refers to Nanda: “In which specific place (*kva* = *kim viśiṣṭe sthāne*) did the Lord establish His residence with the cowherds, His relatives, after they left Nanda's house in Bṛhadvana?”

Śrīnātha Paṇḍita—

Regarding *sātvatām*, the nominal base *sātvata* signifies: *san śrī-kṛṣṇaḥ upāsyatvena vartate yeṣāṃ te sātvatāḥ vaiṣṇavāḥ*, “They for whom Śrī Kṛṣṇa (*sat* = Śrī Kṛṣṇa) exists as the object of worship are called *sātvatas*,” which signifies the Vaiṣṇavas. Then *sātvata* denotes: *sātvatām matam*, “the Vaiṣṇavas' opinion” [by applying the suffix *a[ṇ]* in the sense of *tasyedam* (this is related to that) (*Aṣṭādhyāyī* 4.3.120) after *sātvata*, and the form remains the same]. The suffix *[k]vi[p]* is added, then the suffix *[ṇ]i[c]* is appended in the sense of *tad ācaṣṭe* (“he speaks about that”) and the resultant form is *sātvat*. Thus the meaning of *sātvatām patih* is: “the Lord of those who explain the Vaiṣṇavas’

opinions.”

ANNOTATION

The Sātvatas are the Yādavas. King Sātvata was in Yadu’s line (*Bhāgavatam* 9.24.8). By extension, the term Sātvata denotes the devotees. However, since the genitive case plural of *sātvata* is *sātvatānām*, the ācāryas give interpretations of *sātvatām* to avoid resorting to the explanation of poetic license. Viśvanātha Cakravartī says Sāt is Paramātmā, made from the *sautra* verbal root *sāt* mentioned in *Aṣṭādhyāyī* 3.1.138. A Sātvat is a devotee of Paramātmā (*Sārārtha-darśinī* 1.1.12).

This interpretation is taken from *Siddhānta-kaumudī* 2900. Śrīnātha Paṇḍita’s explanation is a paraphrase of Śrīdhara Svāmī’s commentary in the First Canto: *satvanto bhaktāḥ. svārthe ’ṇ rākṣasa-vāyasādi-vat*, “The Satvats are the devotees. The affix *a[ṇ]* is applied (to make the form Sātvata) without a change in meaning, just like in *rākṣasa* and *vāyasa* (bird)” (*Bhāvārtha-dīpikā* 1.1.12). Regarding Śrīnātha Paṇḍita’s *sātvat*, the rule is: *ākhyānāt kṛtas tad ācaṣṭe (ṇic) kṛl-luk prakṛti-pratyāpattiḥ prakṛti-vac ca kārakam*, “In the sense of *tad ācaṣṭe* (“he speaks about that”), the suffix *[ṇ]i[c]* is applied after a word ending in a *kṛt* suffix and which has the sense of ‘telling’. Then the *kṛt* suffix is elided, the word reverts to its basic form and, appearing like its basic form, has an active sense” (*Vārttika* 3.1.26). In this way the word *sātvatām*, from the nominal base *sātvat*, is proper.

The Lord is called Sat either because He is the Absolute Truth or because He is a savant. The respective definitions are:

(1) *satye sādhanau vidyamāne praśaste ’bhyarhite ca sat*, “Sat means: *satya* (truth; Absolute Truth), *sādhu* (saintly person; or good), *vidyamāna* (existing), *praśasta* (eminent), and *abhyarhita* (venerable)” (*Amara-koṣa* 3.3.83);

(2) *vidvān vipaścid doṣa-jñāḥ san sudhīḥ kovido budhaḥ, dhīro manīṣī jñāḥ prājñāḥ, saṅkhyāvān paṇḍitaḥ kaviḥ, dhīmān sūriḥ kṛtī kṛṣṭir labdha-varṇo vicakṣaṇaḥ, dūra-darśī dīrgha-darśī*, “[The following words are synonymous and mean a learned person:]

vidvān, vipaścit, doṣa-jña, sat[r], sudhī, kovida, budha, dhīra, manīṣin, jña, prājña, saṅkhyāvān, paṇḍita, kavi, dhīmān, sūri, kṛtin, kṛṣṭi, labdha-varṇa, vicakṣaṇa, dūra-darśin, and dīrgha-darśin” (*Amara-koṣa* 2.7.5-6).

10.1.10

vraje vasan kim akaron madhu-puryāṁ ca keśavaḥ |

bhrātaram cāvadhīt kaṁsam mātur addhātad-arhaṇam ||

vraje—in Vraja; *vasan*—while residing; *kim akarot*—what did He do; *madhu-puryām*—in Mathurā; *ca*—and; *keśavaḥ*—Keśava; *bhrātaram*—the brother (cousin); *ca*—and; *avadhīt*—killed; *kaṁsam*—Kaṁsa; *mātuḥ*—of His mother; *addhā*—personally; *a-tat-arhaṇam*—who did not deserve that.

keśavaḥ vraje vasan kim akarot? (tathā saḥ) madhu-puryām ca (vasan kim akarot)? (saḥ svasya) mātuḥ bhrātaram atad-arhaṇam kaṁsam addhā (kasmād) avadhīt?

What did Keśava do while residing in Vraja, in Mathurā, and in Dvārakā? And why did He personally kill Kaṁsa, His mother’s cousin? Kaṁsa did not deserve it.

Śrīdhara Svāmī—

Kaṁsa was the brother (the cousin) of the Lord’s mother, so he did not deserve to die (*atad-arhaṇam* = *vadhānarham*). “Why did He directly (*addhā* = *sākṣāt*) kill him (*avadhīt* = *kasmād avadhīt*)?”

Viśvanātha Cakravartī—

Madhu-puryām ca means: *madhūnām puryām mathurāyām dvārakāyām ca*, “in Mathurā and in Dvārakā, two cities of the Madhus.” “Why did He kill (*avadhīt* = *kasmād avadhīt*) Kaṁsa, the mother’s brother?” He did not deserve to die (*atad-arhaṇam* = *vadhānarham*), since he was the maternal uncle.

Sanātana Gosvāmī—

In two verses he says: “Since it is very well-known that the Lord was in Mathurā for some time and was subsequently in Dvārakā, narrate everything the Lord did in these places.” Regarding *madhu-puryām ca vasan*, what He did elsewhere at the time of residing in those places is included.

The name Keśava is derived as follows: *ka* is Brahmā and *īśa* is Rudra: *keśau vayate sva-mahimnā vyāpnoti iti keśavaḥ*, “Keśava is He who pervades (*vayate* = *vyāpnoti*) Brahmā and Śiva by His glory.” Alternatively, *va* is used in the sense of *asti* (it exists, i.e. He has): *tau sevakottamatayā vidyete yasya*, “He has Brahmā and Śiva as foremost servants.” Being Parameśvara is stated that way. Therefore, because He resided in these places, there must have been amazing

feats in Madhu Purī. *Addhā* means *svayam eva* (in person).

Jīva Gosvāmī—

In two verses he says: “Additionally, narrate everything the Lord did in these places.” *Vraje* (in Vraja) denotes “in Bṛhadvana and in Vṛndāvana,” and *madhu-puryām ca* signifies: “in Mathurā and in Dvārakā.” *Madhu-puryām* denotes the city of the Madhus. What He did elsewhere at the time of residing in those places is included.

The name Keśava is derived as follows: *ka* is Brahmā and *īśa* is Śiva: *keśau vayate sva-mahimnā vyāpnoti iti keśavaḥ*, “Keśava is He who pervades (*vayate* = *vyāpnoti*) Brahmā and Śiva by His glory.” Alternatively, *va* is used in the sense of *asti* (it exists): *tau sevakottamatayā vidyete asya*, “He has Brahmā and Śiva as foremost servants.” Being Parameśvara is stated that way, so there must have been amazing feats there.

In the second half of this verse, the syntactical connection is linked to the first half: *kim* is supplied to *avadhīt*, but in this case it means ‘why’ on account of a difference of meaning due to the difference of the modifier (*kim*, in the verse, means ‘what’, because it is connected with *akarot* (He did), but the added *kim* means ‘why’ because it is linked to *avadhīt*). The word *kasmāt* in Śrīdhara Svāmī’s commentary refers to the same explanation. As for the reading *kasmāt*, his commentary is clear. *Addhā* means *svayam eva* (in person).

Vallabhācārya—

Kasmāt (why) is carried forward from the previous verse.

ANNOTATION

Regarding the derivation of Keśava, Jīva Gosvāmī says: *keśika-keśi-keśavantaś ca prayujyante*, “Keśika, Keśī, and Keśavān are also used” (HNV 1229 *vṛtti*). *Keśavān* is made with the suffix *mat[up]*, and the three other suffixes, such as *va* in *keśava*, are replacements of *mat[up]*, which is ordained either in the sense of *tad asyāsti* (he has that) or *tad asminn asti* (he contains that). However, there is a restriction in using these suffixes; it is not that *keśava* simply means “one who has hair.” The sense must correspond to one of six specific meanings: (1) abundance (*bhūman*), (2) criticism (*nindā*), (3) praise (*praśamsā*), (4) permanent connection (*nitya-yoga*), (5) eminence (*atiśayanam*), (6) temporary connection (*saṁsarga*), or (7) the desire to express a state of existence (*asti-vivakṣā*) (HNV 1225). For example, Jīva Gosvāmī specifies that in regard to Śrī Kṛṣṇa, *bhagavān* is used in the sense of permanent connection

(HNV 1225 *vṛtti*).

Śaṅkarācārya explains *keśava* as follows: *abhirūpāḥ keśāḥ yasya sa keśavaḥ, keśād vo 'nyatarasyām iti va-pratyayaḥ praśamsāyām. yadvā, kaś ca aś ca īśaś ca tri-mūrtayaḥ keśās te yad-vaśena vartante sa keśavaḥ*, “Keśava is He whose hair is attractive. The rule is: *keśād vo 'nyatarasyām*, “Optionally, *va* is applied after *keśa* (hair)” (*Aṣṭādhyāyī* 5.2.109; *keśāder vo vā*, HNV 1229). The suffix *va* is used in the sense of *praśamsā* (praise). Alternatively: He under whose control Brahmā (*ka*), Viṣṇu (*a*), and Śiva (*īśa*) abide is Keśava.” (commentary on *Viṣṇu-sahasra-nāma-stotra* 16)

The word *asti* in Jīva Gosvāmī’s and Sanātana Gosvāmī’s above commentaries is shorthand for either *tad asyāsti* or *tad asminn asti*, but their interpretations refer to the former sense. Jīva Gosvāmī indicates this by changing Sanātana Gosvāmī’s *yasya* to *asya*. The interpretation of *keśava* in the sense of *tad asminn asti* (‘that exists in him’, i.e. He includes Brahmā and Śiva) is seen in this verse:

ka iti brahmaṇo nāma īśo 'ham sarva-dehinām |
āvāṁ tavāṅga-sambhūtau tasmāt keśava-nāma-bhāk ||

“[Lord Śiva says:] Ka is a name of Brahmā, and Īśa, the Lord of all embodied beings, is I. The two of us were born from Your body, therefore You have the name Keśava” (quoted by Baladeva Vidyābhūṣaṇa in his commentary on *Viṣṇu-sahasra-nāma-stotra* 16).

Other interpretations of the name Keśava are seen in the *Toṣaṇīs* 10.18.3 and in *Sārārtha-darśinī* 10.29.48.

10.1.11

deham mānuṣam āśritya kati varṣāṇi vṛṣṇibhiḥ |
yadu-puryām sahāvātsīt patnyaḥ katy abhavan prabhoḥ ||

deham—a body; *mānuṣam*—human; *āśritya*—after taking support of; *kati varṣāṇi*—how many years; *vṛṣṇibhiḥ*—with the Vṛṣṇis; *yadu-puryām*—in Dvārakā (“the city of the Yadus”); *saha*—with; *avātsīt*—He stayed; *patnyaḥ*—the wives; *kati*—how many; *abhavan*—were; *prabhoḥ*—of the Lord.

(*sah*) *deham mānuṣam āśritya yadu-puryām vṛṣṇibhiḥ (saha) kati varṣāṇi avātsīt? (tathā) prabhoḥ patnyaḥ kati abhavan?*

Having assumed a human form, how many years did He reside with the

Vṛṣṇis in Dvārakā? The Lord had numerous wives: How many were they?

Alternatively: **How many years according to human calculation did He reside with the Vṛṣṇis in Yadu Purī? And how many wives did the Almighty have?**

Viśvanātha Cakravartī—

The syntactical connection is: *vṛṣṇibhiḥ saha kati varṣāṇy avātsīt*, “How many years did He stay with the Vṛṣṇis?” What were those years like? “They were existing in reference to a human body” (*deham mānuṣam āśritya = mānuṣam deham āśritya vartamānāni*). The resultant meaning is: “How many years by human calculation?” There is no other explanation since humanness is the Lord’s inherent characteristic (*svarūpa-lakṣaṇa*), in accordance with statements such as: (1) *paramātmā narākṛtiḥ*, “Paramātmā in a human form” (*Bhāgavatam* 9.23.20), (2) *narākṛti param brahma*, “Para-Brahman in a human form” (*Bṛhat-sahasra-nāma-stotra*), and (3) *gūḍham param brahma manuṣya-liṅgam*, “The Para-Brahman, disguised as a human” (*Bhāgavatam* 7.10.48).

Sanātana Gosvāmī—

“After making manifest a body that was a most beautiful human form (*mānuṣam = manuṣyākāram parama-sundaram*) (*deham āśritya = deham prakāṭi-kṛtya*)—because His body is eternal, since it is dense *sat-cid-ānanda*—how many years did He reside in Śrī Dvārakā (*yadu-puryām = śrī-dvārakāyām*)?”

Vibhoḥ means *vyāpakasya* (of the pervader). In the other reading also, *prabhoḥ*, which means *samarthasya* (of He who is able), a great plurality of wives is meant.

Jīva Gosvāmī—

“After making the mortal world (*deham = martya-lokam*) of humans the foundation.” *Mānuṣam* (of humans) is said because of an abundance of humanness. The mortal world is like the Lord’s body (*deha*) since the Universal Form is His *aṁśa*. The meaning of *deham* is *martya-lokam*, and nothing else, because it is established that His own body is the topmost *tattva*, by negating the possibility that it is a material body, since Virāṭ is the Lord’s *aṁśa*, in reference to: *virāḍ aviduṣām tattvaṁ param yoginām*, “To the unintelligent, the Lord appeared as Virāṭ, and to the yogīs He appeared as the Absolute Truth” (*Bhāgavatam* 10.43.17).

Another explanation is that *mānuṣa*, like the word *yādava* (a descendant of Yadu), is expressive of being one who has taken birth in Manu’s lineage (the nominal base *manus* in *mānuṣam* is a synonym of *manu*). The sense of *āśritya* is *prakāśya* (after manifesting), much like: *cakṣur āśritya rūpe sthita iti*, “situated in form by making eyes the basis.” There is also the word *svāśraya* in: *sa ātmā svāśrayāśrayaḥ*, “He, Paramātmā, who is the support of all and is self-manifest” (*Bhāgavatam* 2.10.9). There is a similarity with this also: *yoga-māyām upāśritaḥ*, “relying on Yogamāyā” (*Bhāgavatam* 10.29.1).

Or else: “After making manifest a body that was a most beautiful human form (*mānuṣam* = *manuṣyākāraṁ parama-sundaram*) (*deham āśritya* = *dehaṁ prakāṣī-kṛtya*),” because His body is eternal, since it is dense *sat-cid-ānanda*. *Vṛṣṇibhiḥ* signifies *vṛṣṇibhiḥ saha* (with the Vṛṣṇis): It is implied that the Vṛṣṇis too are like that.

Yadu Purī is Śrī Dvārakā. The meaning of *kati varṣāṇi* is: *prākāṣya-sambandhīni kiyanti varṣāṇi maryādī-kṛtya*, “having made how many years related to His manifestation the limit?” In the reading *madhu-puryām*, the sense is the same as *yadu-puryām*.

“His wives were how many?” (*patnyaḥ katy abhavan* = *yāḥ patnyo ’bhavan, tāḥ kati*). The idea is: “Such good fortune occurred for how many women?”

Krama-sandarbha—

Mānuṣam means *mānuṣīyam* (related to mankind), and *deham* means *lokaṁ* (world) (therefore *dehaṁ mānuṣam āśritya* means: “after making the human world the foundation”).

Baladeva Vidyābhūṣaṇa—

The meaning of *dehaṁ mānuṣam āśritya* as: *bhautikaṁ dehaṁ grhītvā*, “having taken a material body” is a big yawn, owing to the statement: *tattvaṁ paramaṁ yoginām*, “To the yogīs He appeared as the Absolute Truth” (*Bhāgavatam* 10.43.17).

Śrīnātha Paṇḍita—

The syntactical connection is: *mānuṣam dehaṁ āśritya sthitaiḥ vṛṣṇibhiḥ sārdhaṁ kati varṣāṇy avātsīt*, “How many years did He stay with the Vṛṣṇis, who were present after assuming human forms?” By supplying *sthitaiḥ*, it is implied that the Vṛṣṇis were gods.

*etat anyac ca sarvaṁ me mune kṛṣṇa-viceṣṭitam |
vaktum arhasi sarva-jña śraddadhānāya vistr̥tam ||*

etat—this [question]; *anyat ca*—and the rest; *sarvaṁ*—all (or entirely); *me*—to me; *mune*—O sage; *kṛṣṇa-viceṣṭitam*—Kṛṣṇa’s activities; *vaktum*—to describe; *arhasi*—you are fit (or able); *sarva-jña*—O you who know everything; *śraddadhānāya*—who have faith; *vistr̥tam*—extensively.

mune! sarva-jña! (tvam) me śraddadhānāya etat (pr̥ṣṭam) anyat ca (apr̥ṣṭam api) kṛṣṇa-viceṣṭitam sarvaṁ vistr̥tam vaktum arhasi.

O sage! You, O omniscient one, should elaborately tell me, who have faith, about this and about all other specific deeds of Kṛṣṇa.

Sanātana Gosvāmī—

“Aho! How many more precise questions about this and that should I, who am not proficient, ask? All of them should be answered only by you, in person.”

“You should elaborately (*vistr̥tam* = *vistr̥tam yathā syāt tathā*) tell me (*me* = *mahyam*) about this, which is inquired into (*etat* = *etat pr̥ṣṭam*), and about the rest, though not asked (*anyac ca* = *apr̥ṣṭam api*), in other words all the deeds of Śrī Kṛṣṇa, Parameśvara in a human form, connected with His residing in Śrī Dvārakā and so on.” Therefore: *viceṣṭitam*, they are wonderful deeds (*viceṣṭitam* = *vicitram ceṣṭitam*). Why should he tell him? *śraddhanāya* (to me, who have faith).

The significance of the vocative *sarva-jña* (O omniscient one) is: “They must be told to one who has faith (*śraddhanāya* = *śraddhāvate*). You already know this.” Even in the other reading (*dharma-jña*), the sense is the same. He might respond: “I am not qualified to speak about all of them.” In that regard he says: *mune* (O sage), in other words: *sadā tan-manana-kartaḥ*, “O you who always contemplate on them!”

Jīva Gosvāmī—

“Aho! How many more precise questions about this and that should I, who am not proficient, ask? All of them should be answered only by you, in person.”

“You should tell me about this which is inquired into (*etat* = *etat pr̥ṣṭam*), and about the rest, though not asked (*anyac ca* = *apr̥ṣṭam api*), in other words the deeds of Śrī Kṛṣṇa, the Lord in person,” therefore: *viceṣṭitam*, they are wonderful deeds (*viceṣṭitam* = *vicitram ceṣṭitam*). The reason he is able to speak about them is: *mune* (O sage), which means *tat-tal-līlā-manana-śīla* (O you whose

habit is to contemplate on His various pastimes)” “But how could one person contemplate on all of them, since they are infinite?” In that regard he says: *sarva-jñā*. This means: *tad atiriktam api jñāsi*, “You know about them even to an excessive degree! (or: *tad-atiriktam api jñāsi*, You even know what surpasses them).”

Śrīnātha Paṇḍita—

The vocative *sarva-jñā* is said in reference to *sarvam*, in the first line. *Sarva*, in *sarva-jñā*, denotes Śrī Kṛṣṇa, who comprises everything, thus *sarva-jñā* signifies: *śrī-kṛṣṇam jñāsi* (you know Śrī Kṛṣṇa).

10.1.13

naiṣātiduḥsahā kṣun mām tyaktodam api bādhate |
pibantam tvan-mukhāmbhoja-cyutam hari-kathāmṛtam ||

na—not; *eṣā*—this; *atiduḥsahā*—extremely difficult to tolerate; *kṣut*—hunger; *mām*—me; *tyakta-udam*—by whom water has been given up; *api*—although; *bādhate*—hinders; *pibantam*—who am drinking; *tvat-mukha-ambhoja*—from your lotus mouth; *cyutam*—fallen (oozing); *hari-kathā-amṛtam*—the nectar of topics concerning Hari (or a discourse about Hari, which is nectar).

eṣā kṣut atiduḥsahā tvan-mukhāmbhoja-cyutam hari-kathāmṛtam pibantam tyaktodam api mām na bādhate (iti).

This hunger is extremely difficult to endure, but although I have also forgone water it does not trouble me, for I am drinking the nectar of *hari-kathā* flowing from your lotus mouth.

Śrīdhara Svāmī—

“You are afflicted by hunger and thirst. How will you get an opportunity to listen?” He answers here. The drift is: “Though I have given up drinking liquids, my life force rests upon drinking the nectar of *hari-kathā*. If that were to stop, my life could end at once.”

Viśvanātha Cakravartī—

In this verse he says: “Don’t tell me: ‘You’re troubled by hunger and thirst, so rest for a while.’” The drift is: “It’s that thirst which made me, a supporter of Brāhmaṇas, put a snake around a sage’s neck!” The sense of *tyaktodam api* is:

samprati tu tyakta-jalam api, “although now I have even given up water.” The reason thirst is not bothering him is: *pibantam* (I am drinking): By this mention of the present tense, he lets him know: “In the absence of drinking even for a moment, hunger, which takes away one’s discernment, would manifest.”

Owing to the word *ambhoja* (lotus), there is a superimposition of honey unto the *kathāmṛta* [the nectarlike discourse is honey]. Having thus indicated that the *kathāmṛta* has an enrapturing power, and because of Parīkṣit’s own exhilaration, it is implied that the *kathāmṛta* makes one forget all intolerable sorrow, such as the Brāhmaṇa’s curse (*Bhāgavatam* 1.18.24-50).

There is another explanation. Due to the word *amṛta* (nectar), the moon is superimposed unto Śukadeva’s lotus mouth. The implied meanings are: (1) Since it is a lotus, his mouth is fragrant, (2) On account of being a moon, it is a delighter, it dispels the darkness of ignorance in all the listeners, and Parīkṣit himself is a *cakora* bird. Parīkṣit’s deep attachment at all times for *hari-kathā* is intimated this way.

Sanātana Gosvāmī—

Here he exclaims: “Otherwise my life airs will leave me now.” *Eṣā kṣut* (this hunger) denotes either *anaśana-vratotthā kṣut*, “the hunger arisen from the vow of fasting from food,” or *sarvānārtha-mūlatayā prasiddhā kṣut*, “hunger, well known as a source of all evils.” Alternatively: *duḥkha-pradatvena sarvaiḥ anubhūyamānā kṣut*, “hunger, experienced by all as a giver of discomfort. Just because of hunger, I committed the offense of throwing a dead snake around the sage’s throat.” Therefore the hunger is *atiduḥsahā*, which means either *atyanta-duḥkhena eva sahyā* (tolerable only with great difficulty) or *soḍhum atyantam aśakyā api* (although it is extremely intolerable): The specific reason for this is that he stopped drinking (*tyaktodam*). Alternatively: “Although it is difficult for others to bear (*atiduḥsahā* = *anyaiḥ atiduḥsahā api*)...” “It does not pain (*na bādhate* = *na vyathayati*) me, although my body is very soft because I always enjoyed life in various ways and, on top of that, although I have also relinquished water.” Or else the sense is: “It cannot make any hindrance whatsoever at the beginning of my hearing the discourse.”

The mention of the negative particle, *na[ñ]*, at the beginning of all occurs due to a high emphasis on the negation. The reason for that is: *hari-kathāmṛtam*. This means: *hareḥ sarva-duḥkha-harasya bhagavataḥ kathā eva amṛtam*, “a nectar discourse about Hari, the Lord, who dispels all sorrow.” It is nectar because it is very sweet and because it induces one to become highly blissful by

bringing about the forgetfulness of material life. Śrī Parīkṣit is drinking, serving (*pibantam* = *sevamānam*), the nectarean discourse out of great attachment: The noncessation of drinking is stated with the use of the present tense, so the gist is an interruption of that is improper. Or else the idea is that he has merely begun to drink. In this way it is said that the nectar discussions about Hari are superior to the nectar enjoyed by the gods, since when it is drunk the botherations of hunger and so on come to an end.

Moreover: *tvan-mukhāmbhoja-cyutam*. “The nectar of *hari-kathā* is flowing from the lotus of your mouth (*tvan-mukhāmbhoja* = *tava mukham eva ambhojaṁ tasmāt*) as the best part (*cyutam* = *sārāṁśatayā kṣaritam*).” His mouth is a lotus since it has a beautiful form.

Special qualities such as being a dispeller of all afflictions and being enchanting like the coolness, the fragrance and so on of the well-known nectar are illustrated that way, owing to the rise of a distinct sweetness of *śrī-bhāgavata-kathā* through the mouth of the topmost *bhāgavata*.

Jīva Gosvāmī—

“Aho, Bhagavān (highly venerable one)! Previously, I felt that my sorrow of repentance, engendered from my offense to a mighty Brāhmaṇa, was soon going to force me to give up my life. I stopped drinking only because of that sorrow. However, my life force is safeguarded only by this *kathāmṛta*. Otherwise my life force might leave me.”

The sense of *atiduḥsahā* is: “My hunger is very arduously (*ati* = *atikṛcchreṇa*), not voluntarily, tolerable. It is the root of all evils, and is like my thirst that caused me to throw a dead snake around the sage’s neck. Moreover: “‘this’ hunger,” which means it has arisen by abstaining from eating (*eṣā* = *anaśanotthā*).” The particular reason for that as well is: “I have also relinquished water” (*tyaktodakam api* = *udakam api tyaktavantam*). This is meant to be said: *tādṛśa-tṛṣṇayā api sahitā*, “hunger, even accompanied with such a thirst.” The sense is: “Even fasting from food does not hamper me, nor do I experience any pain because of thirst.” Or else: “Although hunger is very difficult for others to bear...” “It does not bother me either, though my body is very soft since I always enjoyed life in various ways and, on top of that, although I have also relinquished water.” Alternatively the idea is: “It cannot make any hindrance whatsoever at the beginning of my hearing the discourse.”

The mention of *na[ñ]* at the beginning of all occurs due to a high emphasis on the negation. The reason for that is: *hari-kathāmṛtam*. The sense is: *hareḥ sarva-duḥkha-harasya bhagavataḥ kathā eva amṛtam*, “a discourse, which is nectar,

about Hari, the Lord, who dispels all sorrow.” It is nectar because it is very sweet and because it induces one to become highly blissful by causing the forgetfulness of material life. Śrī Parīkṣit is serving (*pibantam* = *sevamānam*) the nectarean discourse out of great attachment. As a result, his hunger is alleviated: How amazing is his great attachment! Its superiority over the famous nectar is expressed this way. The noncessation of drinking is stated with the use of the present tense, so the gist is an interruption of that is improper. Or else the idea is that he has merely begun to drink. This means: having merely begun to begin that. The drift is an interruption of the *kathā* would be highly improper especially since now he is drinking *śrī-kṛṣṇa-kathā*!

Moreover: *tvan-mukhāmbhoja-cyutam*. “The nectar of *hari-kathā* is flowing from the lotus of your mouth (*tvan-mukhāmbhoja* = *tava mukham eva ambhojaṁ tasmāt*),” since it is a beautiful form. The nectar is flowing from that lotus mouth, a flower cup that has the topmost fragrance (and as a pun: it has the highest bliss) (*cyutam* = *paramāmoda-yuktāt pātrāt kṣaritam*), thus a supereminence of qualities is illustrated, owing to the rise of a distinct sweetness of *śrī-bhāgavata-kathā* through the mouth of the topmost *bhāgavata*.

Alternatively, the otherworldliness of his lotus mouth is shown by this flow of nectar. “As only nectar flows from a lotus, so only the nectar of *śrī-hari-kathā* flows from your lotus mouth.” The manifestation of Śrī Parīkṣit’s deep attachment took place in that way.

10.1.14

sūta uvāca

*evam niśamya bhṛgu-nandana sādhu-vādam
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam |
pratyarcya kṛṣṇa-caritam kali-kalmaṣa-ghnam
vyāhartum ārabhata bhāgavata-pradhānaḥ ||*

(*vasanta-tilakā*)

sūtaḥ uvāca—Sūta said; *evam*—in this way (or such); *niśamya*—after hearing; *bhṛgu-nandana*—O Śaunaka; *sādhu-vādam*—the good speech (or the speech of the saintly person); *vaiyāsakiḥ*—the son of Vyāsa; *saḥ*—he; *bhagavān*—the venerable; *atha*—(used for expressing a new beginning); *viṣṇu-rātam*—Parīkṣit (“who was protected by Viṣṇu”); *pratyarcya*—after honoring; *kṛṣṇa-caritam*—Kṛṣṇa’s deeds; *kali*—of Kali; *kalmaṣa*—the sins; *ghnam*—which destroy;

vyāhartum—to speak; ārabhata—began; bhāgavata-pradhānaḥ—Śukadeva, for whom *Bhāgavatam* is the main thing.

sūtaḥ uvāca—bhṛgu-nandana! saḥ vaiyāsakiḥ bhagavān bhāgavata-pradhānaḥ evaṁ sādhu-vādaṁ niśamya atha viṣṇu-rātaṁ pratyarcya (ca) kṛṣṇa-caritaṁ kali-kalmaṣa-ghnaṁ vyāhartum ārabhata.

Sūta said: O Bhṛgu-nandana! Hearing such a fine oration, and saluting Viṣṇurāta in return, that magnificent sage, who is the son of Vyāsa and for whom *Bhāgavatam* is all in all, began to narrate Kṛṣṇa’s deeds, which end the sinful reactions of the Age of Kali.

Śrīdhara Svāmī—

“Hearing such appropriate questions (*evaṁ sādhu-vādaṁ* = *evaṁ samīcīnam praśnam*)...” *Bhāgavata-pradhānaḥ* signifies: *bhāgavateṣu śreṣṭhaḥ*, “the best among the Lord’s devotees.”

Viśvanātha Cakravartī—

Bhṛgu-nandana is Śaunaka. *Kali-kalmaṣa-ghnam* signifies: *kalau janiṣyamāṇānām api kalmaṣaṁ saṁsāra-duḥkhaṁ hanti iti tat*, “[Kṛṣṇa’s deeds,] which end the sorrow of material existence even for people who will be taking birth in Kali yuga.” Or else *kali-kalmaṣa-ghnam* is also an adjective of *viṣṇu-rātaṁ* (Parīkṣit): *kali-rūpaṁ kalmaṣaṁ hanti iti*, “him, who ends the sin that is Kali.”

The masculine gender in *bhāgavata-pradhānaḥ* is poetic license. Or else *bhāgavata-pradhānaḥ* means: *bhāgavatāḥ eva mānyatvena pradhānāni yasya saḥ*, “Śukadeva, for whom the Lord’s devotees are most important, since they deserve honor.”

Sanātana Gosvāmī—

In this verse Sūta says: Utterly pleased by such a discourse of his, Śrī Bādarāyaṇi began to speak. *Evaṁ* means *īdṛśam* (of this sort). *Bhṛgu-nandana* means: “O Śrī Śaunaka.” It is uttered by Sūta due to an upsurge of joy. Or else Sūta addresses him that way because this is the very nature of the topmost devotees of the Lord.

Atha means *tat-praśnānantaram eva* (immediately after his questions). *Saḥ* (he) connotes either *paramānirvacanīya-māhātmyaḥ* (he whose glories are utterly indescribable) or *parama-bhāgavatottamatayā prasiddhaḥ* (he who is well-known as the best devotee of the Lord). Therefore: *vaiyāsakiḥ*. The

significance is: *veda-vyasanād vyāsaḥ tasya putraḥ*, “the son of Vyāsa, so called because he divided the Veda.” Being one who knows the truth about all the Vedas is expressed thus.

The definition of *bhagavān* is mentioned in *Śrī Viṣṇu Purāṇa*:

*pravṛttiṁ ca nivṛttiṁ ca bhūtānām āgatiṁ gatim |
vetti vidyām avidyām ca sa vācya bhagavān iti ||*

“He who knows the living beings’ course of worldly activity, which is a return path, and their path of renunciation, which is genuine progress, and what is knowledge and what is ignorance, may be called bhagavān.” (*Viṣṇu Purāṇa* 6.5.78)

Or else *bhagavān* is said with the intent to express the nondifference between the Lord and His devotee.

Consequently: *viṣṇu-rātam*, which means: *viṣṇunā garbhe praviṣṭena bhagavatā rātaṁ brahmāstrataḥ rakṣitvā śrī-yudhiṣṭhirādibhyaḥ dattam*, “Parīkṣit, who was bestowed (*rātam* = *dattam*), after being saved from the mystic missile, unto Śrī Yudhiṣṭhira and others by Lord Viṣṇu after His entering the womb.” Or else he was taken, i.e. accepted (*rātam* = *āttam* = *svīkṛtam*), by Viṣṇu. In that way it is said that he also is a topmost devotee of the Lord.

Therefore: *pratyarcya*, “honoring him in return: *sādhu sādhu* (good, good).” Or else, by the manner that is going to be said, *pratyarcya* means *vividha-ślāghayā sammānya* (honoring him with various praises). Another explanation of *pratyarcya* is: Just as he, Śrī Guru, was worshiped by him with various articles of worship, so he worshiped him in return (*pratyarcya* = *pratipūjya*) with the same kinds of articles.

They are the deeds of Kṛṣṇa, who attracts the hearts of all (*kṛṣṇa* = *sarva-cittākarṣaka*), therefore: *kali-kalmaṣa-ghnam*, the deeds end even insurmountable sinful reactions in Kali (*kali-kalmaṣa-ghnam* = *kalau yat kalmaṣaṁ sudustaraṁ pāpaṁ tad api hanti iti tathā tat*). Or else they terminate the fault (*kalmaṣa* = *doṣa*) of the age of Kali, the cause of all sins, so how much more must the deeds remove the faults of the people in Kali yuga! Alternatively, because of ending the fault of unlimited quarrels, due to understanding the glory of the Lord by hearing and so on about His deeds, they end quarrels,” on topics such as: “What is Truth?”, “What is the ultimate benefit?”, “What is *sādhana*?”. Such a quarrel is the form of a sin (*kali-kalmaṣa-ghnam* = *kalahaḥ eva kalmaṣaṁ hanti iti tathā tat*), on account of a doubt about the Lord’s glories. Another explanation is: *kalim ca ata eva kalmaṣaṁ ca sarva-duḥkha-mūlaṁ*

pāpaṁ saṁsāra-duḥkham eva vā hanti iti, “they kill Kali, and therefore they also kill *kalmaṣa*, meaning either sinful reactions, which are the root of all unhappiness, or the sorrow of material existence.” Thus it is said that His deeds end all sorrow.

Or else *kali-kalmaṣa-ghnam* is an adjective of *viṣṇu-rātam*. The sense is: *kali-rūpa-kalmaṣa-jayinam*, “Parīkṣit, who defeated the evil that is Kali.”

Someone might object: “Here in the king’s assembly, in front of sages who have various inclinations, why should the Lord’s activities be revealed since they are highly confidential?” In response to that, Sūta says *bhāgavata-pradhānaḥ*. It has already been explained by Śrīdhara Svāmī. There is another rendering: *śrī-bhāgavatāḥ eva śrī-bhāgavata-śāstram eva vā pradhānaṁ śreṣṭhaṁ paramādaraṇīyaṁ yasya saḥ*, “Śukadeva, for whom the *bhāgavata*, either the Lord’s devotee or the scripture called *Śrī Bhāgavatam*, is the most venerable,” inasmuch as he has no regard for anyone else nor for anything else.

Jīva Gosvāmī—

In this verse Sūta says: Utterly pleased by such a discourse, Śrī Bādarāyaṇi began to speak. *Evam* means *īdṛśam* (such). *Bhṛgu-nandana* is a vocative for Śaunaka, owing to an upsurge of joy.

Atha means *tat-praśnānantaram eva* (right after his questions). *Saḥ* (he) connotes *paramānirvacanīya-māhātmyaḥ* (he whose glories are utterly indescribable), because: *vaiyāsakīḥ*. The significance is: *veda-vyasanād vyāsaḥ tasya sarva-veda-tattva-jñasya parama-saṅkalpa-labdhaḥ putraḥ*, “the son, obtained because of the topmost resolve, of Vyāsa, who is so called because he divided the Veda and hence who knows the truth about all the Vedas.”

In point of *bhagavān*, this is from *Viṣṇu Purāṇa*:

*utpattiṁ pralayaṁ caiva bhūtānāṁ āgatiṁ gatiṁ |
vetti vidyāṁ avidyāṁ ca sa vācya bhagavān iti ||*

“He who knows about the rising and the merging of living entities; the paths of return to the material world and of liberation; knowledge; and ignorance; may be called bhagavān.” (*Viṣṇu Purāṇa* 6.5.78)

Or else *bhagavān* is said with the intent to express a nondifference between the Lord and His devotee, in terms of their being equally honorable, also by the style of this text:

sādhavo hṛdayaṁ mahyaṁ sādḥūnāṁ hṛdayaṁ tv aham |

mad-anyat te na jānanti nāham tebhyo manāg api ||

“Sādhus are My heart, yet I am the hearts of sādhus. They do not know anyone nor anything but Me, nor do I know what is superior to them.”
(*Bhāgavatam* 9.4.68)

Viṣṇu-rātam means: *viṣṇunā garbhe praviṣṭena bhagavatā rātaṁ brahmāstrataḥ rakṣitvā śrī-yudhiṣṭhirādibhyaḥ dattam*,

“Parīkṣit, who was bestowed (*rātam* = *dattam*), after being saved from the mystic missile, unto Śrī Yudhiṣṭhira and others by Lord Viṣṇu after His entering the womb.” Or else he was taken, i.e. accepted (*rātam* = *āttam* = *svī-kṛtam*), by Viṣṇu. In that way it is said that he also is a topmost devotee of the Lord.

By the manner that is going to be said, *pratyarcyā* means *vividha-ślāghayā sammānya* (honoring him with various praises).

They are the deeds of Kṛṣṇa, who attracts the hearts of all (*kṛṣṇa* = *sarva-cittākarṣaka*). Moreover: *kali-kalmaṣa-ghnam*.

(The rest of the commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*. The following is an addition, after the two interpretations of *bhāgavata-pradhānaḥ*, at the end:) ... insofar as he has no regard for anyone else nor for anything else, in any situation. That was said:

harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ |
adhyagān mahad ākhyānaṁ nityaṁ viṣṇu-jana-priyaḥ ||

“[In his trance,] Bhagavān Bādarāyaṇi, for whom Vaiṣṇavas are dear (or who is dear to Vaiṣṇavas), was distracted by [hearing verses of Bhāgavatam describing] Hari’s virtues, thus he constantly studied this great epic.”
(*Bhāgavatam* 1.7.11)

Or else the significance of *bhāgavata-pradhānaḥ* is as follows. In this interpretation, the masculine gender of *pradhānaḥ* is poetic license. Since Śukadeva is the best devotee of the Lord, he made the minds of the sages in the assembly similar to his. For example it is said, while describing Śrī Prahlāda:

sa uttamaśloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā |
tanvan parāṁ nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt ||

“Expanding his own exalted buoyancy, obtained by continuously serving Uttamaśloka’s lotus feet, a service gained through the association of devotees who view nothing material as their own, Prahlāda soothed the minds of those who were miserable due to evil fellowship (or else the sense of śama is: he made their minds fixed on the Lord: śamo man-niṣṭhatā buddheḥ, Bhāgavatam 11.19.36).” (Bhāgavatam 7.4.42)

ANNOTATION

Regarding verse 9.4.68 quoted above, Jīva Gosvāmī comments: *tad evaṁ paraspara-hṛdayasya tādātmyam āha, sādharma ity*, “The Lord affirms the extreme similarity between His heart and the *sādhus*’ hearts” (*Krama-sandarbhā* 9.4.68).

Viśvanātha Cakravartī expounds: *kiṁ ca mām santāpayate tubhyaṁ samucitaṁ phalaṁ ditsann api yan na dadāmi etāṁ eva me parām brahmaṇyatām avehīty āha sādharma ity*. *mahyam mama ambarīṣaṁ jvālayitum icchāṁ tvam mad-dhṛdayam eva jvālayitum pravṛtto ’bhūr ity arthaḥ*. *tarhi tvad-aparādha evāyam cet tvac-caraṇe patāmi prasīdety ata āha sādharmaṇāṁ hṛdayaṁ tv aham sādhu-hṛdaya-prasāde saty eva mat-prasāda ity ato yāhi tam ambarīṣaṁ eva prasādayeti bhāvaḥ*. *nanv ambarīṣo mām nimantryā bhojayitvaiva bhuktavān atas tad-doṣaṁ kiṁ na paśyasīti tatrāha, mad-anyat te na jānantīti mac-cikīrṣitam evāambarīṣeṇa kṛtam iti bhāvaḥ*. *tarhi tvām evāham pṛcchāmi bruhi, brāhmaṇa-dvādaśyor madhye kasyādaro dharma ity cet, yāhi tam ambarīṣaṁ eva pṛccha sa eva tvām dharma-śāstra-tattvānabhijñāṁ bodhayiṣyati mātra lajjāṁ kām api kārṣis tādṛśo nāham api vijñā ity āha nāham tebhyaḥ sakāśāt manāg api adhikaṁ jānāmīty arthaḥ*. *tena śrutau pānīyasyāśītatvānaśītatvayos tulya-darśanāt dvādaśī-brāhmaṇayos tulya evādaraḥ kṛto mad-bhaktenāambarīṣeṇa tvam tv anabhijñas tan nājñāsīr iti dhvaniḥ*. *durvāsās tu phala-darśanena dvādaśyā eva bhaktitvāt sarva-dharmādhikyaṁ nirdhārayann ambarīṣaṁ kim api na pṛṣṭavān ity anudhvaniḥ*.

“In the line beginning with *sādharmaḥ*, the Lord declares: “Moreover, Durvāsā, you pain Me. As a result, although I desire to give you a fitting result, I will not do so. Understand this topmost devotion of Mine for Brāhmaṇas.” *Mahyam* stands for *mama* (my). Here the Lord means to say: “You, desiring to burn Ambarīṣa, were beginning to burn My heart.” In case Durvāsā were to reply: “Then this is just an offense to You. I fall at Your feet: Be pleased with me,” the Lord counters by saying: *sādharmaṇāṁ hṛdayaṁ tv aham* (I am the *sādhus*’ hearts). The gist is: “I am satisfied only when a *sādhu*’s heart is satisfied, so go to Ambarīṣa and please him.” If Durvāsā were to counter: “Well, Ambarīṣa took

something (he sipped water) without giving me food after inviting me, so why can You not see his fault?”, the Lord replies: *mad-anyat te na jñanti*, “They are not aware of anything other than Me.” The idea is: “What I desired to do was indeed done by Ambarīṣa.” If Durvāsā were to retort: “Then I ask You: Tell me, what is *dharma*? Is it respect for Brāhmaṇas or respect for *dvādaśī*?”, with the line *nāhaṁ tebhyo manāg api*, the Lord says: “Go to Ambarīṣa and inquire from him. He will surely enlighten you. You are ignorant about the truths propounded in the scriptures on *dharma*. Do not be even slightly embarrassed about this. I am not wise like him.” The sense is: “I do not even have the faintest idea of what is superior to *sādhū*. Therefore, since in the scriptures drinking is seen to be equal to both eating and not eating, My devotee Ambarīṣa gave equal respect to *dvādaśī* and to Brāhmaṇas.” The implied meaning is: “But you, not being knowledgeable, were not cognizant of that.” The subsequent implied meaning is: By seeing the result of his offense, since *dvādaśī* is *bhakti*, Durvāsā ascertained the topmost *dharma* of all and did not ask Ambarīṣa anything.” (*Sārārtha-darśinī* 9.4.68)

10.1.15

śrī-śuka uvāca

samyag-vyavasitā buddhiḥ tava rājaṛṣi-sattama |
vāsudeva-kathāyām te yaj jātā naiṣṭhikī ratiḥ ||

śrī-śukaḥ uvāca—Śrī Śuka said; *samyak*—completely (or properly); *vyavasitā*—fixed (resolute: *Bhagavad-gītā* 2.41 and 9.30); *buddhiḥ*—intelligence; *tava*—your; *rāja-ṛṣi-sattama*—O best devotee among the Rājaṛṣis (those who are both a king and a sage); *vāsudeva-kathāyām*—for a discourse about Vāsudeva; *te*—your; *yaj*—because (or because of which intelligence); *jātā*—has come about; *naiṣṭhikī*—unwavering; *ratiḥ*—fondness.

śrī-śukaḥ uvāca—*rājaṛṣi-sattama!* *tava buddhiḥ samyag-vyavasitā (asti), yaj te vāsudeva-kathāyām ratiḥ naiṣṭhikī jātā.*

Śrī Śuka said: O best devotee among Rājaṛṣis, your intelligence is properly resolute. Therefore you have an unwavering fondness for a discourse about Vāsudeva.

Śrīdhara Svāmī—

Vyavasitā buddhiḥ means *kṛta-niścayā buddhiḥ* (intelligence, by which an ascertainment was done). *Yaj* signifies *yato buddheḥ* (because of which

intelligence).

Viśvanātha Cakravartī—

Samyag-vyavasitā means *samyāṅ- niścayā* (properly / completely resolute). *Yad* signifies *yato buddheḥ*. With the vocative *rājarṣi-sattama* (O best devotee among philosopher kings), Śukadeva lets him know: “O giver of great respect! Compared to me also, whom you have addressed as *muni-sattama* (10.1.1), being a king is an additional aspect in you.” As a pun, by the rule regarding words such as *rāja-danta* (main tooth: incisor), Śukadeva throws in this meaning: “You are the best among sages and topmost transcendentalists (*rājarṣi-sattama* = *tvam ṛṣīṇāṃ sattamānāṃ ca rājā*) only because you are dearest to Śrī Kṛṣṇa, as a result of which you (as the best of topmost transcendentalists) nullified the power of the *brahmāstra* at the time of your birth and (as the best of sages) will render ineffective the power of the Brāhmaṇa’s curse at the time of your death.”

Sanātana Gosvāmī—

The word *śrī-śukaḥ* is used because of his sweeter-than-sweet parrot-like speech, due to the rise of an abundance of *prema*. For instance, in *Brahma-vaivarta Purāṇa* there is a statement of Śrī Kṛṣṇa to Vyāsa:

vyāsa tvadīya-tanayaḥ
śuka-van manojñam |
brūte vaco bhavatu tac
chuka eva nāmnā ||

“O Vyāsa, your son’s speech is charming like a parrot’s words, so he should only be called Śuka.” It should be inferred in the same way ahead as well.

In a conversation, *rasa* manifests only when the speaker and the hearer please one another: Out of affection for the king, in two verses he expresses his approval of his questions. *Samyag-vyavasitā* means *samyāṅ-niścayā* (properly resolute).

Śrī Parīkṣit has an eminent fondness (*ratih* = *prīty-utkarṣaḥ*), which has reached the highest stage (*naiṣṭhikī* = *parama-kāṣṭhāṃ prāptā*), for hearing a discourse (*kathāyām* = *kathā-śravaṇe*) about Vāsudeva, He who took birth from Vasudeva to manifest all *aiśvarya*. And that fondness is proper. With this intention, he addresses him: “O you who are the best devotee among Rājarṣis such as Bharata (*rājarṣi-sattama* = *rājarṣayaḥ bharatādyāḥ teṣu sattama*).” It is

like *muni-sattama* (10.1.1).

Although in truth the vocatives directed to the king in various places are uttered to make him pay attention, since he is becoming bewitched by *prema* by profusely hearing a discourse about the Lord, still, out of affection for Vaiṣṇavas some special meanings are explained here and there.

Jīva Gosvāmī—

Even after saying *vyāhartum ārabhata* (he began to speak, 10.1.14), the preliminary *śrī-śuka uvāca* is a repeated statement, differently made, for the sake of making the listeners who are absorbed in aforementioned meanings to pay attention. However, given that they have an enthusiasm for hearing what is about to be said, it is not in some editions. The same understanding applies in other places also.

The word *śrī-śukaḥ* is used because of his sweeter-than-sweet parrot-like speech, due to the rise of an abundance of *prema*. (The rest of the commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*, except the last paragraph, modified as follows:)

Although usually the vocatives directed to the king in various places are uttered to make him pay attention, since he is becoming bewitched by *prema* by profusely hearing a discourse about the Lord, still, owing to the pertinence of a given context some special meanings are explained here and there.

Baladeva Vidyābhūṣaṇa—

Even after saying *vyāhartum ārabhata*, the repeated mention *śrī-śuka uvāca* is to make one aware that he speaks sweetly like a parrot, because of Śrī Kṛṣṇa's statement in *Brahma-vaivarta Purāṇa*: *vyāsa tvadīya-tanayaḥ...* (see above). *Samyag-vyavasitā buddhiḥ* signifies: *samyag vyavasitaṁ niścayaḥ yasyāḥ buddhiḥ*, “intelligence whose certainty (*vyavasitam* = *niścayaḥ*) is complete.”

10.1.16

vāsudeva-kathā-praśnaḥ puruṣāṁs trīn punāti hi |
vaktāraṁ pracchakaṁ śrotēṁs tat-pāda-salilaṁ yathā ||

vāsudeva-kathā-praśnaḥ—a question regarding a discourse about Vāsudeva; *puruṣān*—persons; *trīn*—three; *punāti*—purifies; *hi*—certainly (or a verse filler); *vaktāraṁ*—the speaker; *pracchakaṁ*—the asker; *śrotēn*—the listeners; *tat-pāda-salilaṁ*—His foot water; *yathā*—just as.

yathā tat-pāda-salilam (sektāram sicyamānam sicyamāna-saṅginaḥ api punāti, tathā) vāsudeva-kathā-praśnaḥ pracchakam vaktāram śrotèn (ca iti) trīn puruṣān hi punāti.

A question regarding *vāsudeva-kathā* purifies three kinds of persons: the narrator, the inquirer, and the listeners, like His foot water does.

Viśvanātha Cakravartī—

His foot water denotes the *caraṇāmṛta* of *śālagrāma-śilā* and so on. It purifies three kinds of persons:

The one sprinkling the *caraṇāmṛta* unto another person; the person being sprinkled; and those who are near them. Or else *tat-pāda-salilam* signifies the Ganges River: As the Ganges purifies the three worlds—the upper, the intermediary, and the lower planetary systems—so an inquiry that relates to *vāsudeva-kathā* purifies three kinds of persons, beginning from the narrator. In the enumeration: “the narrator, the inquirer, and the listeners,” the superiority is understood to be sequentially decreasing.

Sanātana Gosvāmī—

Here he says: “Therefore you purify the soul, me, and even the sages, of the impurities of various dubious inclinations.” The repetition of *vāsudeva* (the word is in the previous verse also) is for the sake of a fixity on Him by only proclaiming His supereminence: “Indeed (*hi = niścitam*), even a question (*praśnaḥ = praśno 'pi*) about *vāsudeva-kathā* purifies three men.” It is said *puruṣān* (men) because only they are predominant. Of those, the inquiry purifies the speaker because, due to only one inquiry, the speaker properly initiates the discourse. It also purifies the listeners because, only because of the question, they attain perfection in listening through the initiation of the discourse; or else such an inquiry purifies the listeners merely because of that very inquiry since it only relates to the Lord’s names and so on. In addition, the narrator and the inquirer exist as one unit on account of their respective eligibility for *vāsudeva-kathā*.

An example illustrates the purification of everyone, regardless of qualification, through a mere connection with the Lord: His foot water (*tat-pāda-salilam = tasya pāda-salilam*) denotes either the Ganges or the *caraṇāmṛta* of *śālagrāma-śilā* and so on.

Jīva Gosvāmī—

“Therefore you purify the soul, me, and even the sages of impurities, the causes of not talking about Him, not listening to such discourses, and so on.” With that in mind, in this verse he speaks in a general way. The repetition of His name is because of only proclaiming His supereminence. “Indeed (*hi* = *niścitam*), even a question about a discourse based on Vāsudeva (*vāsudeva-kathā-praśnaḥ* = *tan-niṣṭhārtha-kathā-praśno* ’*pi*) purifies three kinds (*trīn* = *tri-vidhān*) of men.” It is said *puruṣān* since only they are predominant.

A question concerning *vāsudeva-kathā* purifies the speaker—meaning the one who has been established as the speaker—because that very question is making him pure, not to mention that it incites him to speak. So what more can be said of the inquirer, who is the place of origin of that question! Concomitantly, the question purifies even those who hear it. Of these three persons, the narrator and the inquirer exist as one unit on account of the impropriety of there being more than one narrator and one inquirer.

An example illustrates the purification of everyone, regardless of qualification, through a mere connection with the Lord: His foot water (*tad-pāda-salilam* = *tasya pāda-salilam*) denotes either Ganges water or the *caraṇāmṛta* of *śālagrāma-śilā* and so on. Therefore it is just like this: At first such water purifies the sprinkler, who has the position of the inquirer, then the person who is being sprinkled, who has the position of the speaker, and then, concomitantly, those who are in the company of the one being sprinkled; they have the position of listeners. For instance, in the Eleventh Canto:

śruto ’nupaṭhito dhyāta ādṛto vānumoditaḥ |
sadyaḥ punāti sad-dharmo deva viśva-druho ’pi hi ||

[Nārada said:] “O Vasudeva, whether heard about, studied, contemplated upon, highly esteemed, or commended, the eternal duty of the living entities toward the Lord at once purifies even those who seek to sabotage the world.” (Bhāgavatam 11.2.12)

10.1.17

bhūmir dṛpta-nṛpa-vyāja-daityānīka-śatāyutaiḥ |
ākrāntā bhūri-bhāreṇa brahmāṇaṁ śaraṇaṁ yayau ||

bhūmiḥ—[Mother] Earth; *dṛpta*—arrogant; *nṛpa*—of kings; *vyāja*—who had the appearance; *daitya*—of asuras; *anīka*—of armies; *śata-ayutaiḥ*—on account of ten thousands of hundreds; *ākrāntā*—overwhelmed; *bhūri-bhāreṇa*—by a

great burden; *brahmāṇam*—unto Brahmā; *śaraṇam yayau*—attained shelter.

bhūmiḥ dr̥pta-nṛpa-vyāja-daityānīka-śatāyutaiḥ (viśiṣṭena) bhūri-bhāreṇa ākrāntā (satī) brahmāṇam (prati) śaraṇam yayau.

When Mother Earth became overwhelmed by a great burden characterized by myriads of military forces of asuras under the guise of arrogant kings, she went to take shelter of Brahmā.

Śrīdhara Svāmī—

Case in point, in nine verses Śukadeva mentions the cause of the Lord’s Descent. “She was overwhelmed by a great burden that occurred on account of ten thousands of hundreds of armies of asuras under the guise of arrogant kings (*dr̥pta-nṛpa-vyāja-daityānīka-śatāyutaiḥ bhūri-bhāreṇa* = *dr̥pta-nṛpa-vyājāḥ ye daityāḥ teṣām anīka-śatānām ayutaiḥ yaḥ bhūri-bhāraḥ tena*).”

Viśvanātha Cakravartī—

Case in point, in this verse Śukadeva mentions the well-known cause of the Lord’s Descent. “She was overwhelmed by a great burden on account of ten thousands of hundreds of armies of Daityas under the guise of arrogant kings.” Although they were not in Diti’s dynasty, they are called Daityas only because of their activities.

The word *brahmāṇam* (to Brahmā) denotes Brahmā at the top of Sumeru Mountain, not in Satyaloka. Long before Kṛṣṇa’s Descent, Kakudmin went to Satyaloka to inquire about a suitable bridegroom for his daughter Revatī. After some time (after twenty-seven *catur-yugas* had passed on Earth), Brahmā told him: “Now the girl should be given away to Baladeva, who has descended.” Therefore his going to the shore of the Milk Ocean within that period of time did not occur. There is also this statement by Parāśara Muni: *jaḡāma dharaṇī merau samāje tridivaukasām*, “The Earth went to the gods’ assembly on Mount Meru.” (*Viṣṇu Purāṇa* 5.1.12)

Sanātana Gosvāmī—

The word *dr̥pta* (arrogantly proud) indicates a characteristic of Daityas. The purport of *śatāyutaiḥ* is an innumerable number. *Śaraṇam yayau* means *āśritavati* (she took shelter).

Jīva Gosvāmī—

Case in point, he mentions the well-known cause of the Lord's Descent.

Because of pointing out, with the word *dr̥pta*, a proudly arrogant nature, the characteristic of being Daitya is subtly informative of their disrespect of transcendentalists and so on, which is due to a lack of discrimination between propriety and impropriety. Moreover, *śatāyutaiḥ* signifies that the size of the armies could not be properly estimated. *Śaraṇam yayau* means *āśritavatī*.

Baladeva Vidyābhūṣaṇa—

She attained shelter (*śaraṇam yayau* = *śaraṇam prāptā*) unto Brahmā who was at the top of Sumeru.

Vīra-Rāghava—

She was pained (*ākrantā* = *pīḍitā*) by a heavy burden, on account of ten thousands of hundreds of armies of asuras who looked like proudly arrogant kings (*dr̥pta-nṛpa-vyāja* = *garvita-nṛpa-vad-avabhāsamāna*). In other words, it was a limitless burden in that form (*bhūri-bhāreṇa* = *tad-rūpa-niravadhika-bhāreṇa*).

ANNOTATION

At the conclusion of this episode, Brahmā will go to his 'topmost' abode (*Bhāgavatam* 10.1.26). There is no scriptural proof that two distinct four-faced Brahmās exist. Still, considering Brahmā's mystic power, perhaps the Brahmā on Sumeru was a double of the Brahmā on Brahmāloka, and later the former merged in the latter upon returning to Brahmāloka (*Bhāgavatam* 10.1.26). At any rate, Brahmā told Kakudmin:

tad gaccha deva-devāṁśo baladevo mahā-balaḥ |
kanyā-ratnam idaṁ rājan nara-ratnāya dehi bhoḥ ||
bhuvo bhārāvatārāya bhagavān bhūta-bhāvanaḥ |
avatīrṇo nijāṁśena puṇya-śravaṇa-kīrtanaḥ ||

“Therefore you should go. Baladeva, an aṁśa of Deva-deva, is very strong. O king, give this jewel of girls to Him, the jewel of men. To lessen the Earth's burden, the Lord, who is the creator of beings and hearing about and glorifying whom is virtuous, has descended with His aṁśa.”
(*Bhāgavatam* 9.3.33-34)

The version in *Hari-vamśa* is this: After Mother Earth informed Brahmā, both

of them, along with the gods, went to a place called Nārāyaṇāśrama (*Hari-varṣa* 1.51). It is not mentioned whether Mother Earth met Brahmā in Brahmāloka or on Mount Meru. Brahmā informed Viṣṇu, who had been in *yoga-nidrā* for thousands of years in Nārāyaṇāśrama (1.50.36). Brahmā suggested that everyone go to Mount Meru, by placing Mother Earth in front (1.51.32). Thus Viṣṇu went there (1.52.1-5). Mother Earth addressed the Lord in Brahmā’s assembly hall on Sumeru (1.52.14). Meru is another name of Sumeru. Brahmā told Mother Earth and the gods about Pāṇḍu, Kuntī, Mādrī, and so on (1.53.51). He explained that her burden will come to an end as a result of the Kurukṣetra War and that Kali yuga will start after the Lord’s departure (1.53.53-59).

10.1.18

*gaur bhūtvāśru-mukhī khinnā krandantī karuṇaṁ vibhoḥ |
upasthitāntike tasmai vyasanam samavocata ||*

gauḥ—the Earth (or a cow); *bhūtvā*—having become; *śru-mukhī*—she in whose face there are tears; *khinnā*—distressed; *krandantī*—weeping; *karuṇaṁ*—grievingly; *vibhoḥ*—of Brahmā (“he who pervades”); *upasthitā*—[being] situated low; *antike*—in the presence; *tasmai*—unto him; *vyasanam*—her woe; *samavocata*—told.

(*sā*) *khinnā gauḥ bhūtvā śru-mukhī karuṇaṁ krandantī vibhoḥ antike upasthitā (ca satī) tasmai vyasanam samavocata.*

athavā: *khinnā gauḥ śru-mukhī bhūtvā karuṇaṁ krandantī vibhoḥ antike upasthitā (ca satī) tasmai vyasanam samavocata.*

Distressed, she assumed the form of a cow and, with tears in her face, grievingly wept in Brahmā’s presence. She told him about her woe.

Alternatively:

Mother Earth was distressed. Tears pervaded her face. Situated low near Vibhu, she wailed, and told him about her anguish.

Śrīdhara Svāmī—

“While being present near Brahmā...” (*vibhoḥ upasthitāntike* = *vibhoḥ antike upasthitā satī*).

Sanātana Gosvāmī—

How did she resort to Brahmā? He describes it in this verse. She had the form of a cow (*gauḥ* = *go-rūpā*) to generate a special mercy. In addition, she was distressed (*khinnā* = *duḥkhitā*). Therefore she was mournfully crying (*karuṇaṁ rudantī* = *karuṇaṁ yathā syāt tathā rudantī*). *Rudantī* (another reading of the verse) stands for *rudatī*. Thus, her face was filled with tears (*aśru-mukhī* = *aśru-vyāptānanā*). Alternatively, *karuṇaṁ rudantī* signifies *karuṇa-svareṇa krośantī* (weeping with sounds of lamentation), or else it means *karuṇa-svareṇa vilapantī* (wailing with sounds of lamentation). For example, in *Śrī Viṣṇu Purāṇa* (5.1.13) and in *Hari-vamśa* (1.52.13): *khedāt karuṇa-bhāṣiṇī*, “she who speaks mournfully due to distress.”

Another interpretation is: *gauḥ pṛthivī aśru-mukhī bhūtvā*, “the Earth (*gauḥ* = *pṛthivī*), having burst into tears.”

The derivation of *vibhu* is: *viśeṣeṇa āvirbhavati iti vibhuḥ*, “He takes birth in a special way, thus he is Vibhu.” The idea is: Brahmā appeared from the lotus on the navel [of Garbhodaka-śāyī Viṣṇu] without any intervention of a womb and so on. In this way it is described that Brahmā is the direct son of the Lord, and for that reason the Earth completely told (*samavocata* = *samyag uktavati*) him (*tasmai* = *taṁ prati*) about her distress (*vyasanam* = *nija-duḥkham*).

Another reading of the text is *svam avocata*, where *svam* means *svakīyam* (own). The details of it are mentioned in *Śrī Viṣṇu Purāṇa*:

tat sāmpratam amī daityāḥ kālanemi-purogamāḥ |
martya-lokaṁ samākramya bādhante 'har-niśaṁ prajāḥ ||
kālanemir hato yo 'sau viṣṇunā prabhaviṣṇunā |
ugrasena-sutaḥ kaṁsaḥ sambhūtaḥ sa mahāsuraḥ ||
āriṣṭo dhenukaḥ keśī pralambo narakas tathā |
sundo 'suras tathātyugro bāṇaś cāpi baleḥ sutaḥ ||
tathānye ca mahā-vīryā nṛpāṇāṁ bhavaneṣu ye |
samutpannā durātmānas tān na samkhyātum utsahe ||
akṣauhiṇyo 'tra bahulā divya-mūrti-dharāḥ surāḥ |
mahā-balānāṁ dṛptānāṁ daityendraṇāṁ mamopari ||
tad-bhūri-bhāra-pīḍārtā na śaknomy amareśvarāḥ |
bibhartum ātmānam aham iti vijñāpayāmi vaḥ ||
kriyatām tan mahā-bhāgā mama bhārāvatāraṇam |
yathā rasātalaṁ nāhaṁ gaccheyam iti vihvalā ||

“[Mother Earth addressed the gods:] At present, these asuras, whose leader is Kālanemi, tread the world of mortals and harass people day and

night. That well-known Kālanemi who was killed by supremely powerful Viṣṇu has reappeared as the mighty asura Kaṁsa, the son of Ugrasena. O valorous ones! Ariṣṭa, Dhenuka, Keśī, Pralamba, Naraka, Sunda the asura, the very fierce Bāṇa, who is the son of Bali, and other evil minds are taking birth in abodes of kings. I cannot count them. O gods! O you who assume divine forms! Numerous military forces of arrogant and very powerful leaders of asuras are above me. O gods among demigods, I am suffering due to the pain of that huge burden and cannot support myself. Therefore, greatly staggering, I appeal to all of you: O illustrious ones! May you relieve my burden so that I may not go to Rasātala.” (Viṣṇu Purāṇa 5.1.21-27)

Jīva Gosvāmī—

How did she resort to Brahmā? He describes it in this verse. She had the form of a cow (*gauḥ* = *go-rūpā*) to generate a special mercy. In addition, she was distressed (*khinnā* = *duḥkhitā*). Therefore she was crying in conjunction with changes in the voice, tremor, and so on (*karuṇam rudantī* = *karuṇam kākukampādi-*

saṁyuktaṁ yathā syāt tathā rudantī). *Rudantī* stands for *rudatī*. Sometimes the reading is *krandantī*. Thus her face was filled with tears (*aśru-mukhī* = *aśru-vyāptānanā*). For example, in *Śrī Viṣṇu Purāṇa* (5.1.13) and in *Hari-vaṁśa* (1.52.13): *khedāt karuṇa-bhāṣiṇī*, “she who speaks mournfully due to distress.”

Vibhoḥ is said because of a connection with might (*vaibhava*) over the world, as one whom the Lord entered (*bhagavad-āveśa*). Therefore the Earth completely told (*samavocata* = *samyag uktavati*) him (*tasmai* = *taṁ prati*) about her distress (*vyasanam* = *nija-duḥkham*). Another reading of the text is *svam avocata*, where *svam* means *svakīyam*. The details of it are mentioned in *Śrī Viṣṇu Purāṇa*: *tat sāmpratam ime daityāḥ...* (rendered above).

Baladeva Vidyābhūṣaṇa—

She became a cow (*gauḥ* = *dhenuh*) to generate compassion.

Vīra-Rāghava—

Gaur bhūtvā signifies: *go-rūpaṁ bibhrāṇā* (assuming the form of a cow).

Vallabhācārya—

With *gaur bhūtvā*, he says she went as a form of Havirdhānī (Surabhi, lit. “she contains ghee”), because going in another form would not be beneficial for the

gods.

Siddhānta-pradīpa—

She became a cow (*gaur bhūtvā*) because as such she had the qualification to stay, as a pure body, near Brahmā.

ANNOTATION

Sanātana Gosvāmī's alternative explanation of *gauḥ* as 'Earth' is noteworthy since in *Hari-varṇa* there is no mention that Earth became a cow:

*śrutvā pitāmaha-vacaḥ
sā jagāma yathāgatam
pṛthivī saha kālēna |
vadhāya pṛthivī-kṣitām
devān acodayad brahmā ||*

“Upon listening to the speech of the Grandfather, the Earth left just as she had come. Brahmā incited the gods for the sake of the death of the rulers of the Earth, in time” (*Hari-varṇa* 1.53.66-67).

This is corroborated in *Viṣṇu Purāṇa*:

*sa-brahmakān surān sarvān praṇipatyāha medinī |
kathayāmāsa tat-sarvaṁ khedāt karuṇa-bhāṣiṇī ||*

“Lady Earth, prostrating herself before Brahmā and all the gods and speaking mournfully due to distress, told them everything about it” (*Viṣṇu Purāṇa* 5.1.13). Herein the participle *praṇipatyā* is expressive of falling flat on the ground.

The word *go* is a standard synonym of *pṛthivī* (*Amara-koṣa* 3.3.25). For example, the word *gām* (the accusative case singular of *go*) in *Bhāgavatam* 10.2.14 means ‘Earth’. Yāska states: *gaur iti pṛthivyā nāmadheyam*, “Go is a synonym of Earth” (*Nirukta* 2.5). The usage is seen in *Nighaṇṭu* as well (1.1) (2.11).

In all fairness, in his commentary on *Viṣṇu Purāṇa*, Śrīdhara Svāmī writes: *dharaṇī go-rūpeṇa jagāmeti jñeyam*, *gaur bhūtvāśru-mukhīti śukokteḥ*, “In regard to the passage: *jagāma dharaṇī merau* (the Earth went to Mount Meru), it should be understood that she went in the form of a cow, in accordance with Śuka’s statement: *gaur bhūtvāśru-mukhī* (*Bhāgavatam*

10.1.18)” (*Ātma-prakāśa* 5.1.12). It is well known that in the context of Parīkṣit’s subduing Kali, the Earth is described as a cow (*Bhāgavatam* 1.16.18)... but only because she was addressed by the personality of *dharma* who had the form of a bull.

10.1.19

*brahmā tad upadhāryātha saha devaiḥ tayā saha |
jagāma sa-trinayanaḥ tīraṁ kṣīra-payonidheḥ ||*

brahmā—Brahmā; *tad upadhārya*—understanding that; *atha*—(used to express a new beginning) (or completely: *atha* = *kārtsnyena*); *saha devaiḥ*—with the gods; *tayā saha*—with her; *jagāma*—went; *sa-tri-nayanaḥ*—[Brahmā,] who was with the three-eyed one; *tīraṁ*—to the shore; *kṣīra*—of milk; *payāḥ-nidheḥ*—of the ocean.

brahmā tad atha upadhārya sa-trinayanaḥ (san) devaiḥ saha tayā (ca) saha kṣīra-payonidheḥ tīraṁ jagāma.

Fully pondering over that, Brahmā, accompanied by the three-eyed Lord and the gods, went with her to the shore of the Milk Ocean.

***Viśvanātha Cakravartī*—**

Since the word *atha* is superfluous, in: *tad upadhāryātha jagāma* (after pondering over that, then he went), this is obtained: Brahmā thought, “My work only involves creation, whereas Viṣṇu’s task only involves protection. And He, Viṣṇu, is on the Milk Ocean.” Therefore he deliberated: “Upon arriving there, that information should be announced.” Then he left.

At that time, two duties needed to be carried out: protecting the Earth and vanquishing the asuras. Of the two, Brahmā might order Indra to be in charge of the first obligation and Śiva to be in charge of the second. Thus he left accompanied by the gods and by the three-eyed Lord.

***Sanātana Gosvāmī*—**

Atha has the sense of auspiciousness, because of a connection with the reason for the Lord’s Descent. Or else *atha* means *anantaram*, that is to say *anantaram sadyaḥ eva* (immediately afterward).

“Attentively hearing—or else keeping in mind (*avadhārya* = *avadhāneṇa śrutvā*, *hr̥di dhṛtvā vā*)—the Earth’s speech, or else her woe (*tad* = *bhūmeḥ*

vacanam vyasanam vā), he was with he who has three eyes (*sa-trinayanaḥ = trinayanena sahitaḥ*): The separate mention of him is in consideration of his special assistance, since he is most dear to the Lord. Brahmā went to the shore of the Milk Ocean because Viṣṇu is easily obtainable there and because He is always happy on the Milk Ocean in Lakṣmī's company.

Jīva Gosvāmī—

Atha means *anantaram*, that is, *anantaram sadyaḥ eva* (immediately afterward), and it suggests auspiciousness in reference to the reason for the Lord's Descent. He was with him who has three eyes (*sa-trinayanaḥ = trinayanena sahitaḥ*): The separate mention of him is in consideration of his special assistance, since he is most dear to the Lord.

The journey to the Milk Ocean occurred because a form of the Lord, Viṣṇu, resides there as the universal protector, in consideration of such an explanation in the *uttara-khaṇḍa* of *Padma Purāṇa* and because in *Bṛhat-sahasra-nāma-stotra* it is listed in the group of Viṣṇu's names: *viṣṇuḥ kṣīrābdhi-mandiraḥ*, "Viṣṇu, Kṣīrābdhi-mandira (He whose abode is on the Milk Ocean)."

Brahmā only went to the shore; he did not go the Lord's city called Śvetadvīpa, located on the Milk Ocean, thus the fact that even His city is hard to attain is meant to be expressed, and that is clearly stated in the *nārāyaṇīya* section of the *mokṣa-dharma* of the *Mahābhārata*.

In accordance with statements that will be shown in various places in this commentary, Viṣṇu's authority should be understood as follows: First of all there is Śrī Kṛṣṇa, the first member of the *catur-vyūha*, who is known as Vāsudeva, the Lord Himself, the presiding deity of the topmost Goloka. Then there is Kāraṇārṇava-śāyī Viṣṇu, the Puruṣa who is the creator of *mahat-tattva*: He is an *aṁśa* of an *aṁśa* of Saṅkarṣaṇa, the second member of that *catur-vyūha*. He also is called Saṅkarṣaṇa. He becomes Garbhoda-śāyī Viṣṇu, who is an *aṁśa* of Aniruddha, the fourth member of that *catur-vyūha*. Garbhoda-śāyī Viṣṇu is the Puruṣa situated in every universe, which find a place in what resembles hair pores on Kāraṇārṇava-śāyī Viṣṇu. These so-called hair pores are as if being turned into the spaces in a mesh, each cavity being the size of an atom, for unlimited universes.

He also is Aniruddha. His *aṁśa*, Viṣṇu, has His abode in the Milk Ocean. He is the inner controller of every individual and is the Puruṣa situated in all entities, thus He is an *aṁśa* of an *aṁśa* of Pradyumna, the third member of the *catur-vyūha*. Only Pradyumna is the inner controller of Hiraṇyagarbha.

In some scriptures, Śrī Govinda is stated. He is another synonym of 'Śrī

Kṛṣṇa’ and abides in the topmost Goloka. However, Vāsudeva and others are the presiding deities of His circles of expansions (*Laghu-bhāgavatāmṛta* 1.5.288-298). That is the difference.

10.1.20

tatra gatvā jagan-nātham deva-devam vṛṣākapim |
puruṣam puruṣa-sūktena upatasthe samāhitaḥ ||

tatra—there; *gatvā*—after going; *jagat-nātham*—the master of the universe; *deva-devam*—the god of gods; *vṛṣa-ākapim*—Viṣṇu (see the upcoming explanations); *puruṣam*—the Puruṣa (Kṣīrodaka-śāyī Viṣṇu); *puruṣa-sūktena*—with the hymn called *puruṣa-sūkta* (*su-uktam* = ‘well-said’); *upatasthe*—worshiped; *samāhitaḥ*—[being] concentrated.

(*sah*) *tatra gatvā samāhitaḥ (san) jagan-nātham deva-devam vṛṣākapim puruṣam puruṣa-sūktena upatasthe.*

After going there, in full concentration Brahmā worshipingly praised the Puruṣa, the master of the universe, the god of gods, Vṛṣākapi, with the Puruṣa-sūkta.

Viśvanātha Cakravartī—

Jagan-nātham expresses the logical reasoning in going there. *Deva-devam* signifies that they also have the right to petition Him. *Vṛṣākapi* means: *varṣati kāmān ākampayati kleśān*, “He rains desires and shakes off afflictions.” The gods’ purpose is also stated that way.

Sanātana Gosvāmī—

Brahmā only went to the shore; he did not go the Lord’s city called Śvetadvīpa, located on the Milk Ocean, thus the fact that even His city is hard to attain is meant to be expressed, and that is clearly stated in the *śrī-nārāyaṇīya* section of the *mokṣa-dharma* (which is within the *śānti-parva*) of *Mahābhārata*.

Puruṣa is said either with the idea that He always reposes in the city there (*sadā tatra puri śayana*) or because He is the inner controller of Virāṭ. “Being solely focused on that (*samāhitaḥ* = *tad-eka-cittaḥ san*), he praised with devotion (*upatasthe* = *bhaktyā tuṣṭāva*).” Why? *jagan-nātham*, meaning: *jagatām nātham* (the master of the three worlds, or the master of universes), and specifically: *deva-*

devam, which means *devānām devam pūjyam*, “He who should be worshiped by gods...” because for the protection of the world He ought to be praised (*stutya*) by gods.

In addition: *vṛṣākapim*. This means: *varṣati kāmān ākampayati kleśān iti vṛṣākapiḥ tam*, “Him, who rains desires and shakes off afflictions.” Their purpose is also stated that way.

The homage with the *Puruṣa-sūkta* is because it is better than all hymns (*stotra*), for these reasons: (1) It is Vedic, (2) It is centered on a distinct glory of the Lord, (3) It is applicable only to the supereminence of the *Puruṣa*, and (4) At that time there was no manifestation of the Gokula pastimes and so on.

Jīva Gosvāmī—

The word *puruṣam* is said with the intent to express a difference with the Mahā-Puruṣa, the creator of *mahat-tattva*. Therefore Brahmā devotionally praised Him (*upatasthe* = *bhaktyā tuṣṭāva*) only with the *Puruṣa-sūkta*. Also because of that, the praise was for the sake of hinting at His distinct glory and to inform that the *Puruṣa* has the Vedas as proof of His authority. He praised in this way while he was solely focused on that (*samāhitaḥ* = *tad-eka-cittaḥ san*). Why? He is the master of universes (*jagan-nātham* = *jagatām nātham*), and specifically He should be worshiped by gods (*deva-devam* = *devānām devam pūjyam*)... because for the protection of the world He ought to be praised (*stutya*) by gods. In addition: *vṛṣākapim*. This means: *varṣati kāmān ākampayati kleśān iti vṛṣākapiḥ tam*, “Him, who rains desires and shakes off afflictions.” Their purpose is also stated that way.

Śrīnātha Paṇḍita—

He praised the *Puruṣa*, Śrī Nārāyaṇa.

Vijayadhvaja Tīrtha—*Upatasthe* means: *mantra-vacana-pūrvakam upāsanām kṛtavān*, “He did a meditational worship by uttering mantras.” The *ātmanepada* is due to the rule: *upān mantra-karaṇe*, “[The *ātmanepada* is used] after *upa* [which precedes the verbal root *sthā*] when a mantra is done” (*Aṣṭādhyāyī* 1.3.25). What is this mantra by means of which the meaning of the verbal root is established? Therefore it is stated: *puruṣa-sūktena* (with the *Puruṣa-sūkta*).

Vīra-Rāghava—

“With the *Puruṣa-sūkta* he praised—that is to say: by means of a praise he

deeply meditated upon (*upatasthe* = *tuṣṭāva* = *stuti-pūrvakam nidadhyau*)—the topmost Puruṣa (*jagan-nātham* = *parama-puruṣam*), Śrī Mahā-Viṣṇu (*vṛṣākapim* = *śrī-mahā-viṣṇum*).”

Vallabhācārya—

The name Vṛṣākapi signifies: *vṛṣaḥ dharmah yajñādi-rūpaḥ tasya ā samantāt kaṁ sukhaṁ phalaṁ svargādi tat pibati iti vṛṣākapiḥ sarva-yajña-phala-bhoktā*, “He drinks the entire (*ā* = *samantāt*) result (*ka* = *sukha* = *phala*) of moral acts (*vṛṣa* = *dharmā*) that are the forms of a fire sacrifice and so on. In other words He is the enjoyer of all the results of fire sacrifices.”

Siddhānta-pradīpa—

He did a praise (*upatasthe* = *stutiṁ kṛtavān*) although he did not see Him. Who is this Puruṣa whom he praised? He is Jagannātha, the master of unlimited millions of universes. Someone might think, “Then He will not bring about the death of asuras,” therefore he adds: *deva-devam*.

“Suppressing the asuras, showing mercy to the gods and removing the Earth’s burden can be done by some Puruṣa Avatāra, so what might be the purpose of the topmost Puruṣa Avatāra, for the sake of which there is this great zeal?” He answers: *vṛṣākapim*. This means: *varṣati bhaktam prati bhajanīya-rasam iti vṛṣaḥ bhakti-yoga-lakṣaṇaḥ dharmah tasya ā sarvataḥ kaṁ sukhaṁ pibati iti tathā tam, sva-dāsa-kartṛka-vātsalyādi-bhakti-sukhāsvāda-lubdham ity arthaḥ*, “He imbibes the pervasive (*ā* = *sarvataḥ*) joy (*ka* = *sukha*) of *dharmā*. *Dharma*, characterized by *bhakti-yoga*, is *vṛṣa* by the derivation: To the devotees it rains a *rasa* that ought to be experienced. The sense is He covets the relishment of the happiness of *bhakti*, such as *vātsalya*, done by His devotees.”

ANNOTATION

In Vallabhācārya’s explanation, the gloss of *vṛṣa* as *dharmā* is sourced in *Amara-koṣa* (1.4.24): *syād dharmam astriyām puṇya-śreyasī sukṛtam vṛṣaḥ*, “*Dharma*, both masculine and neuter, *puṇya* (virtue), *śreyas* (the highest good), *sukṛtam* (merit), and *vṛṣa* are synonymous” (*Amara-koṣa* 1.4.24). However, since the verbal root in consideration is *pī[n] pāne* (to drink), the grammatical form should be *vṛṣākapī*, thus the name Vṛṣākapi is to be classed as a *ṛṣodarādi*.

Nonetheless there is the verbal root *pi gatau* (6P) (to go, attain), found in Pāṇini’s list, thus *vṛṣāka-pi* means: “He gets the best (*vṛṣa*) complete (*ā*)

happiness (ka).” *Vṛṣa* means best, by the definition: *śukrale mūṣike śreṣṭhe sukrte vṛṣabhe vṛṣaḥ*, “*Vṛṣa* is used in the senses of *śukra-la* (a potent man, one of the four types of *nāyakas*), *mūṣika* (rat, mouse), *śreṣṭha* (best), *sukṛtam* (a meritorious act), and *vṛṣabha* (bull)” (*Amara-koṣa* 3.3.220).

Above, Viśvanātha Cakravartī glosses *vṛṣa* as *varṣati* (he rains) and *ākapi* as *ākampayati* (he causes to shake): As such the name *Vṛṣākapi* is separated as *vṛṣa-ākapi*. It is a *karma-dhāraya* compound. The nominal base *vṛṣan* is made by adding the suffix *[k]an[in]* after the verbal root *vṛṣ[u]* *secane* (to rain, sprinkle) by *Uṇādi-sūtra* 1.156. The indicatory letter *k*, in *[k]an[in]*, prohibits *guṇa*, in other words the verbal root *vṛṣ[u]* does not become *varṣ*. *Ākapi* is made by adding the prefix *ā[n̄]* and the causative suffix *[ṇ]i[c]* to the verbal root *kap[i]* *calane* (to tremble): Then the suffix *[k]vi[p]* is applied, and is subsequently deleted. Since the resultant form is *ākampi*, the name *Vṛṣākapi* is a *pr̥ṣodarādi*.

The compound *vṛṣākapi* can also be interpreted as follows: According to *Amara-koṣa* (2.4.87), *vṛṣan* is a name of the sun, thus *Vṛṣākapi* means: *vṛṣāṇam ākampayati iti vṛṣākapiḥ*, “*Vṛṣākapi* is He who makes the sun god tremble.” The corresponding passage is: *bhīṣāsmād vātaḥ pavate, bhīṣodeti sūryaḥ, bhīṣāsmād agniś cendraś ca mṛtyur dhāvati pañcama iti*, “There is a desire to instill fear; because of this (out of fear of the Lord), the wind blows, the sun rises, and Agni, Indra, and death, the fifth, run” (*Taittirīya Upaniṣad* 2.8.10) (*Kaṭha Upaniṣad* 2.3.3) (similar to *Bhāgavatam* 3.25.42).

In *Nirukta*, however, *Vṛṣākapi* is a name of the sun: *atha yad raśmibhir abhiprakampayann eti tad vṛṣākapiḥ bhavati. vṛṣākampanaḥ*, “He who goes, while causing everything to tremble by his rays, is *Vṛṣākapi*, analyzed as *vṛṣākampanaḥ* (he is the sun and he makes one tremble)” (*Nirukta* 12.27). *Vṛṣākapi* is also the name of an *Avatāra* of *Tretā yuga* (*Bhāgavatam* 11.5.26).

10.1.21

*giram samādhau gagane samīritām
niśamya vedhās tridaśān uvāca ha |
gām pauraṣīm me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram ||*

upajāti (12)

giram—a voice; *samādhau*—in trance; *gagane*—in the sky; *samīritām*—impelled (produced); *niśamya*—after hearing; *vedhāḥ*—*Brahmā*; *tri-daśān*—to the gods (“the thirty”); *uvāca*—said; *ha*—(used to fill the meter); *gām*—speech;

pauruṣīm—spoken by the Puruṣa (by the rule: *tena proktam*, HNV 1161); *me*—from me; *śṛṇuta*—all of you please hear; *amarāḥ*—O immortals; *punaḥ*—afterward; *vidhīyatām*—it should be done; *āśu*—immediately; *tathā eva*—only in that way; *mā ciraṁ*—without delay.

vedhāḥ samādhau gagane samīritām giram niśamya tridaśān uvāca—amarāḥ!
(*yūyaṁ*) *gām pauruṣīm me āśu śṛṇuta. punaḥ (sā) mā ciraṁ tathā eva*
(*yuṣmābhiḥ*) *vidhīyatām.*

Brahmā heard a voice engendered in the sky of his trance. Afterward he addressed the gods: “Immortals! Immediately hear from me the statement of the Puruṣa. Then you should carry it out only in that way without delay.

Śrīdhara Svāmī—

“Immediately hear from me (*me* = *mattaḥ*) the statement (*gām* = *vācam*) of the Puruṣa, the Lord (*pauruṣīm* = *puruṣasya bhagavataḥ*), and it should be done (*vidhīyatām* = *vidhīyatām ca*) exactly in that way, without delay (*mā ciraṁ* = *avilambitam*).”

Viśvanātha Cakravartī—

A voice was generated in his trance, and in addition, in the sky (*samādhau gagane* = *samādhau tatrāpi gagane*). Having intimated that seeing the Lord of the Milk Ocean is extremely difficult to attain even by Brahmā, on top of that the reason anyone in the material world could later on see Kṛṣṇa, who is the topmost *aṁśī* and is directly Puruṣottama, is implied: a supereminence of His mercy. “Hear the speech of the Lord of the Milk Ocean (*pauruṣīm gām* = *puruṣasya kṣīrodanāthasya vācam*).”

Sanātana Gosvāmī—

Words were produced in the sky. This means the speaker was unseen, thus they were said by someone who was invisible, whether Lord Nārāyaṇa or someone related to Him.

A voice was engendered in his trance, and in addition, in the sky (*samādhau gagane* = *samādhau tatrāpi gagane*), thus the state of being completely invisible is stated to make one aware of the special good fortune of those who lived at that time, since He had that sort of amusements later on, in Śrī Vṛndāvana and so forth.

Ha means *spaṣṭam* (clearly), or else it is used in the sense of *harṣa* (joy). The

Puruṣa is Nārāyaṇa, the inner controller of Virāṭ, and *pauruṣīm* signifies *tadīyām* (words related to Him); this adjective is used to generate the gods' faith in those words.

“Afterward (*punaḥ* = *paścāt*), it should be carried out by all of you—or else by everyone (*vidhīyatām* = *vidhīyatām yuṣmābhiḥ sarvaiḥ eva iti vā*)—only in that way, meaning only in conformity with that (*tathaiva* = *tad-anurūpam eva*).” The gist of the vocative *amarāḥ* is: “Only then will the state of being immortal be accomplished for sure.”

Jīva Gosvāmī—

A voice was engendered in his trance, and in addition, in the sky. This means the speaker was unseen, thus the words were uttered by the Lord, who could not be seen. By the clause “hearing (*niśamya* = *śrutvā*) in his trance,” the state of being completely invisible is stated to make one aware of the special good fortune of those who lived at that time, since Śrī Kṛṣṇa, who is the topmost *aṁśī* even of Kṣīrodaka-śāyī Viṣṇu and is the Lord in person, had that sort of amusements later on, in Śrī Vṛndāvana and so forth.

Ha means *spāṣṭam* (clearly), or else it is used in the sense of *harṣa* (joy). The words were spoken by the Puruṣa (*pauruṣīm* = *puruṣeṇa uktām*), i.e. by Himself in the form of Viṣṇu, who is not different from the Puruṣa, in accordance with: *srjāmi tan-niyukto 'ham*, “[Brahmā says:] I create, being appointed by Him” (*Bhāgavatam* 2.6.32). This was said to generate the gods' faith in those words.

“Listen immediately... after you end your cacophony.” The gist of the vocative *amarāḥ* is: “Only then will the state of being an immortal be accomplished for sure.”

Baladeva Vidyābhūṣaṇa—

With this huge *aiśvarya*, insofar as Kṣīrābdhi-pati, an *aṁśa* of an *aṁśa*, is hard to attain by Brahmā and others, the superexcellence of the *aiśvarya* of Kṛṣṇa, the topmost *aṁśī* of Him, is implied.

“Hear the words spoken by the Puruṣa (*pauruṣīm gām* = *puruṣeṇa uktām vāṇīm*).”

Śrīnātha Paṇḍita—

“Hear the words related to the Puruṣa (*pauruṣīm* = *puruṣa-sambandinīm*).”

Bhaktisiddhānta Sarasvatī—

“O gods (*ha amarāḥ* = *he amarāḥ* = *bhoḥ devāḥ*)!”

Vijayadhvaja Tīrtha—

The locative case in *samādhau* has the sense of *tādarthyam* (for the sake of that). He heard the words which were engendered for the sake of establishing the gods’ duty (*samādhau* = *samādhy-artham* = *deva-kārya-samarthanārtham*).

Alternatively: After he uttered those words of praise, the words were told (*samīritam* = *kathitām*) in *samādhi*, i.e. in the firm stage of a meditation on His qualities (*samādhau* = *guṇa-dhyāna-samavasthāyām*). This is from *Abhidhāna*: *samādhir dhyana-sandhāna-pratijñāsu samarthane*, “The word *samādhi* is used in the senses of *dhyāna* (meditation), *sandhāna* (union), *pratijñā* (assent), and *samarthana* (establishing)” (*Abhidhāna-cintāmaṇi*).

Siddhānta-pradīpa—

He heard the words in the sky of the heart, in meditation (*samādhau gagane* = *dhyāne hṛdayākāśe*).

Anvitārtha-prakāśikā—

He heard the words in the sky that was the form of a trance (*samādhau gagane* = *samādhi-rūpe gagane*).

ANNOTATION

This narrative is told differently in *Viṣṇu Purāṇa*. Parāśara relates Brahmā’s prayers at length (5.1.34-50): They are not reminiscent of *Puruṣa-sūkta*. After Brahmā’s eulogy, the Lord (unseen) spoke to him. Brahmā saw the Universal Form and uttered an encomium of five verses. Thereafter, in front of Brahmā and the gods, Viṣṇu took two hairs of His, one white and one black, and addressed the gods (5.1.59-65).

10.1.22

*puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir amśair yaduṣūpajanyatām |
sa yāvad urvyā bharam īśvareśvaraḥ
sva-kāla-śaktyā kṣapayamś cared bhuvi ||*

(vaṁśa-stha-vilam)

purā—previously; *eva*—already; *pumsā*—by the Puruṣa; *avadhṛtaḥ*—was known; *dharā*—of the Earth; *jvaraḥ*—the distress; *bhavadbhiḥ*—by all of you; *aṁśaiḥ*—as expansions; *yaduṣu*—among the Yadus; *upajanyatām*—the act of taking birth should be done; *saḥ*—He; *yāvat*—for as long as; *urvyāḥ*—of the Earth (“who is large”); *bharam*—the burden; *īśvara-īśvaraḥ*—the god of gods; *sva-kāla-śaktyā*—by His potency of Time; *kṣapayan*—while causing to diminish; *caret*—shall move (shall stay); *bhuvi*—on Earth.

dharā-jvaraḥ purā eva pumsā avadhṛtaḥ. yāvat saḥ svakālaśaktyā īśvareśvaraḥ urvyāḥ bharam kṣapayan bhuvi caret, (tāvad) aṁśaiḥ yaduṣu bhavadbhiḥ upajanyatām.

Indeed, the Puruṣa was already aware of the Earth’s distress. His purpose is to diminish her burden. After taking birth as aṁśas among the Yadus, you should remain in His entourage as long as He, the controller even of controllers by His Time potency, will remain visible on Earth.

Śrīdhara Svāmī—

“Her affliction (*jvaraḥ* = *tāpaḥ*) was ascertained (*avadhṛtaḥ* = *avadhāritaḥ*) by the Lord (*pumsā* = *īśvareṇa*) even before the entreaty (*puraiva* = *vijñāpanāt purā eva*).”

Viśvanātha Cakravartī—

In four verses, Brahmā repeats the words of the Puruṣa. “Even before the entreaty (*puraiva* = *vijñāpanāt pūrvam eva*), the distress was understood (*avadhṛtaḥ* = *jñātaḥ*) by Śrī Kṛṣṇa, the Lord Himself.” That is the sense of *pumsā* here, in accordance with: *kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yaḥ*, “The topmost Puruṣa, Kṛṣṇa, manifested in person” (*Brahma-saṁhitā* 5.39).

“You should take birth after merging with eternal associates, such as Uddhava and Sātyaki, who are His aṁśas (*aṁśaiḥ* = *tad-aṁśa-bhūta-pārṣadaiḥ uddhava-sātyaky-ādibhiḥ saha militi-bhūya*).” The word *yaduṣu* (among the Yadus) is a partial indication and signifies *kuruṣv api* (among the Kurus also). Brahmā affirms: “I, Kṣīrodaka-śāyī Viṣṇu and others are gods, but He is God for us also.”

Sanātana Gosvāmī—

In four verses, Brahmā truly explains the same words that emanated from the Puruṣa’s mouth. The significance of *puṁsā avadhṛtaḥ* (understood by the Puruṣa) is: “It was previously understood by Puruṣottama, of whom I am an *aṁśa*, therefore enough of your endeavors to inform Him.” Or else the sense is: “He has no need to hear about her affliction, so He did not show Himself.”

“You should take birth with your infinite *aṁśas* (*aṁśaiḥ* = *nijāśeṣāṁśaiḥ saha*).” This means: “You should remain close-by, after taking birth as sons, grandsons, and so on.” *Yaduṣu* is used either because they are the majority or because that designation includes the Pāṇḍavas and others related to them. Or else the Yadus are mentioned since they are foremost.

He is even the controller of controllers (*īśvareśvaraḥ* = *īśvarāṇām api īśvaraḥ*). The idea is: although He is able to do everything at once merely by His desire. “By His Time potency” means “in due time” (*sva-kāla-śaktyā* = *yathā-kālam*): When something needs to be done, He does it right then and there. With *sva*, it is said that Time is subordinate to Him. “For as long as He will remain manifest (*yāvad bhuvi caret* = *yāvat prakāṣaḥ bhuvi varteta*)...” because at other times He cannot be seen by others although He is always performing diverse pastimes in Śrī Vṛndāvana and so on with various persons who are eternally dear to Him.

Jīva Gosvāmī—

In four verses, Brahmā relates the words of that Puruṣa. The significance of *puṁsā avadhṛtaḥ* is: “It was understood previously by Śrī Kṛṣṇa, the Lord Himself, the primeval Puruṣa of whom I am an *aṁśa* of an *aṁśa*, therefore enough of your endeavors to inform Him. And although I know Him, He did not show Himself, even to hear about it.”

“You should take birth with your infinite *aṁśas* (*aṁśaiḥ* = *nijāśeṣāṁśaiḥ saha*).” This means: “After taking birth as sons, grandsons, and so on of the Yadus, who are His eternal associates, you should remain nearby.” This is according to the way it is stated in the *kārttika-māhātmya* section of *Padma Purāṇa*:

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini |
sarvadā mat-priyā devī mat-tulya-guṇa-śālināḥ ||

“Beautiful lady, all these Yādavas are my retinue. O goddess, they are always dear to Me (or I am always dear to them). Their virtues are similar to Mine.”

Yaduṣu is used because of the inclusion of the Pāṇḍavas and of others who are related to them. Only these ones will go to Svarga, and their attainment of that at the end of their rule is to be understood.

Moreover, *īśvareśvaraḥ* means: *īśvarāṇām virāḍ-ādy-antaryāmiṇām asmad-ādīnām api īśvaraḥ sarvāmśī*, “He is the controller of the inner controllers of Virāṭ and so on, and even of us and others: He is the *amśī* of all.” For instance:

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ |
anādir ādi-govindaḥ sarva-kāraṇa-kāraṇam ||

“The supreme controller is Kṛṣṇa. He has a transcendental body. He has no beginning, He is the primeval Govinda, and is the cause of all causes.”
(*Brahma-saṁhitā* 5.1)

yasyaika-niḥśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||

“The Masters of egglike universes originate from the pores of Mahā-Viṣṇu and live for the duration of one breath of His. I worship Govinda, the primeval Puruṣa, of whom Mahā-Viṣṇu is a special kalā expansion.”
(*Brahma-saṁhitā* 5.48)

The following three texts will be explained by Śrīdhara Svāmī:

(1) *athāham amśa-bhāgena devakyāḥ putratām śubhe prāpsyāmi*, “O splendid one, afterward, as an *amśa* of an *amśa*, I will become Devakī’s son” (*Bhāgavatam* 10.2.9);

(2) *nārāyaṇo ’ṅgaṁ nara-bhū-jalāyanāt, tac cāpi satyaṁ na tavaiva māyā*, “Nārāyaṇa, so called because He stays on the water that originates from Nara, is a portion of Yours. And that too is real. It is not Your Māyā” (*Bhāgavatam* 10.14.14); and

(3) *yasyāmśāṁśāṁśa-bhāgena* and so on, “[O You for whom the world is a body, verily the origination, the development and the mergence of the universe occur] on account of a portion of a portion of a portion of a portion of Yours” (*Bhāgavatam* 10.85.31).

Consequently, *īśvareśvaraḥ* portends: although He is able to do everything at once merely by His desire. “By His Time potency” means “in due time” (*sva-*

kāla-śaktyā = yathā-kālam): When something needs to be done, He does it right then and there. With *sva*, it is said that Time is subordinate to Him. “For as long as He will remain manifest (*yāvad bhuvi caret = yāvat prakṛtaḥ bhuvi varteta*) ...” because at other times He cannot be seen by others although He is always performing diverse pastimes, which will be described as a special manifestation of His unmanifest pastimes, in Śrī Vṛndāvana and so on with various persons who are eternally dear to Him. For example, in *Skanda Purāṇa*:

*vatsair vatsatarībhiś ca sa-rāmo bālakair vṛtaḥ |
vṛndāvanāntara-gataḥ sadā krīḍati mādhabaḥ ||*

“Mādhava, accompanied by Balarāma and surrounded by calves, older calves and the cowherd boys, always performs pastimes within Vṛndāvana.”

It will also be said: *mathurā bhagavān yatra nityam sannihito hariḥ*, “Mathurā, where Lord Hari is forever present” (*Bhāgavatam* 10.1.28). And at the end of the Eleventh Canto, this is said in connection with Dvārakā: *nityam sannihitas tatra bhagavān madhusūdanaḥ*, “There, Lord Madhusūdana is always present” (11.31.24).

Baladeva Vidyābhūṣaṇa—

“You should take birth among the Yadus as His sons and grandsons, after uniting with His *aṁśas* such as Uddhava (*aṁśaiḥ = tad-aṁśaiḥ uddhavādibhiḥ sambhūya tat-putra-pautra-rūpeṇa*), for as long as He, the controller of controllers such as we, shall be manifest (*caret = prakṛtaḥ syāt*) on Earth to diminish (*kṣapayan = kṣapayitum*) the Earth’s burden by His Time potency.”

Śrīnātha Paṇḍita—

Puṁsā signifies *śrī-kṛṣṇena* (by Śrī Kṛṣṇa). It is made from the verbal root *ṣo anta-karmaṇi* (to destroy, finish): *puṁsaḥ puruṣān syati avasāyayati antayati svasmin vilāpayati*, “*Puṁ-sā* is He who finishes men: He causes them to reach the end, in other words He makes persons lament by thinking about Him.” The rule is: *āto manin-kvanib-vanipaś ca*, “[In the Vedas,] the suffixes *manin*, *kvanip*, *vanip*, and [*vic*] can be applied after a verbal root ending in *ā*” (*Aṣṭādhyāyī* 3.2.74) (HNV 849) (*Siddhānta-kaumudī* 3418). The form in the instrumental case is the same.

ANNOTATION

Firstly, the verbal root *ṣo* changes to *so* (*dhātv-ādeḥ ṣaḥ saḥ*, *Aṣṭādhyāyī* 6.1.64; HNV 346). Secondly, *so* changes to *sā* (*caturvyūhāntānām ā-rāmānta-pāṭho 'śive*, HNV 412; *ād eca upadeśe 'śiti*, *Aṣṭādhyāyī* 6.1.45). Thirdly, *vi[c]* is applied after *puṁ-sā*. And fourthly, *vi[c]* is automatically deleted after its application (*ver aprktasya*, *Aṣṭādhyāyī* 6.1.67; HNV 612). The nominal base is *puṁ-sā*, the singular nominative case is *puṁ-sāḥ*, and the instrumental case singular is *puṁ-sā*. For the details, consult: *ā-rāma-haro yadu-sarveśvare, na tv āpaḥ* (HNV 114); *āto dhātoḥ* (*Aṣṭādhyāyī* 6.4.140).

Further, it is stated in *Hari-vamśa* that the gods appeared on Earth only as their *aṁśas*. Brahmā ordered the gods: *sṛjadhvaṁ sva-śarīrāṁśāṁs tejasātma-samān bhuvi. sarva eva sura-śreṣṭhās tejobhir avarohata*, “From your own bodies and by your power, all of you should create *aṁśas* on Earth that are equal to yourselves. O best of gods, everyone should descend by their power” (*Hari-vamśa* 1.53.12-13); *tato 'mśān avaniṁ devāḥ sarva evāvatārayan*, “Then all the gods made their *aṁśas* descend on Earth” (*Hari-vamśa* 1.53.69).

For instance: *dharmāj jajñe yudhiṣṭhiraḥ, bhīmasenas tathā vātād indrāc caiva dhanañjayaḥ*, “Yudhiṣṭhira was born from Dharma, Bhīma from Vāyu, and Arjuna from Indra” (*Hari-vamśa* 1.34.28). *Aśvatthāmā* is Śiva's *aṁśa*: *dhakṣyate śaṅkarasyāṁśaḥ pāvakenāstra-tejasā* (*Hari-vamśa* 1.53.57). In addition: *aṁśāvatarāṇe vṛtte surāṇāṁ bhārate kule. bhāge 'vatīrṇe dharmasya śakrasya pavanasya ca, aśvinor deva-bhiṣajor bhāge vai bhāskarasya ca*, “When the descent of the *aṁśas* of gods had occurred in the families in Greater India, when the *aṁśas* of Dharma, Indra, Vāyu, and the two *Aśvinas*, who are the two doctors of the gods [had gone to Bhārata-varṣa], and when the *aṁśa* of the sun [had gone to Bhārata-varṣa, Nārada approached Nārāyaṇa]” (*Hari-vamśa* 1.54.1-2).

According to *Viṣṇu Purāṇa*, the gods returned to Meru from the Milk Ocean and took birth on Earth: *meru-prṣṭhaṁ surā jagmur avateruś ca bhūtale*, “The gods went to the summit of Meru and came down to the Earth” (*Viṣṇu Purāṇa* 5.1.65). Perhaps they temporary left their bodies while meditating in the caves of Sumeru. A similar event is told regarding the Descent of Kṣīrodaka-śāyī Viṣṇu: He went to His residence, the northern direction of the Milk Ocean, entered a cave in that region, left His body there, entered Vasudeva's dwelling, and merged in Vāsudeva (*Hari-vamśa* 1.55.50-52); Jīva Gosvāmī relates this in *Kṛṣṇa-sandarbhā* 29.

*vasudeva-gr̥he sākṣād bhagavān puruṣaḥ paraḥ |
janiṣyate tat-priyārtham sambhavantu sura-striyaḥ ||*

vasudeva-gr̥he—in the home of Vasudeva; *sākṣāt*—in person; *bhagavān*—the Lord; *puruṣaḥ paraḥ*—who is the superior Puruṣa; *janiṣyate*—will take birth; *tat-priya-artham*—for the sake of pleasing Him; *sambhavantu*—should take birth; *sura-striyaḥ*—goddesses.

(saḥ) sākṣād bhagavān puruṣaḥ paraḥ vasudeva-gr̥he janiṣyate. (ataḥ) tat-priyārtham sura-striyaḥ sambhavantu.

He, the Lord in person, the topmost Puruṣa, will be born in Vasudeva’s dwelling. To please Him, the goddesses should take birth.

Viśvanātha Cakravartī—

Only the goddesses who are *aṁśas* of His beloveds and who are the women (the wives) of *manvantara* Avatāras, such as Upendra, should become (*sambhavantu* = *bhavantu*) their dear *sakhīs*, remaining separate from their *aṁśīs* by the power of their previous *bhajana* to the Lord, for the sake of friendship with these ladies who are dear to Him (*tat-priyārtham* = *tat-priyāṇām sakhyārtham*). That is described is *Ujjvala-nīlamanī*:

*deveṣv aṁśena jātasya kṛṣṇasya divi tuṣṭaye |
nitya-priyāṇām aṁśās tu yā yātā deva-yonayaḥ ||
atra devāvataraṇe janitvā gopa-kanyakāḥ |
tā aṁśinīnām evāsāṁ priya-sakhyo ’bhavan vraje ||*

“When, in the form of His *aṁśas*, Kṛṣṇa appears in heaven to please the gods, the *aṁśas* of His dear beloveds become goddesses. When the Lord descended on Earth, these very goddesses took birth as daughters of cowherds here in Vraja and became the *priya-sakhīs* of their *aṁśīs*.”
(*Ujjvala-nīlamanī* 3.52-53)

Sanātana Gosvāmī—

In this verse Brahmā mentions the reason for the gods’ taking birth among the Yadus with their *aṁśas*. Regarding *gr̥he* (in the dwelling), the idea of originating from a father like a *jīva* does is rejected, because: “He, the topmost Puruṣa—He is Puruṣottama, the Avatārī—and the glorious Lord—He has all godly

capabilities and assets (*bhagavān* = *śrī-bhagavān* = *prakāṣa-sarvaiśvarya-yuktaḥ san*)—will personally (*sākṣāt* = *svayam eva*) make His appearance (*janiṣyate* = *prādurbhaviṣyati*).” Thus even the state of being an Avatāra of an *aṁśa* is refuted. For example, this is Śrī Vyāsa’s statement in *Padma Purāṇa*:

ato mām āha bhagavān vṛndāvana-caraḥ smayan |
yad idaṁ me tvayā dṛṣṭaṁ rūpaṁ divyaṁ sanātanam ||
niṣkalaṁ niṣkriyaṁ śāntaṁ sac-cid-ānanda-vigrahaṁ |
pūrṇaṁ padma-palāśākṣaṁ nātaḥ parataraḥ mama ||
idaṁ eva vadanty ete vedāḥ parama-kāraṇam |
satyaṁ vyāpi parānandaṁ cid-ghanaṁ śāśvataṁ param ||

“The Lord, who roams in Vṛndāvana, smilingly said to me: “This form of Mine that you see, which is effulgent, eternal, indivisible, inactive, self-satisfied, and well-rounded, is an eternal, spiritual and blissful body on which the eyes resemble lotus petals. The Vedas speak of this body as the supreme cause, as the Absolute Truth, and as the highest bliss that is dense consciousness and is continuous, pervasive and transcendental.”

Therefore: “to please the Lord” means: “to evoke love by means of devotional service (*tat-priyārtham* = *tasya bhagavataḥ priyārtham* = *paricaryayā prīty-utpādanāya*).” Another interpretation is: *tasya priyāḥ tāsāṁ sakhyārtham*, “for the sake of friendship with His beloveds” such as Śrī Rukmiṇī, etc., and Śrī Rādhā and so on. Consequently: “They should take birth properly, i.e. in the manner that was said (*sambhavantu* = *samyag bhavantu* = *ukta-prakāreṇa jāyantām*).” Or else, “May they become well-suited (*sambhavantu* = *yogyāḥ bhavantu*).” This indicates Brahmā’s bestowing a boon. Still, the purport is only ‘taking birth’ (*jananam*).

Jīva Gosvāmī—

While mentioning the state of being the controller of controllers, Brahmā talks about the Lord’s inner purpose in personally descending: The uniqueness of pastimes like this. Concerning *grhe* (in the dwelling), the idea of originating from a father like a *jīva* does is rejected, because: “He, the topmost Puruṣa—no one is more eminent than Him—and the Lord, meaning the one who has all godly capabilities and assets (*bhagavān* = *prakāṣa-sarvaiśvarya-yuktaḥ san*)—this means the topmost Puruṣa is Bhagavān—will personally (*sākṣāt* = *svayam eva*) make His appearance (*janiṣyate* = *prādurbhaviṣyati*).”

(From here, differences from *Bṛhad-vaiṣṇava-toṣaṇī* are underlined.)

Therefore: “to please the Lord” means: “to evoke love by means of devotional service (*tat-priyārtham* = *tasya bhagavataḥ priyārtham* = *paricaryayā prīty-utpādanāya*)...” Another interpretation is: *tasya priyāḥ tāsām sakhyārtham*, “for the sake of friendship with His beloveds” such as Śrī Rukmiṇī, etc., and Śrī Rādhā and so on. Consequently: “They should take birth properly, i.e. in the best way (*sambhavantu* = *samyag bhavantu* = *uttama-prakāreṇa jāyantām*).” Or else, “May they become well-suited (*sambhavantu* = *yogyāḥ bhavantu*).” This indicates Brahmā’s bestowing a boon. Still, the purport is only ‘taking birth’ (*jananam*).

ANNOTATION

In his commentary on the verse of *Ujjvala-nīlamanī* quoted by Viśvanātha Cakravartī, Jīva Gosvāmī writes: *deveṣv amśeneti. tat-priyārtham sambhavantu sura-striyaḥ iti vyākhyāya pramitam eva*, “After serving to explain the verse beginning *tat-priyārtham sambhavantu sura-striyaḥ* (*Bhāgavatam* 10.1.23), the verses beginning with *deveṣv amśena* are made into an authoritative statement” (*Locana-rocanī* 3.52-53).

Viśvanātha Cakravartī expounds: *deveṣu manvantarāvatāratvena jātasya. nanv amśinīnām āsām prāṇa-sakhyo ’bhavann iti nopapadyate. ye hi yad-amśā bhavanti te tatra praviśanty eva droṇa-dharādy-amśiṣu nandādiṣu teṣām tathaiva darśanāt. satyam. nitya-priyāṇām amśeṣu devādi-loka-stheṣu tri-vidhā rītir dṛśyate. tatra kecin nārādādi-mukhād ākarṇita-kṛṣṇa-tat-tal-līlā-bhaktā bhavanti. bhaktāś ca tri-vidhāḥ sva-vāsanānusāreṇa tal-līlā-parikarāṇām śuddhānugatimanto ’haṅgrahopāsanā-mayānugatimanto ’nanugatimantaś ca. tatrādyāḥ kecid devāḥ śrīdāma-subalādīnām priya-sakhāḥ, kāścid devyāś ca śrī-rādhādīnām prāṇa-sakhyāḥ, tathā nanda-yaśodādīnām api sakhāyaḥ sakhyāś cānubhavan. dvitīyās teṣu tāsu ca praviśan, droṇa-dharā-vasv-ādayo yathā nanda-yaśododdhavādiṣu tathā ṛṣayo ’pi kecit go-vatseṣu vṛndāvanīya-pakṣiṣu ca. tṛtīyās tu tatra prādurbhāvābhāvenālabdha-manorathā eva babhūvur yathā lakṣmy-ādaya iti tal-līlā-parikarānugatimatām eva tat-prāpti-niyamanāt. [...]* *tena gopikādy-anugati-maya-sva-nyūnatā-duḥkhāṅgī-kāreṇaiva labhyaḥ. tad-duḥkhāṅgī-kāras tu viriñca-bhava-lakṣmy-ādibhir īśvarābhīmānibhiḥ sva-sva-loka-sthair duḥśaka eva.*

“The sense is: “of Kṛṣṇa who appeared as *manvantara* Avatāras among the gods.” Someone might object: “It is not quite right to say that they became the *prāṇa-sakhīs* of their *amśīs*, because it is seen that those who are *amśās* only

merge back in their *amśīs*, as in the case of Droṇa, Dharā, and Vasu, who merged in Nanda and so on, their *amśīs*.” In reply: That is true. There are three categories of persons living in Svarga and so forth who are *amśas* of the Lord’s eternal associates in Vraja. Some of them become devotees by hearing from Nārada and others about Kṛṣṇa’s various pastimes. And such devotees are of three kinds: (1) Those who, in conformity with their own predispositions, are in a pure *anugati* (the disciplic line of transmission of esoteric knowledge) of the associates of His pastimes, (2) Those whose *anugati* is based on *ahaṅgrahopāsanā* (viewing oneself as one of those already existing associates), and (3) Those who do not have an *anugati*. Of those three types, (A) The devotees of the first type are some gods who became the *priya-sakhas* of Śrīdāmā, Subala, and so on or the friends of Nanda and so forth, and some goddesses who became the *prāṇa-sakhīs* of Śrī Rādhā and so on or the friends of Yaśodā and others, (B) Those of the second kind are some gods and some goddesses who merged in their *amśīs*; just as Droṇa, Dharā, and Vasu merged in Nanda, Yaśodā, and Uddhava respectively, some Ṛṣis as well merged, in cows, calves, and so on, and in birds nested in Vṛndāvana, and (C) The devotees of the third type are Lakṣmī and others, who could not fulfill their desire since they did not take birth in Vraja, owing to the rule that only those who are in an *anugati* of the associates who are part of Kṛṣṇa’s pastimes can obtain this kind of birth. [...] Therefore the Lord, who is not easily attainable, can only be attained by those who accept the sorrow of their own lowliness, yet that sorrow involves an *anugati* such as the *anugati* of the *gopīs*. However, it is impossible for a person such as Brahmā, Śiva, Lakṣmī, and so on, who remain in their respective abodes and who have the conceit of being controllers, to accept such a sorrowful mood.” (*Ānanda-candrikā* 3.52-53)

10.1.24

vāsudeva-kalānantaḥ sahasra-vadanaḥ svarāṭ |
agrato bhavitā devo hareḥ priya-cikīrṣayā ||

vāsudeva-kalā—who is a *kalā* expansion of Vāsudeva; *anantaḥ*—Ananta; *sahasra-vadanaḥ*—who has thousands of mouths (or faces); *sva-rāṭ*—who shines with Him (or self-effulgent); *agrataḥ*—first; *bhavitā*—will take birth; *devaḥ*—Baladeva; *hareḥ priya-cikīrṣayā*—with a desire to please Hari.

anantaḥ sahasra-vadanaḥ vāsudeva-kalā sva-rāṭ devaḥ hareḥ priya-cikīrṣayā
agrataḥ bhavitā.

Ananta, who is a partial expansion of Vāsudeva and who has a thousand faces, is resplendent with Him. He, Baladeva, will take birth first with the desire to please Hari.

Viśvanātha Cakravartī—

“Baladeva (*devaḥ* = *baladevaḥ*), who shines with His brother Kṛṣṇa (*svarāṭ* = *svena bhrātrā kṛṣṇena saha rājate iti sva-rāṭ*), will make an appearance first (*agrataḥ bhavitā* = *prathamam āvirbhaviṣyati*).”

On account of the later statement: *yasyaikāṁśena vidhṛtā jagatī jagataḥ pate*, “[O Balarāma,] O master of the world, the Earth is sustained by one of Your *aṁśas*” (*Bhāgavatam* 10.65.28), Ananta is both: (1) *yaḥ eva aṁśena sahasra-vadanaḥ anantaḥ*, “the Ananta who has a thousand faces and who exists as an *aṁśa* (in Pātāla),” and (2) *yaḥ anantaḥ vāsudevasya kalā*, “the Ananta who is a *kalā* expansion of Vāsudeva.”

Sanātana Gosvāmī—

He will take birth first (*agrataḥ* = *pūrvam*). This means he will become the elder brother (*agrataḥ bhavitā* = *jyeṣṭha-bhrātā bhaviṣyati*). It is not clearly stated in the text out of reverence [for Kṛṣṇa].

Brahmā talks about Ananta’s qualification for that. *Vāsudeva-kalā* means “He is an *aṁśa* of Vāsudeva, who is the most important in the *catur-vyūha*,” because Ananta is Saṅkarṣaṇa. Therefore he is *ananta* (without end) in the sense that even at the time of universal dissolution he is not destroyed. Or else he is called Ananta because he is unlimited, and thus he is *sahasra-vadanaḥ*, which means “he has a thousand mouths” for the sake of singing about Śrī Vāsudeva’s virtues. In this way it is indicated that Ananta is devoted to continuously singing about the virtues of innumerable forms of the Lord.

Someone might ask: “Is he not the one who abides in Pātāla, the seventh sphere below, and who upholds the Earth?” In response, with *svarāṭ* Brahmā says: No. *svayaṁ rājate iti svarāṭ*. The idea is that he cannot stay in a place without the Lord.

The sense of *agrato bhavitā devaḥ* is: *sarveṣāṁ pūjyaḥ* (he should be worshiped by all). Someone could object: “Is it not that he ought to be junior like Śrī Lakṣmaṇa?” In that regard Brahmā says *hareḥ priya-cikīrṣayā*. Affection (*prīti*) can take place only because he, who was bound by an overabundance of service during the advent of Śrī Raghunātha in days of yore, is the elder brother of Hari, who has *bhakta-vatsala*. Thus the sense of *hareḥ priya-cikīrṣayā* is: *tat-sampādanecchayā* (with the desire to bring about Hari’s affection). ‘Hari’ is said

because He steals hearts (*mano-haraṇa*) by such affection (*sneha*).

Jīva Gosvāmī—

Agrato bhavitā means *jyeṣṭha-bhrātā bhaviṣyati* (he will become the elder brother). In this regard, Brahmā talks about Ananta's qualification to be His brother: *vāsudeva-kalā* means "he is the *aṁśa* of Śrī Kṛṣṇa who is the most important in the well-known *catur-vyūha* in Dvārakā and so on," because he is Saṅkarṣaṇa. Therefore he is Ananta, which means he is not limited. Consequently the same one has a thousand mouths as the *aṁśa* known as Śeṣa. He has a thousand mouths owing to the desire to sing Śrī Kṛṣṇa's virtues. For example it will be said: *yasyaikāṁśena vidhṛtā jagatī jagataḥ pate*, "[O Balarāma,] O master of the world, the Earth is sustained by one of Your *aṁśas*" (*Bhāgavatam* 10.65.28). It is explained by Śrīdhara Svāmī as follows: *ekāṁśena śeṣākhyena*, "with one *aṁśa* known as Śeṣa" (*Bhāvārtha-dīpikā* 10.65.28).

Therefore: *svena sva-svarūpeṇa śrī-bhagavatā eva rājate iti svarāt*, "He shines only with the Lord, his own ultimate identity, thus he is *sva-rāt*." The idea is that he cannot stay in another place without the Lord. He is called *deva* because he is the Lord's elder brother. The sense is: *sutarām sarveṣām pūjyaḥ*, "he should be more worshiped by everyone."

"Is it not that he ought to be junior like Śrī Lakṣmaṇa, not senior to the Lord?" In response, Brahmā says: *hareḥ priya-cikīrṣayā*, for the sake of ceasing to be bound [by too many tasks when he was Lakṣmaṇa] and for the sake of His following him just like he followed Him [during Rāma-līlā]. The drift is: It is only Śrī Kṛṣṇa Deva's special friendship toward His devotee. Hence one of Śrī Baladeva's names in *Bṛhat-sahasra-nāma-stotra* is: *pūrva-bhakti-khedācyutāgra-jaḥ* (the elder brother of Acyuta, who is dejected by a previous devotion). Here also the dejection should be understood only as Śrī Kṛṣṇa's. Consequently the meaning of *khedācyutāgra-ja* is: he became Śrī Kṛṣṇa's elder brother because of that dejection. *Pūrva* means *pūrvāvatīrṇaḥ lakṣmaṇaḥ*, "Lakṣmaṇa, who appeared previously." The purport is: The Lord, having felt dejection in regard to Lakṣmaṇa, His *aṁśa*, will never manifest such dejection toward His *svāṁśa* (Baladeva), even within one *kalpa*.

Another explanation of *hareḥ cikīrṣayā* is: *svātantryeṇa hareḥ sukhaṁ kartum icchayā* (with the desire to independently effect Hari's pleasure): "When I will be senior to the Lord, he will not be able to voluntarily experience the unhappiness Śrī Raghunātha felt when Lakṣmaṇa was subordinate." It follows that *bhakti-kheda* in Śrī Baladeva's name is to be understood as: *bhaktau khedaḥ*, "dejection toward *bhakti*," only because even Śrī Lakṣmaṇa was unable

to dispel the Lord's unhappiness. 'Hari' is said because He steals hearts (*mano-haraṇa*) with such affection.

Baladeva Vidyābhūṣaṇa—

“He is a portion of Kṛṣṇa (*vāsudeva-kalā = kṛṣṇasya bhāgaḥ*).” The sense of *hareḥ priya-cikīrṣayā* is: “When I will be the elder, He will perform pastimes with determination.”

Śrīnātha Paṇḍita—

Though He does not want to, he will become Hari's elder brother. Why? *hareḥ priya-cikīrṣayā*. The gist is: When he will be the elder brother, Hari will be pleased.

Vīra-Rāghava—

Kalā means *aṁśaḥ*.

ANNOTATION

Rūpa Gosvāmī explains why Ananta is called Saṅkarṣaṇa: *saṅkarṣaṇāveśād bhū-bhṛt saṅkarṣaṇo mataḥ*, “The upholder of the Earth (Śeṣa) is considered to be Saṅkarṣaṇa because He is an *āveśa* of Saṅkarṣaṇa” (*Laghu-bhāgavatāmṛta* 1.3.87). There is another explanation: *tāmasī samākhyātānantaḥ sātvaṭīyā draṣṭṛ-dṛśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇam yaṁ saṅkarṣaṇam ity ācakṣate*, “The devotees, whose understanding is based on *Sātvata-tantra*, call Ananta, known as Tāmasī, by the name Saṅkarṣaṇa, whose characteristic is the conceit of ‘I’. That conceit is termed *saṅkarṣaṇa* because the ego is that by which the seer (the *sākṣī jīva*, the witness) and that which is perceived (the subtle body and the gross body) are fully drawn together” (*Bhāgavatam* 5.25.1).

Viśvanātha Cakravartī comments: *sātvaṭīyāḥ sātvaṭa-tantra-niṣṭhāḥ draṣṭṛ-dṛśyayor bhokṭṛ-bhogyayoḥ samyak karṣaṇam yataḥ saṅkarṣaṇa iti. tac ca karṣaṇam aham asya bhoktā idaṁ me bhogyam ity abhimāna-lakṣaṇam eva abhimantur ahantā-mamatayoḥ śuddhyartham tad-adhiṣṭhāṭṛtvena yaṁ dhyāyanti bhāvah*, “That *karṣaṇa* (drawing together) is the very characteristic of the conceit: “I am the enjoyer (*draṣṭṛ = bhokṭṛ*) of this, and this is to be enjoyed (*dṛśya = bhogyā*) by me.” The gist is: For the sake of purifying their concepts of I-ness and mine-ness, the devotees meditate on Saṅkarṣaṇa as the presiding deity of ego and possessiveness” (*Sārārtha-darśinī* 5.25.1). Jīva Gosvāmī explains the meaning of Tāmasī:

tāmasīti tamo-guṇādhiṣṭhāṭṭ-rudrasyāntaryāmitvāt, “Ananta is called Tāmasī because He is the inner controller of Śiva, the presiding deity of *tamo-guṇa*” (*Krama-sandarbha* 5.25.1).

The above quotation from *Bhāgavatam* also states that Ananta in Pātāla is a *kalā* expansion of the Lord: *kalā bhagavatas tāmasī samākhyātānantaḥ* (*Bhāgavatam* 5.25.1). Sometimes *kalā* means *vibhūti* (manifestation of might) (*Kṛṣṇa-sandarbha* 27). The words *kalā* and *aṁśa* are used interchangeably. For instance, Viśvanātha Cakravartī explains the word *jīva-kalayā* in *Bhāgavatam* 3.29.34 as: *jīva-rūpā yā kalā tayā saha*, “with a *kalā*, the form of a *jīva*” (*Sārārtha-darśinī* 3.29.34).

10.1.25

viṣṇor māyā bhagavatī yayā sammohitaṁ jagat |
ādiṣṭā prabhuṇāṁśena kāryārthe sambhaviṣyati ||

viṣṇoḥ māyā—Viṣṇu’s potency of illusion; *bhagavatī*—powerful; *yayā*—by whom; *sammohitaṁ*—is bewildered; *jagat*—the world; *ādiṣṭā*—ordered; *prabhuṇā*—by the Lord; *aṁśena*—who is an *aṁśa* (or with an *aṁśa*); *kārya-arthe*—for the sake of duty; *sambhaviṣyati*—will take birth.

Viśvanātha Cakravartī—

yayā (svāṁśa-bhūta-māyayā) jagat sammohitaṁ, (sā) viṣṇoḥ māyā bhagavatī prabhuṇā ādiṣṭā (satī) kāryārthe aṁśena (saha) sambhaviṣyati.

“Viṣṇu’s Māyā is powerful. Ordered by Him, the Lord who is an aṁśa, she by whom the world is confounded will take birth for the sake of duty.”

Śrīdhara Svāmī—

She will manifest in Yaśodā (*sambhaviṣyati* = *yaśodāyāṁ sambhaviṣyati*) to perform duties such as bewildering Yaśodā and drawing out a fetus from Devakī’s womb (*kāryārthe* = *devakī-garbha-saṅkarṣaṇa-yaśodā-mohanādi-kāryārthe*).

Viśvanātha Cakravartī—

Additionally, Brahmā says the Lord ordered Yogamāyā and Māyā for the purpose of bewildering devotees who are the Lord’s associates in His own pastimes and persons such as Kāṁsa who are haters of devotees, respectively.

“Ordered (*ādiṣṭā* = *ādiṣṭā satī*) by Kṛṣṇa (*prabhuṇā* = *kṛṣṇena*)—on account of an upcoming statement: *yoga-māyāṁ samādiśat*, “He ordered Yogamāyā”

(*Bhāgavatam* 10.2.6)—Viṣṇu’s Māyā will make a manifestation (*sambhaviṣyati* = *prādurbhaviṣyati*) along with an *aṁśa* (*aṁśena* = *aṁśena saha*)” who is an outsider (*bahiraṅga*) and her own expansion (*svāṁśa*).

The clause *yayā sammohitaṁ jagat* signifies: *yayā sammohitaṁ jagat svāṁśa-bhūta-māyayā*, “The world is bewildered by the Māyā who is her *aṁśa*.” Another explanation is: *jagat aprākṛtaṁ prākṛtaṁ ca svena svāṁśena ca sammohitaṁ*, “the transcendental worlds and the material worlds are confounded by her and by her *aṁśa*.” In *Nārada-pañcarātra*, in a conversation between Śruti and Vidyā, it is described that Māyā is an *aṁśa* of Yogamāyā:

jānāty ekā parā kānte saiva durgā tadātmikā |
yā parā paramā śaktir mahā-viṣṇu-svarūpiṇī ||
yasyā vijñāna-mātreṇa parāṇāṁ paramātmānaḥ |
muhūrtād eva devasya prāptir bhavati nānyathā ||
ekeyaṁ prema-sarvasva-svabhāvā gokuleśvarī |
anayā sulabho jñeya ādi-devo ’khileśvaraḥ ||
asyā āvarikā śaktir mahā-māyākhileśvarī |
yayā mugdhaṁ jagat sarvaṁ sarve dehābhimāninaḥ ||

“O beloved, the topmost transcendental potency, imbued with the nature of Mahā-Viṣṇu, is fully aware. It is of one kind; it is the same as the spiritual Durgā, being one in essence. Merely by cognizing that potency, and not otherwise, in a moment the transcendentalists can attain the Lord, Paramātmā. This unique potency rules Gokula, and its nature consists entirely of pure love. The primeval God, the controller of everything, is understood and easily obtained through her. Mahā-māyā, the covering power that controls everything and by whom the whole world and all those who identify themselves with their material bodies are bewildered, is her potency.” (*Nārada-pañcarātra*) (quoted by Jīva Gosvāmī in his commentary on *Brahma-saṁhitā* 5.3)

In this quotation, *ekā* means *eka-vidhā* (one kind); another synonym is *ekānaṁśā*.

In regard to *kāryārthe*, the duties are twofold. The first kind involves drawing out Devakī’s seventh fetus, causing Yaśodā to sleep, and so on: That is only Yogamāyā’s duty, not Māyā’s, because Māyā is unable to attract Balabhadra, her controller, and because there is no *rajo-guṇa* involved in bringing about Yaśodā’s sleep. In that way it is said:

*vyatītya turyām api saṁśritānām
tām pañcamīm prema-mayīm avasthām |
na sambhavaty eva hari-priyāṇām
svapno rajo-vṛtti-vijṛmbhito yaḥ ||*

“Hari’s beloveds have transcended the fourth stage and are fully connected with the fifth stage, pure love. Their dreams can never come about as a function of rajo-guṇa.” (*Ujjvala-nīlamanī* 15.219)

Another reason is that Māyā is incapable of exerting control over such perfect devotees. The second duty, deceiving Kāṁsa, in the form of Devakī’s daughter, is only the work of Māyā, not of Yogamāyā, simply because it is improper to employ Yogamāyā toward such wicked people. It was only Māyā who slipped out of Kāṁsa’s hands, rose in the sky, and became one who has manifold names, which refer to her numerous abodes, such as Vindhya-vāsinī and so on. Thus Māyā herself says:

*vaivasvate ’ntare prāpte aṣṭāvimśatime yuge |
nanda-gopa-gr̥he jātā yaśodā-garbha-sambhavā |
tatas tau nāśayiṣyāmi vindhyācala-nivāsinī ||*

“In the twenty-eighth yuga cycle within the rule of Vaisvata Manu, I will manifest from Yaśodā’s womb, in the house of the cowherd named Nanda. Then I, who reside in the Vindhya mountains, shall kill those two asuras.” (*Devī-māhātmya* 11.41-42)

The work of bewildering the husbands and mothers-in-law of the Lord’s beloveds, to accomplish Rāsa-līlā and so on, only pertains to Yogamāyā because it is not mentioned anywhere that these husbands and mothers-in-law are averse to the Lord, insofar as when the bewilderment is effected by Māyā it must necessarily be unto those who are averse to the Lord. The proof is the statement: *yoga-māyām upāśritaḥ*, “relying on Yogamāyā” (*Bhāgavatam* 10.29.1).

It was only Māyā, not Yogamāyā, who bewildered Duryodhana, Śālva and other asuras when they saw the Universal Form, the Lord’s mounting Garuḍa, and so on, respectively, and thought: “He is not God. He’s just a puffed up Yādava,” since it was seen that they were averse to the Lord. Thus the theorem is: Māyā bewilders those who are averse to the Lord whereas Yogamāyā bewilders those who are agreeable to the Lord.

However, in the case of Śrī Yaśodā, Śrī Nanda, and others who have the

greatest *prema*, such as *vātsalya*, their bewilderment, characterized by their lack of interest for the Lord's *aiśvarya*, after seeing the Universal Form, Varuṇa's abode and so on, respectively, and also when there was a mood of *aiśvarya-jñāna* ("the knowledge of His godly might," for example when they saw the Vedas praise the Lord, 10.28.17), is only due to their lack of reverence. And that is because of the high level of their emotions, beginning with *vātsalya*. That bewilderment was neither effected by *Māyā* nor by *Yogamāyā*, rather it occurred only by *prema*. That is indeed the nature of love, which, after covering one's awareness of the Lord's *aiśvarya* and binding Śrī Kṛṣṇa with the rope of transcendental possessiveness and then generating an abundance of affection toward Him at every moment, plunges the devotees in the gigantic ocean of the relishment of His sweetness and charm: That is its uncommon characteristic that should be made known. Therefore it is said in that regard: *gopikāyām sa īśvaraḥ, vaiṣṇavīm vyatanon māyām putra-sneha-mayīm vibhuḥ*, "The all-pervading Lord expanded His magic, which belongs to Viṣṇu and which is imbued with affection for a son, in Yaśodā" (*Bhāgavatam* 10.8.43): In this way, being infused with affection toward a son is the uncommon characteristic of *vātsalya-prema*, therefore in this passage *māyām* is used on account of *Yogamāyā*'s similarity with *Māyā* in terms of being a bewitcher.

Sanātana Gosvāmī—

Viṣṇor māyā means: *viśva-vyāpakasya bhagavataḥ māyākhyā śaktiḥ*, "the potency, called *Māyā*, of the Lord who pervades the world," and so *bhaga-vatī* signifies *sarva-śakti-yuktā* (endowed with all powers). To demonstrate that she is powerful, *Brahmā* defines her specifically through her business: *yayā sammohitaṁ jagat* (by whom the world is bewildered). Thus *cit-śakti* is excluded.

Sambhaviṣyati means *samyag bhaviṣyati* (she will fully/ properly exist), otherwise she would be incapable of bewildering Śrī Yaśodā and others. With *kāryārthe*, her duties are only alluded to because her work, such as bewildering Śrī Yaśodā, is not to be divulged.

[The gods might say:] "We only carry out your orders, and Ananta will take birth out of a desire to please Hari. She is completely independent. Why is she doing this?" In response *Brahmā* says: "she, ordered by her Lord, Viṣṇu (*prabhuṇā* = *tad-īśvareṇa viṣṇunā*)," therefore it is said afterward: *yayā sammohitaṁ jagat* (by whom the world is bewildered). "Well, then it is possible that she will bewilder persons like us by her taking birth there." Anticipating this objection, *Brahmā* says *aṁśena*, which signifies: *bhagavad-aṁśena samvalitā*,

“endowed with a portion of the Lord,” so the gist is: She will bewilder only in accordance with the Lord’s will.

Jīva Gosvāmī—

(Additions are underlined.)

Viṣṇor māyā means: *viśva-vyāpakasya bhagavataḥ māyākhyā śaktiḥ*, “the potency, called Māyā, of the Lord who pervades the world,” consequently *bhaga-vatī* signifies *sarva-śakti-yuktā* (endowed with all powers). To demonstrate that she is powerful, Brahmā defines her through her specific business, with the clause: *yayā sammohitaṁ jagat* (by whom the world is bewildered). Thus *cit-śakti* is excluded. By the Lord’s will, she will properly exist (*sambhaviṣyati* = *samyag bhaviṣyati*), otherwise she would be incapable of bewildering Śrī Yaśodā and others. With *kāryārthe*, her duties are only alluded to because her work, such as bewildering Śrī Yaśodā, is not to be divulged.

“We only carry out your orders, and Ananta will take birth out of a desire to please Hari. She is completely independent. Why is she doing this?” In response Brahmā says: “she, directly ordered only by Kṛṣṇa” (*prabhunā ādiṣṭā* = *sākṣāt kṛṣṇena eva ādiṣṭā*).” “Well, you say: *yayā sammohitaṁ jagat* (by whom the world is bewildered), so then it is possible that she will bewilder persons like us by her taking birth there.” In that regard he says *aṁśena*, which signifies: *bhagavad-aṁśena tad-icchādi-rūpeṇa samvalitā*, “She is endowed with a portion of the Lord which is the form of His desire,” so the gist is: She will bewilder only in accordance with the Lord’s will.

Baladeva Vidyābhūṣaṇa—

“And also, Viṣṇu’s Māyā as well will appear (*sambhaviṣyati* = *prakaṭiṣyati*), being ordered (*ādiṣṭā* = *ādiṣṭā satī*) by the Master, that same one (Viṣṇu) (*prabhunā* = *prabhunā tena eva*).”

Śrīnātha Paṇḍita—

Aṁśena connotes: *bhagavad-aṁśena viśiṣṭā* (she, characterized as the Lord’s *aṁśa*), by the rule: *viśeṣaṇe ṭṭīyā*, “The instrumental case is used in the sense of an adjective” (Kātantra grammar) (*viśeṣa-lakṣaṇāt ṭṭīyā*, HNV 678), since His *śakti* is His *aṁśa*.

Vijayadhvaja Tīrtha—

Yogamāyā is Durgā. (Vijayadhvaja Tīrtha has the reading *yogamāyā* instead of

viṣṇor māyā.)

Vīra-Rāghava—

“Viṣṇu’s Māyā will take birth (*sambhaviṣyati* = *janiṣyate*) as an *aṁśa* for the sake of His purpose (*kāryārthe* = *tasya kāryārthe* = *tasya prayojanārtham*).”

Siddhānta-pradīpa—

Here also Yogamāyā is to be understood by the word *māyā*.

10.1.26

śrī-śuka uvāca
ity ādiśyāmara-gaṇān prajāpati-patir vibhuḥ |
āśvāsya ca mahīm gīrbhiḥ sva-dhāma paramam yayau ||

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—in this way (or else it marks the end of the quotation); *ādiśya*—having ordered; *amara-gaṇān*—the group of immortals; *prajāpati-patiḥ*—Brahmā (“the master of primeval forefathers”); *vibhuḥ*—who is a pervader (as Hiraṇyagarbha) (of mighty); *āśvāsya*—after consoling; *ca*—and; *mahīm*—Earth; *gīrbhiḥ*—with words; *sva-dhāma*—to his abode; *paramam*—topmost; *yayau*—went (or else this Brahmā, who had been on Sumeru, merged back in himself, the Brahmā in Satyaloka).

śrī-śukaḥ uvāca—*prajāpati-patiḥ vibhuḥ amara-gaṇān iti ādiśya mahīm gīrbhiḥ āśvāsya ca sva-dhāma paramam yayau.*

Śrī Śuka said: Having ordered the gods in this way, Brahmā, the mighty master of primeval progenitors, verbally consoled Mother Earth, and went to his topmost abode.

Viśvanātha Cakravartī—

“Having ordered in such a way that there was a reiteration of Śrī Viṣṇu’s order (*iti* = *śrī-viṣṇv-ādeśānuvāda-prakāreṇa*)...”

Sanātana Gosvāmī—

He ordered a multitude of gods (*amara-gaṇān* = *sura-samūhān*). Or else he ordered the gods and the groups (*amara-gaṇān* = *amarān gaṇān ca*).” The groups are the Gandharvas and other followers of gods: They are useful for playing musical instruments and for singing during the appearance festival of the Lord and so on.

He mentions Brahmā’s eligibility to give orders: he is *prajāpati-pati*, the master of Marīci and of other primeval forefathers, because he is *vibhu*. The meaning of this word was told earlier (*Bṛhad-vaiṣṇava-toṣaṇī* 10.1.18). Another explanation of *vibhu* is: *ata eva jagatām amara-gaṇānām vā prabhuḥ*, “Therefore he is the master of the worlds, or else of the gods.” As a pun, the sense is: By virtue of bringing about the Lord’s Descent, only now is the state of being the protector of citizens and of their leaders (*prajāpati-pati* = *prajānām tat-patīnām ca pālakatvam*), as well as the state of being *vibhu*, accomplished.

He consoled her with words (*gīrbhiḥ*) such as: “Only you are fortunate. Soon, you will be adorned with His ever so charming footprints.”

His abode is in Satyaloka (*paramam* = *satyaloka-varti*). He is going there to gladden his own entourage, such as the personified Vedas, who live there, a faraway place, with the news of the Descent of the primeval Lord.

Jīva Gosvāmī—

“Having ordered in such a way that there was a reiteration of Śrī Viṣṇu’s order (*iti = śrī-viṣṇv-ādeśānuvāda-prakāreṇa*)...” He mentions Brahmā’s eligibility to give orders: he is *prajāpati-pati*, the master of Marīci and of other primeval forefathers, because he is *vibhu*. The meaning of this word was told earlier (*Laghu-vaiṣṇava-toṣaṇī* 10.1.18). As a pun... (The rest is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

10.1.27

śūraseno yadu-patir mathurām āvasan purīm |
māthurāñ chūrasenāmś ca viṣayān bubhuje purā ||

śūrasenaḥ—Śūrasena; *yadu-patiḥ*—the Yadus’ leader; *mathurām āvasan*—while living in Mathurā; *purīm*—city; *māthurān*—existing in Mathurā; *śūrasenān*—[the lands,] which were the kingdom where the descendants of Śūrasena live; *ca*—and (or a verse filler); *viṣayān*—the lands; *bubhuje*—enjoyed

(or ruled); *purā*—formerly.

purā śūrasenaḥ (nāma) yadu-patiḥ mathurām purīm āvasan māthurān viṣayān śūrasenān ca bubhuje.

Formerly, while residing in Mathurā Purī, Śūrasena, the leader of the Yadus, ruled Śūrasena country and the lands related to Mathurā.

Śrīdhara Svāmī—

From this verse up to the end of the chapter, he narrates introductory topics to describe the Descent of the Lord in the jailhouse of the king of the Bhojas. *Mathurām āvasan* stands for: *mathurāyām vasan* (while residing in Mathurā). *Viṣayān* means *deśān* (lands).

Viśvanātha Cakravartī—

To narrate the Lord’s birth which occurred in Vasudeva’s dwelling, he introduces appropriate topics. *Viṣayān* means *deśān*.

Sanātana Gosvāmī—

To speak about the Descent of the Lord in Śrī Mathurā, at first in two verses he mentions a reason for that. The name Mathurā signifies: *sva-guṇaiḥ sarva-cittasya mathanād viloḍanād mathurā*, “It is called Mathurā because it churns, i.e. stirs, everyone’s hearts with its qualities.” The word *purī* is mentioned because it is well-known as such. Alternatively: on top of that it is called *purī* in the sense that it is near Śrī Yamunā. In previous times, the city was established by Bhagavān Śrī Śatrughna.

“He enjoyed the lands connected with the Mathurā area, and Śūrasena country,” which is well-known by that name since it was ruled by him (*māthurāṇ chūrasenāṁś ca viṣayān bubhuje* = *mathurā-maṇḍala-sambandhinaḥ śūrasenān ca tad-bhuktatvena tan-nāmnā eva prasiddhān deśān upabubhuje*). Alternatively the verb *bubhuje* is said because he is the best of the Yadu dynasty (*yadu-patiḥ* = *yadu-kula-śreṣṭhaḥ*).

It is said *pati* (master), not *rājā*, since there was no kingship, owing to Yayāti’s curse, thus it is said: *bubhuje* (he enjoyed), and also *bhū-bhujām* in the next verse (a synonym of king!). Moreover, the sense of *purā* is the very remote past, and that was told in the Ninth Canto.

Jīva Gosvāmī—

To speak about the Lord’s Descent in Śrī Mathurā, at first in two verses he mentions a reason for that. Regarding ‘Mathurā’, the following is in *Gopāla-tāpanī Upaniṣad*, which is part of *Atharva Veda*:

*mathyate tu jagat sarvaṁ brahma-jñānena yena vā |
tat-sāra-bhūtaṁ yad yasyāṁ mathurā sā nigadyate ||*

“The whole world is churned either by it (bhakti-yoga) or by brahma-jñāna (the knowledge for attaining absorption in Brahman). Mathurā is so called because the essence of those two is in it.” (*Gopāla-tāpanī Upaniṣad* 2.63)

In this quotation, “The whole world is churned by means of the knowledge of attaining absorption in Brahman (*yena = brahma-jñānena*) and by means of *bhakti-yoga*—since *vā* has the sense of *samuccaya* (conjunction).” In other words, for the *jñānīs* and the devotees the world ceases to exist (*mathyate = jñānināṁ tad-bhakti-yogināṁ ca vilupyate*).

[The second half is understood as follows:] *tad yat prasiddhaṁ jñānādi-dvayaṁ svayam-bhagavat-śrī-kṛṣṇa-niṣṭhatvāt sāra-bhūtaṁ yasyāṁ vartate sā mathurā nigadyate*, “That is called Mathurā where the two that are well known—*jñāna* and *bhakti*, which are the essence, due to being based on Śrī Kṛṣṇa, the Lord in person—abide.”

Because of this meaning, the district of Mathurā tears to pieces (*mathnāti = khaṇḍayati*) anything other than *jñāna-yoga* and *bhakti-yoga*. In addition, Mathurā is called *purī* because it is in the middle of the lotus whorl within Mathurā-maṇḍala.

“He enjoyed the lands connected with the Mathurā area—which extend to the region south of Mathurā—and Śūrasena country,” which is well-known only by that name (*māthurāṅ chūrasenāṁś ca viṣayān bubhuje = mathurā-maṇḍala-sambandhinaḥ śūrasenān ca tan-nāmnā eva prasiddhān deśān upabubhuje*). Moreover, the sense of *purā* is the very remote past, and that was told in the Ninth Canto.

Bhaktisiddhānta Sarasvatī—“He enjoyed the lands called Śūrasena which are related to Mathurā.” (*māthurāṅ chūrasenāṁś ca viṣayān bubhuje = mathurā-sambandhinaḥ śūrasenān tan-nāmakān deśān upabubhuje*)

Vīra-Rāghava—

Śūrasenaḥ means *śūraseno rājā* (King Śūrasena). Here the meaning of the verbal root *bhuj* is *upabhoga* (to enjoy), not *pālanam* (to protect, rule), because the *ātmanepada* is ruled out due to the rule: *bhujo 'navane*, “[The *ātmanepada* is used] after *bhuj* when the sense is not ‘to protect’” (*Aṣṭādhyāyī* 1.3.66).

Vallabhācārya—

Having described the consolation of Earth, at first, to narrate the consolation of Devakī, in ten verses he talks about the way Devakī was made to experience grief. Among the five remaining sons of Sahasrārjuna’s sons, Śūrasena was second. The idea of ‘the kingdom of Yādavas’ is rejected because of Yayāti, therefore it is a kingdom only in terms of prosperity. Sahasrārjuna, an *aṁśa* of the Lord, became king. While living, he gave Śūrasena two areas, Mathurā and Śūrasena. *Yadu-patiḥ* signifies *yādavānām prabhuḥ* (the master of Yādavas). After leaving Śūrasena country, he enjoyed (*bubhujē*) both countries while living only in Mathurā. Because of this, Mathurā is said to be the Yādavas’ own place.

Bhāvārtha-dīpikā-prakāśa—

This Śūrasena is the son of Kārtavīryārjuna, because of the statement in the Ninth Canto:

*tasya putra-sahasreṣu pañcaivorvaritā mṛdhe |
jayadhvajāḥ śūraseno vṛṣabho madhur ūrjitaḥ ||*

“Of his thousand sons, only five were alive after the battle: Jayadhva, Śūrasena, Vṛṣabha, Madhu and Ūrjita.” (*Bhāgavatam* 9.23.27)

Anvitārtha-prakāśikā—

“Previously, while living in Mathurā (*mathurām āvasan* = *mathurāyām vasan*), the leader of the Yadus, the king named Śūrasena (*śūrasenaḥ* = *śūrasenaḥ nāma rājā*), ‘ruled’ the lands known as Śūrasena and those connected with Mathurā-maṇḍala (*māthurān śūrasenān ca viṣayān* = *mathurā-maṇḍala-sambandhinaḥ śūrasenākhyān ca deśān*).”

ANNOTATION

The verse features the *artha-śleṣa* ornament (pun: one word applies to two nouns): The words *māthurān śūrasenān ca viṣayān bubhujē* mean: “He ruled Śūrasena country, which is located in the region of Mathurā, and enjoyed objects

of sense gratification.”

The sense of *bubhuje* as ‘he ruled’ applies to Śūrasena because his father, Kārtavīryārjuna, was a king: *naradevāya* (*Bhāgavatam* 9.15.24), *naradevam* (9.15.38) and *sapta-dvīpeśvaraḥ* (9.23.24). In verse 10.1.69, the same verb *bubhuje* is used in the sense of ‘he ruled’ (Kāṁsa ruled). Poetic license is a recurrent feature of *Bhāgavatam*.

The pun on the verb *bubhuje* is obvious because connecting *viṣayān* (lands) with *śūrasenān* is redundant, since the sense of ‘lands’ is already included in the word *śūrasenān*. In *Bhāgavatam* 10.2.3, for instance, such words (*vidarbhān*, *niṣadhān*, *videhān*) are used without the word ‘lands’. Similarly, the word *śūrasenān* in verse 10.1.69 is used in the same context, but without the word ‘lands’.

The grammatical explanation is as follows. The simplest derivation is: *śūrasenānām nivāsaḥ śaurasenaḥ*, “Śaurasena is the abode of the Śūrasenas,” by the rule: *tasya nivāsaḥ*, “[The suffix *a[n]* is applied in the sense of] ‘his abode’” (*Aṣṭādhyāyī* 4.2.69) (HNV 2436). However, when the sense of kingdom is meant, the derivation changes to: *śūrasenānām janapadaḥ śūrasenāḥ*, “Śūrasenāḥ is the kingdom of the Śūrasenas,” by the rule: *janapade lup*, “There is a deletion [of the suffix] when the sense is *janapada* (kingdom)” (*Aṣṭādhyāyī* 4.2.81) (HNV *Bṛhat* 2455). The deletion of the suffix restores the plural, by this rule: *lupi yukta-vad vyakti-vacane*, “When there is a deletion [of a suffix], the gender and the number [of a declined word] are the same as those it had [in the construction]” (*Aṣṭādhyāyī* 1.2.51) (HNV *Bṛhat* 2413). The plural is restored to make the nominal base *śūrasenāḥ*. In the verse, the accusative plural is used: *śūrasenān*.

This Śūrasena lived many generations before Vasudeva’s father, who is also called Śūrasena. Based on the next verse, the former Śūrasena is referred to in the current one. The nominal base *śūrasenāḥ* (“the kingdom of the descendants of Śūrasena”) exists because of the former Śūrasena.

Later on, Viśvanātha Cakravartī says the district of Mathurā is within Śūrasena country (*Sārārtha-darśinī* 10.1.69). Sanātana Gosvāmī says there is no difference between Śūrasena country and the district of Mathurā: *śūrasenān iti māthuraiḥ saha teṣām abhedān māthurā na prthag uktāḥ* (*Bṛhad-vaiṣṇava-toṣaṇī* 10.1.69). Modern historians locate Śūrasena country in the region of Mathurā:



These kingdoms date from Vedic times. The *R̥g-Veda* (7.18; 7.33; and 7.83.4-8) mentions the Battle of Ten Kings. This shows a continuity from the time of the Kurukṣetra War.

Moreover, according to *Puranic Encyclopedia*, which gives the fourth canto of *Devī Bhāgavata* as a source, the latter Śūrasena was king of Mathurā: When he died, his son Vasudeva took the occupation of tending cows and Ugrasena became king. That is partly substantiated in *Hari-vamśa*: Brahmā foretold that Kṛṣṇa's father will be Vasudeva; he also said that Vasudeva is an *amśa* of Kaśyapa, and that Vasudeva's two wives will be Rohiṇī, who is Surabhi, and Devakī, who is Aditi. Vasudeva used to tend his cows in Govardhana. Brahmā had cursed Kaśyapa to be born as a cowherd on Earth, as an *amśa*, since he had stolen Varuṇa's cows for the sake of a fire sacrifice. Kaśyapa became Vasudeva (*Hari-vamśa* 1.55.21-38).

In addition, Śāurasenī is the language formerly spoken in the region of Śūrasena. In *Lalita-mādhava*, where most of the conversations occur in Dvārakā, the language is Śāurasenī. Kṛṣṇa transferred the Yadus from Mathurā to Dvārakā. Śāurasenī is also seen in parts of *Vidagdha-mādhava-nāṭaka* and of

Dāna-keli-kaumudī. Śaurasenī, a Prakrit language, is the origin of *Braja-bhāṣā* (the dialect of Vraja).

10.1.28

rājadhānī tataḥ sābhūt sarva-yādava-bhūbhujām |
mathurā bhagavān yatra nityam sannihito hariḥ ||

rājadhānī—the capital (“the place of kings”); *tataḥ*—from that time; *sā*—that [Mathurā] (or that well-known Mathurā); *abhūt*—became; *sarva-yādava*—of all the Yādavas; *bhū-bhujām*—of all the kings (“protectors of the Earth”); *mathurā*—Mathurā; *bhagavān*—the Lord; *yatra*—wherein; *nityam*—eternally; *sannihitaḥ*—is present; *hariḥ*—Hari.

Bhaktisiddhānta Sarasvatī—

tataḥ (śūrasena-nivāsa-kālād ārabhya) sā mathurā sarva-yādava-bhūbhujām
rājadhānī abhūt, yatra (madhupuryām) bhagavān hariḥ nityam sannihitaḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yatra (mathurāyām) bhagavān hariḥ nityam sannihitaḥ (eva vartate), sā
mathurā tataḥ (śūrasena-nivāsa-kālād ārabhya) sarva-yādava-bhūbhujām
rājadhānī abhūt.

Since then, Mathurā, where Lord Hari is forever present, has been the capital of all the sovereigns in the Yadu dynasty.

***Viśvanātha Cakravartī*—**

The following is implied by *nityam sannihitaḥ* (forever present): *svayam bhagavān paripūrṇaḥ kṛṣṇas tatra sva-dhāmani sadā vartamāna evāvirbhūya prapañca-gocarī-*

bhavati natu kutaścid vaikuṇṭhādibhya āgatyāvatarati, “Kṛṣṇa, the Lord in person, who is most complete, is already continuously abiding there in His own abode. After His *āvirbhāva*, He becomes visible in the material world, but it is not that He descends after coming from somewhere in Vaikuṇṭha.”

Moreover, at the time of His *āvirbhāva*, His *aṁśas*, having come from Vaikuṇṭha, Śvetadvīpa, and so on, merge in Him and, at the conclusion of His pastimes on Earth, return to their respective abodes. Therefore only they come down from Vaikuṇṭha and so on and ascend back to these various places; this

well-known fact should be understood since it is explained in this way in the Third Canto: *parāvareṣo mahad-amśa-yukto, hy ajo 'pi jāto bhagavān yathāgniḥ*, “Though unborn, the Lord, who is the master of the high and of the low and who has the *mahats* and the *amśas*, took birth like fire [which, though present everywhere in potenti-al, manifests in wood]” (*Bhāgavatam* 3.2.15).

Sanātana Gosvāmī—

“Starting from that time (*tataḥ* = *tataḥ ārabhya*), very well-known Mathurā—or else: Mathurā, whose glories are inexpressible (*sā* = *suprasiddhā*, *anirvacanīya*-

māhātmyā vā)—became the capital, i.e. the royal encampment (*rājadhānī* = *kaṭakam*), of all the kings who were descendants of Yadu (*sarva-yādava-bhūbhujām* = *nikhila-yadu-vamśya-kṣiti-bhṛtām*).” *Rājadhānī* is said because Śūrasena and others behaved like kings, as leaders of Yadus.

Next he mentions the particular reason Mathurā was the capital of all these leaders: *bhagavān yatra nityam sannihito hariḥ*, which means: *yatra yasyām bhagavān sarvaiśvarya-yuktaḥ śrī-kṛṣṇaḥ sannihitaḥ tatratyānām nikaṭe tiṣṭhati*, “where the Lord, Śrī Kṛṣṇa, who has all godly might, abides near those who live there.” Over and above that, Mathurā itself is to be understood as a reason, since she stirs His heart too. In point of *nityam* (always): The notion that He disappears in another place because of the detrimental effects of time and so on is repudiated since Mathurā as well is eternal. For example there is a statement of the Lord, in *Padma Purāṇa*:

*aho na jñānti narā durāśayāḥ
purīm madīyām paramām sanātanīm |
surendra-nāgendra-munīndra-saṁstutām
manoramām tām mathurām parākṛtim ||*

“Ah! Men of wicked aspirations do not know about My topmost eternal city: Mathurā is delightful and transcendental, and is extolled by Indra, Śeṣa and the best sages.”

Moreover, the name Hari is used because He captures hearts (*mano-hara*) by means of pastimes such as Rāsa-līlā, which are totally enchanting. In this way a pre-eminence over the abode of Vaikuṇṭha is intimated.

Jīva Gosvāmī—

Sā means either *suprasiddhā* (very well-known) or *anirvacanīya-māhātmyā* (whose glories are inexpressible). *Tataḥ* stands for *tad ārabhya*, “having begun [to be a capital] at that time.”

The word *rājadhānī* is used because, in spite of Yayāti’s curse, the conduct of Śūrasena and others could hardly be matched by kings, due to the immense might of Śūrasena and others. Thus it is also said: *bhū-bhujām* (of kings).

Next Śukadeva describes an additional reason Mathurā was the capital of all of them: *bhagavān yatra nityam sannihito hariḥ*, which signifies: *yatra yasyām bhagavān svayam-bhagavattayā vilakṣaṇa-sarvaiśvarya-yuktaḥ tathā hariḥ vilakṣaṇa-rūpa-guṇa-līlā-mādhuryeṇa sarva-mano-haraḥ sannihitaḥ tatratyānām nikaṭe tiṣṭhati*, “where the Lord—He who has all *aiśvarya*, which cannot be properly defined since He is the Lord in person—, Hari, which means He captures everyone’s hearts with His form, virtues, pastimes, and sweetness, which cannot be properly defined, abides near those who live there.”

Over and above that, Mathurā itself is to be understood as a reason, since she also stirs His heart. In point of *nityam* (always), the notion that He disappears in another place because of the detrimental effects of time and so on is repudiated, since Mathurā as well is eternal. For example there is a statement of the Lord in the *nirvāṇa-khaṇḍa* of *Padma Purāṇa*: *aho na jānanti narā durāśayāḥ...* (see above). Likewise it is said in the *uttara-khaṇḍa* of *Gopāla-tāpanī śruti*: *tāsām madhye sākṣād brahma gopāla-purī*, “Of these [seven] cities, Gopāla Purī is directly Brahman” (*Gopāla-tāpanī Upaniṣad* 2.26). In addition:

tadapy ete ślokā bhavanti

prāpya mathurām purīm ramyām sadā brahmādi-sevitām |
śaṅkha-cakra-gadā-śārṅga-rakṣitām muṣalādibhiḥ ||
yatrāsau saṁsthitaḥ kṛṣṇas tribhiḥ śaktyā samāhitaḥ |
rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ ||

“Similarly, these verses: “Beautiful Mathurā Purī is forever cherished by Brahmā and others and protected by Kṛṣṇa’s conchshell, cakra, club, and Śārṅga bow, and by Balarāma’s club and so on. Kṛṣṇa, the all-pervading Lord, always abides there with Balarāma, Pradyumna, and Aniruddha, along with Rukmiṇī, His potency. Those who come to Mathurā [dispel their sorrow].”” (*Gopāla-tāpanī Upaniṣad* 2.35-36)

In this passage, *tribhiḥ* means *rāmādibhiḥ* (with Rāma and others), and *śaktyā* is syntactically connected with *rukmiṇyā* (along with Rukmiṇī, a potency).

A pre-eminence over the abode of *Vaikuṇṭha* is intimated in this way. Therefore it is said in the *pātāla-khaṇḍa* of *Padma Purāṇa*: *aho madhu-purī dhanyā vaikuṇṭhāc ca garīyasī*, “Lo and behold, *Mathurā Purī* is blessed and is more venerable than *Vaikuṇṭha*” (quoted in *Laghu-bhāgavatāmṛta* 1.5.502-505). Thus, on account of being the abode of the primeval Lord, who is one, the oneness in nature of *Goloka* and the like is understood.

Siddhānta-pradīpa—

“*Mathurā*, where He is always close-by...” to show mercy to worshipers. Therefore *Śrī Nārada* said to *Dhruva*:

tat tāta gaccha bhadraṁ te yamunāyās taṭam śuci |
puṇyam madhuvanam yatra sānnidhyaṁ nityadā hareḥ ||

“Therefore, child, may you fare well: Go to the holy bank of the *Yamunā*. Pure *Madhuvana* is where *Hari* is always close-by.” (*Bhāgavatam* 4.8.42)

10.1.29

tasyām tu karhicic chaurir vasudevaḥ kṛtodvahaḥ |
devakyā sūryayā sārdham prayāṇe ratham āruhat ||

tasyām tu—right there (in *Mathurā*); *karhicit*—at some point in time; *śauriḥ*—*Vasudeva* (“the son of *Śūra*”); *vasudevaḥ*—*Vasudeva*; *kṛta-udvahaḥ*—by whom a wedding was done; *devakyā sūryayā sārdham*—with (*sārdham*) *Devakī*, who was newly married; *prayāṇe*—for the sake of a journey; *ratham*—a chariot; *āruhat*—ascended.

tasyām tu karhicit vasudevaḥ śauriḥ kṛtodvahaḥ (san) sūryayā devakyā sārdham prayāṇe ratham āruhat.

In *Mathurā*, at some point in time after the wedding, *Śūra*’s son, the bridegroom, ascended a chariot along with *Devakī*, his bride, for the sake of a journey.

Śrīdhara Svāmī—

“With *Devakī*, who was newly wedded (*sūryayā* = *navoḍhayā*), he mounted the chariot for the sake of a trip (*prayāṇe* = *prayāṇārtham*).”

Viśvanātha Cakravartī—

“With Devakī, who was newly-wedded (*sūryayā = navoḍhayā*), he mounted the chariot in order to proceed to his house, on the day after the wedding (*prayāṇe = vivāhottara-divase nija-grhaṁ prayātum*).”

Sanātana Gosvāmī—

In the same context, he introduces the background story in order to narrate the Lord’s birth in Kāṁsa’s prison. “In the same Śrī Mathurā Purī (*tasyām hi = śrī-mathurā-puryām eva*), at some point in time when a long interval had elapsed in that way (*karhicit = cira-kāle tathā eva atīte sati kadācit*), Śāuri—the son of Śūra: Vasudeva’s qualification to marry Devakā’s daughter is stated in that way—mounted the chariot with her to go to his house after the wedding (*prayāṇe = vivāhānantaram nija-grhaṁ gantum*).”

Jīva Gosvāmī—

In the same context he introduces the background story to narrate the Lord’s birth in Kāṁsa’s prison. *Tu* has the sense of *bhinnopakrama* (a different beginning). “A long time ago (*karhicit = cira-kāle*), in Mathurā Purī (*tasyām = mathurā-puryām*), he mounted the chariot with her to go to his house after the wedding (*prayāṇe = vivāhānantaram nija-grhaṁ gantum*).”

Anvitārtha-prakāśikā—

The verbal form *āruhat* occurs by the rule: *kṛ-mṛ-dè-ruhibhyaś chandasi*, “In the Vedas, *a[n]* replaces *cli* after the verbal roots *kṛ*, *mṛ*, *dè*, and *ruh*, [in the aorist tense]” (*Aṣṭādhyāyī* 3.1.59). (Normally, the form would be either *ārohat*, in the imperfect tense, or *ārukṣat*, in the aorist.)

10.1.30

ugrasena-sutaḥ kāmśaḥ svasuḥ priya-cikīrṣayā |
raśmīn hayānām jagrāha raukmai ratha-śatair vṛtaḥ ||

ugrasena-sutaḥ—the son of Ugrasena; *kāmśaḥ*—Kāṁsa; *svasuḥ priya-cikīrṣayā*—with the desire to please his sister (i.e. cousin); *raśmīn*—the reins; *hayānām*—of the horses; *jagrāha*—seized; *raukmāiḥ*—made of gold; *ratha-*

śataiḥ—by hundreds of chariots; *vṛtaḥ*—surrounded.

kaṁsaḥ ugrasena-sutaḥ ratha-śataiḥ raukmaiḥ vṛtaḥ (san) svasuḥ priya-cikīrṣayā hayānām raśmīn jagrāha.

Surrounded by hundreds of golden chariots, Kaṁsa, the son of Ugrasena, took the reins of the horses with the desire to please his cousin Devakī.

Śrīdhara Svāmī—

Raśmīn means *pragrahān* (reins).

Viśvanātha Cakravartī—

Another reading, instead of *svasuḥ*, is: *bhagnyāḥ*. *Dvi-rūpa-koṣa* states: *bhagnīm bhaginīm ca*, “*Bhagnī* and *bhaginī* are synonymous [and mean ‘sister’].” *Raśmīn* means *pragrahān* (reins).

Sanātana Gosvāmī—

He is the son of Ugrasena: This is for the sake of shedding light on the fact that Devakī is Kaṁsa’s sister (cousin) and to make one aware of the way Ugrasena was as the ruler there at that time and also of the way Kaṁsa behaved. Therefore: “Surrounded (*vṛtaḥ* = *vṛtaḥ san*) by innumerable chariots made of gold (*rauškai ratha-śataiḥ* = *svaṇa-mayaiḥ asaṅkhyaiḥ rathaiḥ*)...” Although he is well-known by the name Kaṁsa on account of his harm to the world (*jagad-dhimsā*), he is so called because the verbal root *kas[i]* has the sense of *śātana* (to destroy, ruin).

The clause “He grabbed the reins of the horses” means he himself took on the role of driver. For what reason? “with the desire to please Devakī” (*svasuḥ priya-cikīrṣayā* = *devakyāḥ priyam kartum icchayā*). Even in the other reading of the text, *bhagnyāḥ*, the meaning is the same. For instance, *Dvi-rūpa-koṣa* states: *bhagnī ca bhaginī ca*, “*Bhagnī* and *bhaginī* are synonymous.” This usage is seen in *Māgha-māhātmya*:

priyam taṁ prati sarvās tā vayasānupamāḥ punaḥ |
śobhante sma yathā bhagnyo mithas tāḥ sva-sakhī-vṛtāḥ ||

“All those girls were incomparable due to their youthfulness. Surrounded by their friends as if they were sisters, they appeared resplendent near him.”

Kaṁsa’s great affection for Devakī is thus implied. Everything, starting from this, is for the sake of informing about Kaṁsa’s uttermost wickedness,

manifested through various malevolent actions about to be described.

Jīva Gosvāmī—

In addition to that he is the son of Ugrasena: This is for the sake of shedding light on the fact that Devakī is Kaṁsa's close sister. And that is a repeated statement for the purpose of expressing a reprobation.

Although he is well known by the name Kaṁsa on account of his harm to the world (*jagad-dhimsā*), he is so called because the verbal root *kas[i]* has the sense of *śātana* (to destroy, ruin).

“He grabbed the reins of the horses” means he himself took on the role of driver. Sometimes the reading is *jagrhe*, instead of *jagrāha*. *Svasuḥ* means *devakyāḥ*. In the reading *bhagnyāḥ*, the meaning is the same. For instance, *Dvirūpa-koṣa* states: *bhagnī ca bhaginī ca*. Kaṁsa's great affection for Devakī is implied in this way. Everything, starting from this, is for the sake of informing about Kaṁsa's uttermost wickedness, manifested through various malevolent actions about to be described.

ANNOTATION

The name Kaṁsa, ‘destroyer’, is made by adding the suffix *a[t]*—Pāṇini calls it *a[c]*—after the verbal root *kas[i]* by the rule: *pac-āder at* (HNV 821) (*nandi-grahi-pac-ādibhyo lyu-ṇiny-acah*, *Aṣṭādhyāyī* 3.1.134). In Pāṇini's list of verbal roots, *kas[i]* is given the meanings of *gati-śāsanayoḥ* (to move; to punish), whereas Jīva Gosvāmī lists it as *gati-śātanayoḥ* (to go; to destroy).

Another derivation of Kaṁsa is: *kaṁ sukhaṁ syati iti kaṁ-saḥ*, “He kills happiness,” from the verbal root *ṣo anta-karmaṇi* (to destroy, finish): The *anusvāra* is not deleted because it is a name.

10.1.31-32

catuḥ-śataṁ pāribarhaṁ gajānāṁ hema-mālinām |
aśvānām ayutaṁ sārdhaṁ rathānāṁ ca tri-ṣaṭ-śataṁ ||
dāsīnām sukumārīṇām dve śate samalaṅkṛte |
duhitre devakaḥ prādād yāne duhitṛ-vatsalaḥ ||

catuḥ-śataṁ—four hundreds; *pāribarhaṁ*—a retinue (i.e. a wedding gift); *gajānām*—of elephants; *hema-mālinām*—which had rows(or necklaces) of gold;

aśvānām—of horses; *ayutam*—ten thousands; *sa-ardham*—and one half (five thousands); *rathānām*—of chariots; *ca*—and; *tri-ṣaṭ-śatam*—three sets of six hundreds; *dāsīnām*—of maidservants; *su-kumārīṇām*—who were beautiful young girls; *dve śate*—two hundreds; *samalaṅkṛte*—who were fully decorated; *duhitre*—to his daughter; *devakaḥ*—Devaka; *prādāt*—eminently gave (*pra-adāt*); *yāne*—at the time of departure; *duhitṛ-vatsalaḥ*—who was very affectionate to his daughter (or daughters).

yāne devakaḥ duhitṛ-vatsalaḥ duhitre hema-mālinām gajānām catuḥ-śatam (ca) aśvānām sārddham ayutam ca rathānām tri-ṣaṭ-śatam (ca) samalaṅkṛte sukumārīṇām dāsīnām dve śate (ca iti) pāribarham prādāt.

At the time of departure, Devaka, who was very affectionate to his daughter, eminently gave her a wedding gift consisting of eighteen hundred chariots, fifteen thousand horses and four hundred elephants adorned with gold, along with two hundred youthful and fully decorated maidservants.

Śrīdhara Svāmī—

Pāribarham means *upaskaram* (an accessory, an embellishment).

Viśvanātha Cakravartī—

Pāribarham means *upaskaram*. *Yāne* means *prayāṇa-samaye* (at the time of departure).

Sanātana Gosvāmī—

Moreover, surely that sort of cruelty is impossible in such a festival. While describing the wedding festival in three verses, at first with this set of two verses he talks about the bestowal of embellishments.

The elephants had garlands, or else rows, of gold (*hema-mālinām* = *hemnām mālā mālyam paṅktiḥ vā tadvatām*). This word (*hema-mālinām*) is to be carried forward. “At the time of departure (*yāne* = *prayāṇa-samaye*), Devaka eminently gave (*prādāt* = *prakarṣeṇa adāt*)—in other words he gave with the topmost faith, and in a good way—eighteen hundred (*tri-ṣaṭ-śatam* = *aṣṭādaśa-śatāni*) chariots and two hundred fully decorated (*samalaṅkṛte* = *samyag alaṅkṛte*)—this means they were adorned with the best colorful garments, ornaments, and so on, according to the custom—maidservants in fresh youth (*sukumārīṇām* = *nava-yauvanānām*).”

In the other reading, *yānaiḥ*, instead of *yāne*, the sense is that the maidservants were given along with palanquins and so on, since these girls were unable to

walk a long distance by themselves.

The reason Devaka gave so much is either he had much paternal affection for his daughters (*duhitṛ-vatsalaḥ* = *duhitṛṣu vatsalaḥ*) or he had much paternal affection for Devakī (*duhitṛ-vatsalaḥ* = *duhitari vatsalaḥ*), his youngest daughter.

Jīva Gosvāmī—

(Additions are underlined.)

Moreover, surely that sort of cruelty is impossible in such a festival. While describing the wedding festival in three verses, at first with this set of two verses he talks about the bestowal of embellishments.

The elephants had garlands, or else rows, of golden things (*hema-mālinām* = *hemnām mālā mālyam pañktiḥ vā tadvatām*). This word is also to be carried forward. “At the time of departure (*yāne* = *prayāṇa-samaye*), Devaka eminently gave (*prādāt* = *prakarṣeṇa adāt*)—with the topmost faith—eighteen hundred chariots, i.e. three similar sets of chariots of various kinds (*tri-ṣaṭ-śatam* = *tat-tat-prakāra-bhedena sama-varga-trayātmakam aṣṭādaśa-śatam*), and two hundred fully decorated (*samalañkr̥te* = *samyag alañkr̥te*)—this means they were adorned with the best colorful garments, ornaments, etc., according to the custom—maidservants in fresh youth (*sukumāriṇām* = *nava-yauvanānām*).”

In the other reading, *yānaiḥ*, instead of *yāne*, the sense is that the maidservants were characterized by palanquins, meaning they had ascended them (*yānaiḥ* = *śibikādibhiḥ viśiṣṭe* = *tān ārūḍhe*).

Bhaktisiddhānta Sarasvatī—*Pāribarham* means: *vivāhe deyaṁ yautukākhyam upaskaram*, “what should be given at a wedding; it is an *upaskara* (accessory / embellishment), known as *yautukam* (a bride’s present at her wedding).”

Vijayadhvaja Tīrtha—

Wealth given to a daughter at the time of her wedding is called *pāribarham*.

Anvitārtha-prakāśikā—

Pāribarham means *yautukam*.

10.1.33

śaṅkha-tūrya-mṛdaṅgāś ca nedur dundubhayaḥ samam |

prayāṇa-prakrame tāvad vara-vadhvoḥ sumaṅgalam ||

śaṅkha—conchshells; *tūrya*—tabors (small drums); *mṛdaṅgāḥ*—mridangas; *ca*—and; *neduḥ*—resounded; *duṇḍubhayaḥ*—kettle-drums; *samam*—uniformly; *prayāṇa*—of the journey; *prakrame*—at the outset; *tāvat*—only; *vara-vadhvoḥ*—of the bridegroom and the bride; *su-maṅgalam*—in such a way that there was much auspiciousness.

vara-vadhvoḥ prayāṇa-prakrame śaṅkha-tūrya-mṛdaṅgāḥ duṇḍubhayaḥ ca samam sumaṅgalam (ca) neduḥ.

At the outset of the bride and bridegroom’s trip, conchshells, tabors, mridangas and kettledrums sounded in unison. The mood was very auspicious.

Sanātana Gosvāmī—

“At the outset (*prakrame* = *ārambhe*), the instruments played by themselves (*neduḥ* = *svayam avādyanta*)—that too is a sign of future auspiciousness—simultaneously (*samam* = *yugapat*)—or else *samam* is an adverb: uniformly, in such a way that the sound was neither too high nor too low—and in such a way that there were splendid and auspicious sounds (*sumaṅgalam* = *sumaṅgalam ca* = *śobhana-śubha-dhvani yathā syāt tathā*).”

Tāta is a vocative uttered with *vātsalya* (affection for a junior) owing to a thrill of joy, due to the nearness of the Lord’s Descent. Or else he says *tāta* under the sway of grief, due to remembering the upcoming, unbecoming event during such a grand festival.

Jīva Gosvāmī—

“The instruments played by themselves (*neduḥ* = *svayam avādyanta*)...” (The rest of the first paragraph is the same.)

In consideration of the definition of *tāta* in *Nānārtha-varga*: *tāto ’nukampye pitari*, “*Tāta* is used in the senses of *anukampya* (endearment) and *pitṛ* (father),” Śukadeva uses this vocative, *tāta*, because his *vātsalya* for Parīkṣit was ignited by seeing his joy, which occurred on account of the proximity of the Lord’s Descent and so on. In some editions the reading *tāvat* is seen instead: That is simply an ornament of the sentence (*vākyālaṅkāra*) (a meaningless word added to give vim to the sentence).

Bhaktisiddhānta Sarasvatī—

Tāta means *vatsa* (dear boy).

10.1.34

pathi pragrahiṇaṁ kaṁsam ābhāṣyāhāśarīra-vāk |
asyās tvām aṣṭamo garbho hantā yām vahase ’budha ||

pathi—on the way; *pragrahiṇaṁ*—who had the reins; *kaṁsam*—Kāṁsa; *ābhāṣya*—addressing; *āha*—says (said); *aśarīra*—in regard to which there was no body; *vāk*—a voice; *asyāḥ*—of this lady; *tvām*—you; *aṣṭamaḥ*—the eighth; *garbhaḥ*—child; *hantā*—will kill; *yām vahase*—whom you are leading; *abudha*—hey fool.

pathi aśarīra-vāk kaṁsaṁ pragrahiṇaṁ (are kaṁsa iti) ābhāṣya (enam) āha (sma)—abudha! yām (striyaṁ tvām) vahase, asyāḥ aṣṭamaḥ garbhaḥ tvām hantā.

On the way, Kāṁsa, reins in hand, was addressed by an incorporeal voice: “Hey fool! The eighth child of this lady whom you are driving will kill you.”

Śrīdhara Svāmī—

Ābhāṣya means: *re re kaṁseti sambodhya*, “after addressing him: ‘Hey hey, Kāṁsa!’” *Hantā* means *haniṣyati* (He will kill).

Viśvanātha Cakravartī—

“After addressing him, by whom the reins of the horses were held (*pragrahiṇaṁ* = *grhītāśva-pāśam*): ‘Are, Kāṁsa!’ (*ābhāṣya* = *are kaṁseti sambodhya*)...”

The use of the word *garbha* (child) instead of *putra* (son) is so that, when Kāṁsa will see Devakī’s baby girl, he will have no doubt that she is her eighth child.

Aśarīra-vāk means: *ākāśe adṛṣṭa-śarīrāṇāṁ devānāṁ vāṇī*, “the voice, in the sky, of gods whose bodies were unseen.” The gods were troubled by anxiety: “Why would the Lord kill Kāṁsa, who has so much affection for His own

mother?” The gods’ purpose was to induce Kaṁsa to commit an offense to Devakī. Another motive was to make Vasudeva certain about the Lord’s Descent; Vasudeva had heard from his mother and others about the resounding of kettledrums at his birth and how this was an indication of the upcoming Descent of the Lord from himself. The gods addressed Kaṁsa in this way also to delight Devakī, who will be thinking: “The Lord will take birth in my womb! What a joy!” An additional reason was to extricate Marīci’s six sons from a curse, by a death at the hands of Kaṁsa.

Sanātana Gosvāmī—

Kaṁsa had grabbed the reins (*pragrahiṇam* = *grhītāśva-pāśam*). *Garbhaḥ* means *arbhakaḥ* (child). For instance, *Viśva* states: *garbho bhrūṇe ’rbhake kukṣau*, and so on, “*Garbha* is used in the senses of *bhrūṇa* (embryo), *arbhaka* (boy, child), and *kukṣi* (womb)” (*Viśva-kośa*).

“Hey fool! (*abudha* = *he mūrkhā*).” This was uttered to generate enmity, or else it is because Kaṁsa knew nothing about his own death. It was a voice in the sky (*aśarīra-vāk* = *ākāśa-vāṇī*).

The ethereal voice came from the gods. On account of Kaṁsa’s good conduct owing to his affection for his sister, the gods decided to get busy in order to eliminate the cause of his affection for her.

Nayase (you are leading) signifies: *bharṭṛ-grhaṁ prāpayasi* (you are making her reach the husband’s house). In the other reading, *vahase*, the sense is the same, but as a pun *vahase* has the sense of: *vāhana-vad vahasi*, “You drive like a draft animal!”

Jīva Gosvāmī—

Kaṁsa had grabbed the reins (*pragrahiṇam* = *grhītāśva-pāśam*). *Aśarīra-vāk* means: *na lakṣitaṁ śarīraṁ yasyām iti madhya-pada-lopaḥ saḥ ca asau vāk ca iti aśarīra-vāk*, “a voice in regard to which a body was not perceived.” The middle word in the compound *aśarīra* was deleted.

That same voice spoke. This locution takes place by metaphorical usage (*upacāra*), like: *śilā-putrasya śarīram*, “the body of a grindstone.” Another explanation is: *sā vakṣyamāṇam artham āha*, “The voice spoke a meaning that was about to be said.”

Garbhaḥ means *arbhakaḥ* (child). For instance, *Viśva* states: *garbho bhrūṇe ’rbhake kukṣau*, and so on, “*Garbha* is used in the senses of *bhrūṇa* (embryo), *arbhaka* (boy, child), and *kukṣi* (womb)” (*Viśva-kośa*). The use of the word *garbha* instead of *putra* (son) is so that when Kaṁsa will see the baby girl, he

will have no doubt.

Nayase (you are leading) signifies: *bharṭṛ-grhaṁ prāpayasi* (you are making her reach the husband's house). In the other reading, *vahase*, the sense is the same, but as a pun *vahase* has the sense of: *vāhana-vad vahasi*, “You drive like a draft animal.”

“Hey fool! (*abudha* = *he mūrkhā*).” This was uttered to generate enmity and also because Kāṁsa knew nothing about his own death. This ethereal voice came from the gods: Fearing a slack regarding the Lord's Descent, “Kāṁsa is behaving nicely by having a fraction of affection for Śrī Devakī,” the gods decided to get busy in order to eliminate the cause of his affection for her. The gods were certain: “Kāṁsa is unable to hurt Devakī or anyone else related to the Lord.”

Anvitārtha-prakāśikā—

“The voice, whose body was not perceived (*aśarīra-vāk* = *aśarīrā vāk* = *alakṣita-śarīrā vāk*), spoke words that were going to be said (*āha* = *vakṣyamāṇaṁ vacaḥ āha sma*).”

10.1.35

ity uktaḥ sa khalaḥ pāpo bhojānām kula-pāṁsanaḥ |
bhaginīm hantum ārabdhaḥ khaḍga-pāṇiḥ kace 'grahīt ||

iti—in this way; *uktaḥ*—being addressed; *saḥ*—he; *khalaḥ*—wicked; *pāpaḥ*—evil; *bhojānām*—of the Bhojas; *kula-pāṁsanaḥ*—he who turns the dynasty into dust; *bhaginīm*—his sister; *hantum*—to kill; *ārabdhaḥ*—began; *khaḍga-pāṇiḥ*—he in whose hand there is a sword; *kace*—on the hair; *agrahīt*—took hold (of her).

iti uktaḥ saḥ khalaḥ pāpaḥ bhojānām kula-pāṁsanaḥ bhaginīm hantum ārabdhaḥ. (saḥ) khaḍga-pāṇiḥ (san) kace (tām) agraḥīt.

Addressed in this way, wicked Kāṁsa, the personification of sin, set out to harm his cousin Devakī. That disgrace of the Bhoja dynasty drew his sword and grabbed her hair.

Śrīdhara Svāmī—

“He, the spoiler of the dynasty (*kula-pāṁsanaḥ* = *kula-dūṣaṇaḥ*), began (*ārabdhaḥ* = *udyuktaḥ*) to kill her. He grabbed her on the braid (*kace* = *keśa-bandhe*).”

Viśvanātha Cakravartī—

He turns the dynasty to dust, meaning he is the spoiler of the dynasty (*kula-pāṁsanaḥ* = *kulaṁ pāṁsum karoti iti kula-pāṁsanaḥ* = *kula-pāṁsanaḥ* = *kula-dūṣaṇaḥ*).

Regarding *ārabdhaḥ* (he began), the suffix *[k]ta* takes place by the rule: *ādi-kartari karmaṇi ca* (*ādi-karmaṇi ktaḥ kartari ca*, “When it denotes the beginning of an action, the suffix *[k]ta* is also used in the active voice” (*Aṣṭādhyāyī* 3.4.71) (*ārambhe ca viṣṇuniṣṭhā tatra ktaḥ tu kartari ca*, HNV *Br̥hat* 1241; *Kātantra* 4.6.48).

The gist of *kace* *’grahīt* (he grabbed on the hair) is this: At first, to greatly delight his sister, with his left hand Kāṁsa grabbed the reins of the horses that were pulling the chariot, but afterward with that same hand he at once grabbed her braid to kill her. In this way Kāṁsa threw the whip aside and drew his sword with his right hand. How amazing: The affection of wicked people is so savage that it even disregards any concept of public shame!

Sanātana Gosvāmī—

He was addressed in this way (*ity uktaḥ*)—merely by that voice, but he did not consider the meaning, because: *khalaḥ*, which means either *adhamāḥ* (base) or *krūraḥ* (cruel), because: *pāpaḥ*, which signifies either *duṣṭaḥ* (villain) or *pāpa-svarūpaḥ* (the embodiment of sin). Therefore he is the spoiler of the dynasty of the Bhojas, a branch among the Yādavas. Thus, “He at once started (*ārabdhaḥ* = *sadyaḥ pravṛttaḥ*) to kill.” When there is the beginning of an action, the suffix *[k]ta* has the sense of the active voice (*ādi-karmaṇi kartari ktaḥ*).

The speaker mentions the way he did it: *khaḍga-pāṇiḥ* (he in whose hand there is a sword). After letting go of the reins, he drew his sword with his right hand, and with his left hand he grabbed her on the braid (*kace* *’grahīt* = *keśa-bandhe tām agraphīt*).

Jīva Gosvāmī—

He was addressed in this way (*ity uktaḥ*)—merely by that voice, but he did not

consider the meaning, because: *khalaḥ* (he is wicked), meaning he does not have any connection with goodness; he is sinful (*pāpaḥ*), insofar as he is the embodiment of sin and does not have any fear of committing sin at any time, because: *kula-pāṃsanaḥ*. Right from his birth, he was even the spoiler of the Bhojas' dynasty (*kula-pāṃsanaḥ* = *bhojānām kulasya api dūṣakaḥ*), let alone the spoiler of his own. Thus, "He at once started (*ārabdhaḥ* = *sadyaḥ pravṛttaḥ*) to kill." When there is the beginning of an action, the suffix *[k]ta* has the sense of the active voice.

Gosh, he did not begin to hurt her by craftily poisoning her nor by any other means, but by drawing his sword. And he did not grab her after blanketing her nor after reprehensibly touching her, rather: *kace 'grahīt* (he grabbed on the hair).

Baladeva Vidyābhūṣaṇa—

Concerning *kula-pāṃsanaḥ*:

The verbal root *pā rakṣaṇe* (to protect) is used to make the noun *kula-pā* (one who protects the dynasty),

The suffix *[l]yu[t]* (a code word for *[t]ana*) is applied in the active voice after the verbal root *aṃsa samāghāte* (to divide) to make the form *aṃsana* (one who divides), and the compound is formed: *kula-paḥ aṃsayati iti kula-pāṃsanaḥ*, "he divides the protectors of the dynasty," that is he brings division among the leaders of the dynasty, meaning he is the spoiler of the dynasty.

Anvitārtha-prakāśikā—

Kula-pāṃsanaḥ is formed by adding the suffix *[ṇ]i[c]* in the sense of *tatkaroti* (he makes that) after *pāṃsu* (dust) and then by appending the suffix *[l]yu[t]* in the active voice (see *Sārārtha-darśinī*).

Bhāvārtha-dīpikā-prakāśa—

Kula-pāṃsanaḥ is made by adding the suffix *[l]yu[t]* after the verbal root *pas[i] nāśane* (to destroy): the form is *paṃsana*, and *pāṃsana* is a replacement. Then the compound *kula-pāṃsana* is formed (one who ruins the dynasty). The sense is *kula-dūṣaṇaḥ* (the spoiler of the dynasty), just as it was revealed (*prakāśita*) by venerable Śrīdhara Svāmī.

ANNOTATION

Mahābhoja was the seventh son of Sātvata and his descendants are known as

the Bhojas (*Bhāgavatam* 9.24.11). Ugrasena is the eleventh generation after Andhaka (*Bhāgavatam* 9.24.21). Andhaka was Sātvata's sixth son (*Bhāgavatam* 9.24.8).

The conception of Kaṁsa is narrated in *Hari-vaṁśa* (2.28.57-109). One day, Kaṁsa's mother went to a garden on a mountain. She was approached by Drumila, the king of Dānavas, who was disguised as Ugrasena, her husband. She found out about the deception only after intercourse. She always hated Kaṁsa. Much later, Nārada told him the story (*Hari-vaṁśa* 2.28.54).

In *Hari-vaṁśa*, the name Kaṁsa is explained as follows: Drumila said to Ugrasena's wife: *kasya tvam iti cāhaṁ tvayokto matta-kāśini, kaṁsas tasmād ripu-dhvaṁsī tava putro bhaviṣyati*, "O lady who looks ruttish, you said to me: "To whom do you belong (*kasya tvam*)? (2.28.94)." Because of that, your son will be Kaṁsa, a killer of enemies" (*Hari-vaṁśa* 2.28.103).

10.1.36

taṁ jugupsita-karmāṇaṁ nṛśaṁsaṁ nirapatrapam |
vasudevo mahā-bhāga uvāca parisāntvayan ||

taṁ—to him; *jugupsita-karmāṇaṁ*—whose activities are disgusting; *nṛśaṁsam*—cruel ("he hurts men"); *nirapatrapam*—shameless ("he from whom shame (*trapā*) has gone"); *vasudevaḥ*—Vasudeva; *mahā-bhāgaḥ*—whose good fortune was immense; *uvāca*—spoke; *parisāntvayan*—to completely pacify.

vasudevaḥ mahā-bhāgaḥ taṁ jugupsita-karmāṇaṁ nṛśaṁsaṁ nirapatrapam parisāntvayan (enam) uvāca.

To completely pacify cruel and shameless Kaṁsa, whose actions were repulsive, greatly fortunate Vasudeva spoke to him.

Śrīdhara Svāmī—

Nṛśaṁsam means *krūram* (cruel). The idea in describing Vasudeva as greatly fortunate is this: The quality of being able to remedy this situation is possible in him owing to the upcoming Descent of the Lord from him, which was implied by sounds of *ānakadundubhis* (kettledrums) (or *dundubhis* [kettledrums] and *ānaka* drums) played by gods out of joy at the time of his birth.

Parisāntvayan, which signifies *sāntvayan* (in order to pacify), portends: *stutyā*

kṛpā-viṣayatvenopapattibhiś ca sāma-mārgeṇa sambodhayan, “while addressing Kaṁsa by way of conciliation (*sāma*), that is to say by praising him and then by using logical arguments in such a way that Devakī is made an object of mercy.”

Viśvanātha Cakravartī—

Nṛśaṁsam means *krūram* (cruel). Moreover, Vasudeva is called *mahā-bhāga* (very fortunate) because he did not feel a rise of anger toward Kaṁsa though he had just set out to kill his wife right before his eyes and because he is an ocean of virtues such as fortitude, gravity, forgiveness and cleverness.

There is another explanation. Someone might think: “Why would such a greatly ferocious person listen to Vasudeva’s soothing words?” The epithet *mahā-bhāga* is uttered in response. The sense is: Even tigers, snakes, and the like can never turn a greatly fortunate man into an antagonistic person.

Sanātana Gosvāmī—

Jugupsita-karmāṇam means: *jugupsitaṁ ninditaṁ karma yasya tam*, “him, whose activities are censured,” since he set out to kill his sister. He is called *nṛśaṁsa* (cruel) because he immediately forwent his affection, and *nirapatrapa* (shameless) because, on the occasion of such a festival and in front of everyone, he endeavored to do an extremely immoral act. In terms of evilness, those adjectives are sequentially superior. In this way there is a repeated censure of his greatly sinful endeavors.

Śrīdhara Svāmī has already explained the sense of *mahā-bhāga*. In that regard, his commentary (specifically the portion *sva-janmani harṣeṇa devair ānakadundubhi-ghoṣaṇād bhāvi-bhagavad-avatāreṇa śakya-pratīkārata sambhavatīti*) is grammatically analyzed as follows: *svasya śrī-vasudevasya janmani harṣeṇa daivatair ya ānakadundubhi-ghoṣas tena sūcito yaḥ svasmād vasudevād bhāvī bhagavad-avatāras tena hetunā svasmāc chakya-pratīkārata sambhavatīti* (the translation is in the rendering of *Bhāvārtha-dīpikā*).

That explains the purpose in Vasudeva’s utterance (the present participle *parisāntvayan* is used in the sense of *hetu*, purpose).

Additionally, the prefix *pari* in *parisāntvayan* (in order to completely pacify) is due to a mistake of the writer. There is another interpretation: Vasudeva is highly fortunate (*mahā-bhāgaḥ* = *parama-bhāgyavān*), and so his qualities such as great fortitude are implied. Hence: *parisāntvayan*. It has already been explained by the venerable one.

There is another rendering: *sāntvana-pūrvakam sāmṇā yuktibhir bhedena*

snehotpādanena ca krameṇa prabodhayan, “while enlightening Kāṁsa by means of pacification—that is to say by conciliation, by creating a rift in his mind by means of logical arguments and by causing the origination of affection [for Devakī].” In that regard, *sāma* (conciliation) is fivefold and *bheda* (creating dissension in the other party) is twofold. For example, it is said:

sambandha-lābhopakṛtir hy abhedo guṇa-kīrtanam |
sāma pañca-vidhaṁ bhedo dṛṣṭādrṣṭa-bhayaṁ vacaḥ ||

“Sāma (conciliation) is fivefold: sambandha (relationship), lābha (gain, benefit), upakṛti (assistance), abhedo (emphasizing nondifference), and guṇa-kīrtana (glorifying the other person’s qualities). Bheda (creating a rift in the opponent’s mind) is twofold: dṛṣṭa-bhaya-vacaḥ (words because of which there is fear of foreseen potential results of an action, meaning the outcome is foreseen in this life) and adrṣṭa-bhaya-vacaḥ (words because of which there is fear of unforeseen potential results of an action: this means the outcome is experienced in the next life).”

Jīva Gosvāmī—

Jugupsita (disgusting) is said because Kāṁsa set out to kill his sister. He is called *nṛśaṁsa* (cruel) because he immediately forwent his affection, and *nirapatrapa* (shameless) because, on the occasion of such a festival and in front of everyone, he endeavored to do an extremely immoral act. In this way there is a repeated censure of his greatly sinful endeavors.

Śrīdhara Svāmī has already explained the sense of *mahā-bhāga*. His commentary is grammatically analyzed as follows: (see above). In it, the meaning of *iti* is: *etat-prakāre* (in this way). Because of that too the reader embraces the idea that Śrī Vasudeva knows about his own immense good fortune. Or else the words “*mahā-bhāga ity ayaṁ bhāvaḥ*” (‘the idea in describing Vasudeva as greatly fortunate is this’) in his commentary signify: “This was Śrī Vasudeva’s intention as understood by Śrī Śukadeva.” This explains the purpose in regard to the utterance, and so the word *parisāntvayan* is used. That too was explained by Śrīdhara Svāmī. There is another rendering: *sāntvana-pūrvakam...* (The rest is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

10.1.37

vasudeva uvāca

*ślāghanīya-guṇaḥ śūraiḥ bhavān bhoja-yaśas-karaḥ |
sa katham bhaginīm hanyāt striyam udvāha-parvaṇi ||*

vasudevaḥ uvāca—Vasudeva said; *ślāghanīya-guṇaḥ*—whose attributes are praiseworthy; *śūraiḥ*—by heroic warriors; *bhavān*—sir; *bhoja-yaśas-karaḥ*—who makes the Bhojas famous; *saḥ*—you (in connection with *bhavān*); *katham*—why; *bhaginīm*—a sister (i.e. cousin); *hanyāt*—would kill; *striyam*—a woman; *udvāha*—of the return trip after the wedding; *parvaṇi*—on the occasion.

vasudevaḥ uvāca—*bhavān śūraiḥ ślāghanīya-guṇaḥ bhoja-yaśas-karaḥ* (*bhavati*). *saḥ striyam (tatrāpi) bhaginīm (tatrāpi) udvāha-parvaṇi katham hanyāt?*

Vasudeva said: “Sir, great combatants praise your qualities. You make the Bhojas famous. Why would you kill a woman, your cousin, on the festive occasion of the return from her wedding?”

Śrīdhara Svāmī—

Ślāghanīya-guṇaḥ signifies: *ślāghanīyāḥ stutyāḥ guṇaḥ yasya saḥ*, “he whose qualities are praiseworthy.” *Bhoja-yaśas-karaḥ* means: *bhoja-kulasya yaśas-sampādakaḥ*, “he who brings about the fame of the Bhoja dynasty.” In the second half of the verse, the idea is: *striyam tatrāpi bhaginīm tatrāpy udvāha-parvaṇi*, “Why would you kill a woman? Not only that, she is your sister. And on top of that, you would kill her on the day of her return from her wedding?”

Viśvanātha Cakravartī—

At first, Vasudeva speaks in terms of conciliation (*sāma*), which is fivefold: *sambandha* (relationship), *lābha* (gain), *upakṛti* (assistance), *abheda* (nondifference), and *guṇa-kīrtana* (glorifying the qualities). In this verse, *ślāghanīya* (praiseworthy) represents *guṇa-kīrtana*, ‘the Bhojas’ denotes *sambandha*, and *bhaginīm* (sister) corresponds to *abheda* (non-difference). In addition: “by not killing this woman, though she is the mother of your predestined killer, you will attain (*lābha*) righteous fame,” and “by letting me keep my wife, you would be showing benevolence (*upakṛti* = *paropakāra*).”

In the second half of the verse, the idea is: “In killing a woman, and on top of that a woman who is your sister, and over and above that on the day of her return from her wedding, your good self, greatly famous, will attain infamy in this world and hell in the next.” In this way the two kinds of *bheda* are shown: *dṛṣṭa-*

bhaya-lakṣaṇa (giving fear of foreseen potential results of actions) and *adrṣṭa-bhaya-lakṣaṇa* (giving fear of unforeseen potential results of actions).

However, the true meaning of Vasudeva's speech takes place by *viparīta-lakṣaṇā* (irony). *Ślāghanīya-guṇaḥ* really means: *ślāghanīyeṣu madhye guṇaḥ nyūnaḥ*, "Among those who are praiseworthy, you are secondary, i.e. lesser." *Bhoja-yaśas-karaḥ* means: "He makes the Bhojas, known to be quarrelsome, have more quarrels (*bhoja-yaśaḥ* = *bhojāḥ kalahavattvena prasiddhāḥ teṣāṁ yaśaḥ kalahādhiyam*)." So why would he kill just one sister? Why not kill the whole clan?

Sanātana Gosvāmī—

Of those, at first Vasudeva enlightens Kāṁsa by means of conciliation. *Śūraiḥ* means *yuddha-vīraiḥ*, "[you whose qualities are praised] by heroic warriors." *Bhavān* (you) is said out of great respect. "Why would you kill a woman, and on top of that a woman who is your sister, and over and above that during her wedding festival (*udvāha-parvaṇi* = *tad-vivāhotsave*)?" Rather, he ought not to kill, otherwise his valor and renown would dwindle.

In that regard: *ślāghanīya* (praiseworthy) represents *guṇa-kīrtana*; 'the Bhojas' denotes *sambandha*, *bhaginīm* (sister) corresponds to *abheda*; *katham hanyāt* (why would you kill?) signifies: "by refraining from killing this lady, there is a gain (*lābha*) of fame," and *udvāha* (leading the newlywed lady home) conveys the idea of benevolence (*upakṛti*) in terms of assisting to preserve the lineage.

As double meanings, *śūraiḥ* signifies "[he whose attributes are praised] only by wrestlers and so on, but not by any learned or saintly person." *Bhoja-yaśas-karaḥ* means: "He brings fame to some Bhojas, who are a branch of the Yadu dynasty, but not to others." Or else *bhoja-yaśas-karaḥ* signifies: *bhojāḥ bhoga-parāḥ bhojakāḥ vā devānna-bhojinaḥ duṣṭāḥ te eva yaśas-karāḥ yaśaḥ-khyāpakāḥ yasya saḥ*, "he whose broadcasters of fame are either big eaters or those dedicated to eating; this denotes those who eat the remnants of food offered only to gods; that is to say wicked people."

Jīva Gosvāmī—

(The first two paragraphs are the same.)

The puns are as follows: (1) *śūraiḥ ślāghanīya-guṇaḥ* means: *śūraiḥ ślāghanīyāḥ tebhyaḥ guṇaḥ gaṇaḥ nikṛṣṭaḥ*, "He is lesser, i.e. viler, than those who should be praised by great warriors, (2) *bhoja-yaśas-karaḥ* connotes: *yaduṣu bhojā api bhadraḥ, kintu teṣv ayam evaikākī pāpiṣṭha iti kim-vadantyā*

teṣāṁ yaśas-karaḥ, “He makes the Bhojas famous with the rumor: “The Bhojas too are gentlemen among the Yadus, but only he is a great sinner among them,”” and (3) Why would he only kill his sister? Why not kill the whole clan?

10.1.38

*mṛtyur janmavatām vīra dehena saha jāyate |
adya vābda-śatānte vā mṛtyur vai prāṇinām dhruvaḥ ||*

mṛtyuḥ—the death; *janma-vatām*—of those who had a birth; *vīra*—O great warrior; *dehena saha*—along with the body (i.e. from the moment of conception); *jāyate*—is born (is created); *adya*—today; *vā*—whether; *abda-śata*—of one hundred years (the normal lifespan according to *Manu-smṛti*); *ante*—at the end; *vā*—or; *mṛtyuḥ*—death; *vai*—indeed; *prāṇinām*—for those who have life airs; *dhruvaḥ*—is certain.

vīra! janmavatām (jīvānām) mṛtyuḥ dehena saha jāyate. adya vā abda-śatānte vā prāṇinām mṛtyuḥ dhruvaḥ (bhavati).

“O heroic warrior, the death of those who have taken birth originates with the body. Death is inevitable, whether it will occur today or after one hundred years.

Śrīdhara Svāmī—

Vasudeva addresses Kāṁsa with this in mind: “If you think: “I am killing her out of fear of death,” still, because you will certainly have another body, since death cannot be overcome, and because in that new body your condition of enjoying life and your being an object of affection will not be much different, committing sin out of fear of death is wrong.” Death is born along with the body insofar as the Creator has written it on the forehead. “Still, I’ll kill her to delay my time of death.” Anticipating this reply, Vasudeva says *adya vā* and the rest. The drift is: Given that death will surely occur, committing sin just to delay it is wrong.

Viśvanātha Cakravartī—

Vasudeva addresses Kāṁsa, who still had not stopped, to enlighten him with logical arguments: “O king, if you kill this woman out of fear of death, even so

your own death is unavoidable.”

In reality, however, the soul has neither birth nor death. Nonetheless: “Clearly, that famous (*saha* = *sa ha*) (*sa* = *saḥ* = *prasiddhaḥ*) (*ha* = *spāṣṭam*) death occurs for those who take birth, only on account of a connection with a coarse body (*dehena* = *sthūla-deha-sambandhena eva hetunā*).” The sense of the third line is: “whether today or after one hundred years.” Since the word *vā* (or) occurs twice, given that there is uncertainty at all times regarding the time of death the additional sense of “or within one hundred years” is understood.

In the fourth line, Vasudeva provides an authoritative statement in that regard. He reminds one of this scriptural text:

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |
tasmād aparihārye ’rthe na tvaṁ śocitum arhasi ||

“For those who take birth, death is certain to occur, and for those who die, birth is certain. These two are unavoidable, therefore you should not lament.” (*Bhagavad-gītā* 2.27)

The sense of the vocative *vīra* (O great warrior) is: “You, however, should not fear death.”

Sanātana Gosvāmī—

While enlightening Kāṁsa with logical arguments throughout six verses, at first Vasudeva says death is unavoidable. The sense of *janmavatām* (of those who took birth) is: As there is birth, so death will necessarily happen. Therefore Vasudeva says: *dehena saha jāyate*, “Death is born with the body” (the effect is present in the cause). Only that is certain. This verse is an illustrative example: *jātasya hi dhruvo mṛtyur...* (see above).

Vīra is a vocative that involves cajolement, but as a play on words the sense is: “You can fight, but you can’t think.” Or else it is part of a compound: *vīra-dehena*; In case Kāṁsa were to reason, “Death has no sway over me due to my power,” Vasudeva says: *vīra-dehena saha jāyate*, “Death is born along with the body of a great hero as well (*vīra-dehena* = *vīrasya api dehena*),” therefore it is certain that everyone dies (*prāṇinām* = *sarveṣāṁ prāṇinām*).

Though there are two alternatives, due to the two words *vā* (whether today or in one hundred years), the point is understood (death can occur at any time). In addition, *vai* means *eva*. The sense is: *tat prasiddham eva*, “That is already a well-known fact.”

Jīva Gosvāmī—

While enlightening Kāṁsa by using logical arguments throughout six verses, at first Vasudeva says death is unavoidable. For example it is said: *jātasya hi dhruvo mṛtyuḥ*... (see above).

The vocative *vīra* is meant to encourage him. By a play on words, the gist is: “But you’re not a hero on this topic.” Or else the sense is: “You can fight, but you can’t think, so how can you understand that death is born with the body?” In that regard he says *adya vā* and so on (whether today or in one hundred years). This means: What is certain, that which brings about the effect (death effects the demise of the body), is included by those two (it can happen any time, from today onward). Though there are two alternatives, due to the two words *vā*, the point is understood. The sense of *vai* is: *tat prasiddham eva*, “That is already a well-known fact.”

10.1.39

dehe pañcatvam āpanne dehī karmānugo ’vaśaḥ |
dehāntaram anu prāpya prāktanam tyajate vapuḥ ||

dehe pañcatvam āpanne—when the body has attained death; *dehī*—the embodied soul; *karma-anugaḥ*—who is following karmic reactions; *avaśaḥ*—who is helpless; *deha-antaram*—another body; *anu*—afterward; *prāpya*—after obtaining; *prāktanam*—former; *tyajate*—gives up; *vapuḥ*—the body.

dehe pañcatvam āpanne sati dehī karmānugaḥ avaśaḥ dehāntaram prāpya anu prāktanam vapuḥ tyajati.

When the body is almost dead, the embodied soul, impelled by karmic reactions and helpless, attains another body and then relinquishes the former one.

Śrīdhara Svāmī—

Here he says: “Moreover, if a person would not assume another body after the demise of their body, it would be proper to protect one’s body by committing sin, but that is not the case.”

“When the body has almost attained (*āpanne* = *āpanna-prāye*) death, the embodied soul, who is following karma and is helpless, at first obtains another body, then he gives up the previous body (*dehāntaram prāpya anu prāktanam*

vapuḥ tyajati = prathamam dehāntaram prāpya paścāt pūrvam vapuḥ tyajati).” The sense is: On account of being controlled by karma, an embodied soul effortlessly gets another body (*karmānugaḥ avaśaḥ = karma-vaśād ayatnataḥ eva*).

Viśvanātha Cakravartī—

Vasudeva says: “The souls’ obtaining and relinquishing a body corresponds to birth and death respectively, and both of them are inevitable.”

“When the body has almost attained (*āpanne = āpanna-prāye*) death (*pañcatvam = mṛtyum*), the embodied soul, having obtained another body, thereafter (*anu = paścāt*) relinquishes (*tyajate = tyajati*) the old one. It is not that you should be dejected, thinking: “Oh, my body, a means of enjoying sensory objects, will perish.””

The sense of *karmānuga* (being one who follows karma) is this: “If you have remaining karma (*karma = adṛṣṭam*) (lit. unforeseen potential results of actions) for enjoying happiness, only in that case will there be enjoyment for you when you assume your next body.” What is suggested here is: “Therefore you should not commit this sin of killing a woman: it is just a cause of experiencing sorrow.”

Sanātana Gosvāmī—

Kaṁsa might think: “It’s true, my death will certainly occur but, in order to enjoy for some time, since my enjoying propensity would not be fulfilled by not having a body, protecting my body is the right thing to do.” With that in mind Śrī Vasudeva talks to him.

The substance of *pañcatvam* is: The death of the body occurs due to the state of being five elements, insofar as the body has transformations, since it is a mass that begun as five elements.

In reference to *dehī*, the idea that the soul is destroyed is rejected because the soul is different from the body. The cause of attaining another body is: *karmānugaḥ*, since karma must necessarily be experienced. But it is not that there is any exertion in that regard, therefore he says *avaśaḥ*, because the effectuation of karmic reactions automatically occurs under the control of karma. The syntactical connection is: *anu tyajate*, “Afterward, one gives up.” The *ātmanepada* is poetic license.

Jīva Gosvāmī—

(The commentary is the same, except the second paragraph, modified as follows:)

The substance of *pañcatvam* is: At some point in time the disjunction will take place since the body begun as five elements.

ANNOTATION

At first the soul has already reached another body, potentially speaking. This is explained in upcoming verses. Further, someone might wonder why *anu* (after) is used here, since the indeclinable participle *prāpya* already expresses an action that is prior to the action of the main verb *tyajate*. The answer is that an ambiguity could arise because there is a grammatical rule that allows the simultaneity of such actions (*Vārttika* 3.4.21) (*tat-kāle 'pi ktvā kvacit*, HNV 771). That rule is exemplified in this famous verse:

mām ca yo 'vyabhicāreṇa bhakti-yogena sevate |
sa guṇān samatītyaitān brahma-bhūyāya kalpate ||

“One who serves Me too (one who serves Me and the devotees) by undeviating bhakti-yoga transcends these three modes of material nature and [concomitantly] becomes fit for being Brahman (one cognizes the nature of the soul).” (*Bhagavad-gītā* 14.26)

10.1.40

vrajaṁs tiṣṭhan padaikena yathaivaikena gacchati |
yathā tṛṇa-jalaukaivaṁ dehī karma-gatiṁ gataḥ ||

vrajan—while moving; *tiṣṭhan*—while remaining; *padā ekena*—with one foot; *yathā*—just as; *eva*—only; *ekena*—with one foot (the other foot); *gacchati*—goes; *yathā*—just as; *tṛṇa-jalaukā*—a leech on grass; *evam*—similarly; *dehī*—the embodied soul; *karma-gatiṁ gataḥ*—goes on the path of karma.

yathā (janaḥ) padā ekena vrajan ekena (anyena padā) tiṣṭhan (kramaśaḥ) gacchati, yathā (vā) tṛṇa-jalaukā (tṛṇāntaram avaṣṭabhya pūrvam tṛṇam tyajati), evam dehī karma-gatiṁ gataḥ (san dehāntaram prāpya anu vapuḥ prāktanam tyajati).

Just as a person walks by moving one foot forward while keeping the other foot on the ground, or as a leech, leaning on another blade of grass, abandons the previous one, so a soul, being on the path of karma, obtains his next body and gives up the previous one.

Śrīdhara Svāmī—

This is an example. It is like a person who, while remaining with one foot placed in front, maintains the body by taking support of the ground, then gets off the previous spot with the other foot, and goes by placing a foot in front. (*vrajaṁś tiṣṭhan padaikena yathaivaikena gacchati = yathā ekenāgrato nihitena padā tiṣṭhan bhuvam avaṣṭabhya dehaṁ bibhrat paścād anyena pūrva-pradeśād utthāpya puro nihitena gacchati*) (*evam = tadvat*)

In this example, the sphere of the actions of the attainment and of the abandonment are not very different, so Vasudeva mentions another, clearer example: “Just as a leech, leaning on another blade of grass, abandons the previous one, so even another living entity (*dehī = anyo jīvo ’pi*), being on the path of karma (*karma-gatiṁ gataḥ = karma-pathe vartamānaḥ*)...”

Viśvanātha Cakravartī—

This is an example regarding the abandonment of the previous body only after the attainment of the next one. It is just like a walking person who, while moving by placing one foot in front, remaining in that front spot, and then leaving the previous spot, keeps going by placing that foot in front. It is not that he leaves the previous spot with his two feet simultaneously and then goes to the front spot.

Not content with this example, since in actuality the attainment and the abandonment pertain to the ground, which is one, Vasudeva gives another example, with *yathā tṛṇa-jalaukā* and so on. A leech, leaning on another blade of grass, relinquishes the previous one. Another reading is *jalūkā*.

Sanātana Gosvāmī—

The sense of *dehī* (embodied being) is this: Otherwise there would no accomplishment of the condition of being *dehī*, since there would be no body between the time of giving up the body and the time of getting the next one. And that nonaccomplishment never happens: That is what he says with *karma-gatiṁ gataḥ* (going on the path of karma).

Jīva Gosvāmī—

The suffix in *dehī* has the sense of *mat[u]*, and it is used in the meaning of *nitya-yoga* (permanent connection). In many other editions (such as Śrīdhara Svāmī's), *jalūkā* is seen instead of *jalaukā*.

10.1.41

*svapne yathā paśyati deham īdṛśam
manorathenābhiniṣṭa-cetanaḥ |
dṛṣṭa-śrutābhyām manasānucintayan
prapadyate tat kim api hy apasmṛtiḥ ||*

upajāti (12)

svapne—in a dream; *yathā*—just as; *paśyati*—one sees; *deham*—a body; *īdṛśam*—like this; *manorathena*—due to a fanciful desire; *abhiniṣṭa*—is absorbed; *cetanaḥ*—whose consciousness; *dṛṣṭa-śrutābhyām*—due to what was seen and what was heard; *manasā*—by the mind; *anucintayan*—contemplating; *prapadyate*—attains (i.e. conceives that he becomes); *tat*—that; *kim api*—some particular; *hi*—because; *apasmṛtiḥ*—there is forgetfulness of the body [of the waking state].

hi svapne (puruṣaḥ) abhiniviṣṭa-cetanaḥ dṛṣṭa-śrutābhyām (janita-saṁskāravatā) manasā (tad) anucintayan, kim api deham īdṛśam paśyati tad (rūpam eva aham iti) prapadyate (ca, tataḥ ca jāgrad-dehād) apasmṛtiḥ (bhavati). yathā (evam asti, tathā puruṣaḥ dehāntaram prāpya anu vapuḥ prāktanam tyajati. hi puruṣaḥ) manorathena (abhiniṣṭa-cetanaḥ dṛṣṭa-śrutābhyām janita-saṁskāravatā) manasā tad anucintayan, kim api deham īdṛśam paśyati (tam deham) prapadyate ca, tad jāgrad-dehād apasmṛtiḥ bhavati. yathā evam asti, tathā puruṣaḥ dehāntaram prāpya anu vapuḥ prāktanam tyajati).

“As a person whose intellect is engrossed in a dream or in a daydream contemplates on things he saw or heard, sees a particular bodily form which is like a body of the waking state, conceives that he is that form, and thus becomes oblivious of his actual body, so an embodied soul attains his next body and then relinquishes the previous one.

Śrīdhara Svāmī—

He gives another example to illustrate taking and rejecting. Here both of them have the same scope: the body. *dr̥ṣṭam rājādi-darśanam, śrutam indrādi-śravaṇam, tābhyām āhita-saṁskāreṇa manasā tad evānucintayann īdr̥śam jāgrad-dr̥ṣṭa-śruta-sadr̥śam deham rājādi-rūpam kim apy aniruktaṁ paśyati. kṣaṇāntare ca tad evāham iti prapadyate manyate. tataś ca jāgrad dehād apagata-smṛtir bhavati puruṣo yatheti [...]* *tadvad atrāpi karma-vaśād dehāntaram prāpya prāktanam tyajatīti*, “A person, constantly thinking only about that with the mind, whose subconscious impressions were formed by seeing a king and so on, and by hearing about Indra and others, sees this sort of body—a body similar to what was seen, or what was heard about, in the waking state. It is some particular body, meaning it is indescribable. And after a moment, he makes the conceit: “That is I.” Therefore the remembrance has gone away from the body of the waking state (*apasmṛtiḥ = jāgrad-dehād apagata-smṛtir bhavati*). In like manner, having obtained another body due to the influence of karma, one gives up the previous body.”

With *manorathena*, Vasudeva gives another example to show an occurrence only in the waking state (a daydream). Everything, beginning from *dr̥ṣṭa-śrutābhyām*, is to be syntactically connected as before. For instance, He will say:

viṣayābhiniveśena nātmānam yat smaret punaḥ |
janitor vai kasyacid dhetor mṛtyur atyanta-vismṛtiḥ ||
janma tv ātmatayā puṁsaḥ sarva-bhāvena bhūri-da |
viṣaya-svī-kṛtiṁ prāhur yathā svapna-manorathaḥ ||
svapnam manoratham cettham prāktanam na smaraty asau |
tatra pūrvam ivātmānam apūrvam cānupaśyati ||

The Lord told Uddhava: “Due to contemplating on sensory objects, the mind does not remember the body of the previous life. This absolute forgetfulness, which occurs because of some cause, is indeed called the death of the living entity. As for the birth of a living entity, O munificent Uddhava, wise persons define it as the conceit of completely accepting sensory objects (the body) as oneself, like one engrossed in a dream or in a daydream. For example, as a person absorbed in a dream or daydream does not remember his previous dreams or daydreams, a soul in his current body does not remember the previous one and conceives of himself, who is timeless, as though he were relatively new.” (Bhāgavatam 11.22.39-41)

Viśvanātha Cakravartī—

By relating a common experience, he demonstrates the attainment and abandonment of a body every day in the living body: “just as he sees in a dream a body of this sort,” meaning a body that resembles the one of the waking state (*īdṛśam = jāgrad-deha-tulyam*).

He also gives an example without referring to the dreaming state: *manorathena* stands for *manorathe ca* (and in a fanciful thought). “But who is seeing?” Therefore Vasudeva says *abhiniviṣṭa-cetanaḥ*, which signifies: *abhiniviṣṭā abhiniveśavatī cetanā yasya saḥ*, “he whose intellect has an engrossment [in a daydream].” Another explanation is: *mano-rathena viṣaya-vāñchayā cittābhiniveśādhikyavān puruṣaḥ svapne īdṛśam deham paśyati*, “The person whose mind is more absorbed on account of a desire for sensory objects sees a body of this sort in a dream.”

He describes the manner of the engrossment: *drṣṭam rājādi śrutam indrādi tābhyām abhyastābhyām janita-saṁskāravatā manasā anucintayan tat kim api rājādi-rūpam eva prapadyate. rājādy-ucita-viṣaya-bhogavad-deham ātmānam paśyati ity arthaḥ*, “By contemplating with the mind, which has subconscious impressions, produced by what was seen, such as a king, and by what was heard of, such as Indra, he attains that, some particular form of a king, and so on. This means he sees himself as a body which has a material enjoyment suitable for a king, and so forth.”

Forgetfulness takes place. This means a person has no remembrance of the actual body (*apasmṛtiḥ = vāstava-deha-smaraṇa-sūnyaḥ*).

Sanātana Gosvāmī—

“And this is also proven by one’s experience.” With this in mind he provides another example. *Tad hi* means *tad eva*, “[He attains] exactly that.” The rest was explained by Śrīdhara Svāmī. There is another rendering. Kāṁsa might ponder: “Given that the soul is different from the body, can this occur as well? It would not be possible because at the time of death there is no awareness that the soul is different from the body.” Vasudeva responds here.

The meaning is the same. Owing to an engrossment in another body by giving up, in a dream or in a daydream, the engrossment in one’s body (*svapne manorathena = svapne manorathe ca*), a differentiation between the soul and the body is obtained, obviously. The gist is: The time of death is to be understood in the same way.

[The correlative clause is supplied:] *evam karma-vaśād dehāntaram prāpya eva prāktanam deham tyajati*, “Similarly, only after obtaining another body, by the influence of karma, one gives up the previous body,” thus the inevitability of

attaining another body is reemphasized.

Jīva Gosvāmī—

The verse was ascertained by Śrīdhara Svāmī. In his commentary, *darśayitum* (to illustrate) means: *svānubhāvena sādhayitum* (to prove through one's faculties). *Tad hi* means *tad eva*. Additionally, in his commentary, the word *jāgrat*, in *jāgrad-dṛṣṭa* (what is seen in the waking state), is used in place of *jāgara* (the waking state). Thus the fact that the soul is different from the body is a concomitant idea, on account of the experience of differentiation between the soul and the body, owing to an engrossment in another body by giving up, in a dream or in a daydream, the engrossment in one's body (*svapne manorathena* = *svapne manorathe ca*).

Baladeva Vidyābhūṣaṇa—

Starting from here, throughout three verses Vasudeva says the soul is different from the body.

Vīra-Rāghava—

“A soul whose intellect is engrossed (*abhiniviṣṭa-cetanaḥ* = *abhiniviṣṭā cetanā buddhiḥ yasya tathā-bhūtaḥ jīvaḥ*) by a fanciful thought in a dream attains some body (*kim api* = *kim api śarīram*), and forgetfulness takes place (*apasmṛtiḥ* = *apasmṛtiḥ ca bhavati*).”

10.1.42

*yato yato dhāvati daiva-coditaṁ
mano vikārātmakam āpa pañcasu |
guṇeṣu māyā-raciteṣu dehy asau
prapadyamānaḥ saha tena jāyate ||*

(*vaṁśa-stha-bilam*)

yataḥ yataḥ—to whichever [idea]; *dhāvati*—runs (goes at the speed of the mind); *daiva-coditaṁ*—impelled by destiny; *manaḥ*—the mind; *vikāra-ātmakam*—whose nature is change; *āpa*—attained; *pañcasu guṇeṣu*—among the five sensory objects; *māyā-*

raciteṣu—fashioned by Māyā; *dehī*—embodied soul; *asau*—the; *prapadyamānaḥ*—who is surrendering (obtaining); *saha tena*—with that (the mind or the idea); *jāyate*—takes birth.

(*dehasya mṛtyu-samaye yad*) *manaḥ daiva-coditaṁ vikārātmakam guṇeṣu pañcasu māyā-raciteṣu yataḥ yataḥ (bhāve) dhāvati, (dhāvat ca yaṁ yaṁ bhāvam) āpa, asau dehī tena saha (taṁ taṁ bhāvam eva) prapadyamānaḥ (tad-sambandhi-bhāvi-dehe) jāyate.*

“At the time of death, the mind, whose nature is to change, runs to various ideas among the five sensory objects fashioned into bodies by Māyā. Impelled by destiny, it clings to one idea. Then the embodied soul, obtaining that identification, takes birth along with it.

Śrīdhara Svāmī—

“Since actions that were done are the causes of various bodies, what is the cause of attaining a specific body?” He speaks in response to that. “At the time of death, the mind, whose nature is to change and which is impelled by destiny, i.e. by karma coming into effect (*daiva = daivena = phalābhimukhena karmaṇā*), runs toward various bodies (*yataḥ yataḥ = yaṁ yaṁ deham*), such as a god or an animal, among the five elements (*pañcasu guṇeṣu = pañcasu bhūteṣu*), which are produced as forms of various bodies by Māyā (*māyā-raciteṣu = māyayā nānā-deha-rūpeṇa raciteṣu*). And while running, the embodied soul takes birth in whatever the mind reached on account of an engrossment (*āpa dehy asau jāyate = dhāvac ca sad yaṁ yaṁ āpa abhiniveśena prāptaṁ, tatra tatra asau dehī jāyate*).”

“But since the mind is the doer, isn’t it that only the mind, not the soul, who is not a doer, can take birth?” Therefore Vasudeva says: *prapadyamānaḥ saha tena jāyate*, which means: *tad eva aham iti manyamānaḥ tena saha jāyate*, “While thinking: ‘That is I’, the embodied soul takes birth with it.”

Viśvanātha Cakravartī—

“A sensory object that was seen and heard should only pertain to the mind because it is being remembered by the mind, which is impelled by destiny, so how can a sensory object be attained by the soul, who is different than the mind, for the sake of the soul’s enjoyment?” He responds: *pañcasu viṣayeṣu madhye yato yato yatra yatra vikārātmakam mano dhāvati dhāvac ca sat āpa taṁ taṁ viṣayam eva prāptaṁ bhavati. asau dehī jīvaḥ tena viṣayābhiniviṣṭena manasā*

saha sāhityād dhetos taṁ viṣayaṁ prapadyamāno jāyate bhuñjāno bhavatīty arthaḥ, “The mind, whose nature is to change, obtained, while running, the very sensory object it was running to among the five sensory objects. While obtaining that sensory object because of an association with the mind, which is engrossed in that sensory object, a soul takes birth.” This means the soul exists while taking pleasure.

Sanātana Gosvāmī—

“It’s true, there will be a certain kind of body, but a human body is hard to get.” He responds to that. Regarding *daiva-coditam*, which signifies *daivena coditam* (impelled by destiny): The notion that an additional exertion is needed at the time of death for the sake of obtaining a human body again is repudiated. With *vikārātmakam* (the mind, of the nature of change) it is said that even at the time of death there is no peace of mind.

Māyayā raciteṣu means: *māyā bhāgavatī tayā raciteṣu*, “made by the Lord’s Māyā,” thus a great variety of bodies is indicated. *Asau* (‘the’ embodied soul) signifies either *avivekī* (nondiscerning) or *dehāder bhinno ’pi* (though the soul is different from the body). *Prapadyamānaḥ* means *manyamānaḥ* (while thinking).

[Vasudeva is calming Kāṁsa:] “You showed your desire to obtain a human body, and because of that desire, fate, which causes such an attainment, is inferred, therefore you will effortlessly obtain a human body.”

There is another interpretation. “It’s true, there will be a body in the future, but always enjoying sense gratification is hard to come by.” He responds in this verse. “The embodied soul attained (*āpa* = *taṁ tam āpa* = *taṁ taṁ prāptaḥ*) whichever thing the mind runs to (*yataḥ yataḥ* = *yaṁ yaṁ prati*) among sensory objects such as sound (*guṇeṣu* = *śabdādiṣu viṣayeṣu madhye*).” The mention of the past tense, in *āpa* (attained), is due to the intent to express *nirdhāra* (the selection of one out of many, expressed with the gloss *madhye*, among). The sense is: *prāpnoti* (attains). The reason for the attainment is: *māyā*. The sense is: Because the sensory objects as well are mental (*manomaya*). Hence there is no exertion in getting another body. That is just what he says: *prapadyamānaḥ saha tena jāyate*, which signifies: *prapadyamānaḥ taṁ taṁ viṣayaṁ upabhuñjānaḥ tena tena viṣayena saha eva jāyate*, “The embodied soul takes birth with that sensory object in order to enjoy that sensory object,” thus the accomplishment of sense gratification right from babyhood is expressed.

Jīva Gosvāmī—

“It’s true, there will be a certain kind of body, but a human body is hard to

get.” He utters this verse in response. With *daiva-coditam*, which signifies *daivena coditam* (impelled by destiny), the notion that an additional exertion is needed at the time of death for the sake of attaining a human body again is repudiated. *Asau* (‘the’ embodied soul) signifies either *avivekī* (nondiscerning) or *dehāder bhinno ’pi* (though the soul is different from the body). *Prapadyamānaḥ* means *manyamānaḥ* (while thinking).

“Therefore, since only karma is potent, your death, declared by the ethereal voice, even from a son of Śrī Devakī in another lifetime, is inevitable.” The drift is: After relinquishing this kind of sinful activity, which makes one get such very bad misfortune, right now, and also after this—given that there is a doubt regarding his previous activities of that nature—good actions should be done, either to get a future body that will have opulence or to stop his death for some time like Mārkaṇḍeya Ṛṣi did.

In the eventuality of another lifetime of Śrī Devakī, there would be a similarity with the *ṣaḍ-garbhas* (the six sons of Marīci), as told in *Śrī Hari-vaṁśa*.

Baladeva Vidyābhūṣaṇa—

“At the time of death, the mind, impelled by karma that is coming into effect (*daiva-coditam* = *daivena preritam*) (*daivena* = *phalābhimukhena karmaṇā*), obtained [something] while running to various bodies—such as a demigod, a man—whose nature is to change (*yato yato dhāvati mano vikārātmakam āpa* = *yaṁ yaṁ vikārātmakam deva-mānavādi-dehaṁ dhāvat sat āpa*) (*āpa* = *labhate sma*). The embodied soul takes birth with the mind among the five elements (*guṇeṣu* = *bhūteṣu*), which are fashioned as forms of bodies by Hari’s Māyā (*pañcasu guṇeṣu māyā-raciteṣu dehy asau saha tena jāyate* = *asau dehī pañcasu guṇeṣu māyā-raciteṣu tena manasā saha jāyate*) (*māyā-raciteṣu* = *hari-māyayā dehādi-rūpeṇa raciteṣu*).”

The sense of *prapadyamānaḥ* is: *putre puṣṭe aham eva puṣṭaḥ iti-van-manodharmam abhiniveśaṁ tasmin prāpnuvan*, “[The embodied soul,] while obtaining a mental attribute like: “The son is prosperous, therefore I am prosperous,” in other words, while obtaining an engrossment in that, [takes birth].” The soul, who is one, follows many bodies, thus the difference between the body and the soul is proven.

Vīra-Rāghava—

Here *daiva* means fate, meaning karma which is of the nature of subconscious impressions (*daiva* = *diṣṭam* = *karma vāsanātmakam*). The mind, being one

whose mode of existence is change, such as volition and imagination (*vikārātmakam* = *saṅkalpa-vikalpa-rūpa-vikāra-prakāraṁ sat*), remembers a sensory object (*yato yato dhāvati* = *yaṁ yaṁ viṣayaṁ smarati*) among the five sensory objects, such as sound, which are forms of transformations of Prakṛti, which is of the nature of *sattva-guṇa* and so on (*māyā* means *Guṇa-māyā*). The Lord said:

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram |
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ ||

“Or else, O son of Kuntī, a person attains only whatever state of being he or she, whose mind was always infused by that state, is remembering while giving up the body at death.” (*Bhagavad-gītā* 8.6)

10.1.43

jyotir yathaivodaka-pārthiveṣv adaḥ
samīra-vegānugataṁ vibhāvyate |
evam sva-māyā-raciteṣv asau pumān
guṇeṣu rāgānugato vimuhyati ||
upajāti (12)

jyotiḥ—light; *yathā*—just as; *eva*—exactly; *udaka-pārthiveṣu*—in things made of earth that contain water; *adaḥ*—that (well-known); *samīra-vega-anugatam*—which follows the flow of the wind; *vibhāvyate*—is made to be various (i.e. appears differently); *evam*—similarly; *sva-māyā-raciteṣu*—fashioned by Māyā for himself; *asau*—that [aforementioned]; *pumān*—soul; *guṇeṣu*—for sensory objects; *rāga-anugataḥ*—follows the desire; *vimuhyati*—becomes bewildered.

yathā eva adaḥ jyotiḥ udaka-pārthiveṣu (pratibimbena sthitaṁ) samīra-vegānugataṁ vibhāvyate, evam (eva) asau pumān sva-māyā-raciteṣu guṇeṣu rāgānugataḥ (san) vimuhyati.

“As a luminosity on the water in an earthen vessel appears to follow the undulations occasioned by the wind, so the soul, following a craving for sensory objects, fashioned by Māyā, which governs him, becomes bewildered.

Śrīdhara Svāmī—

In case Kāṁsa were to argue: “It’s true, some particular body will occur. Still, even evil actions may be done to protect this very dear body of a king,” Vasudeva says: “Just as that luminary, such as the moon, is situated as a reflection in pots and so on, which are made of earth and which contain water (*udaka-pārthiveṣu* = *udaka-yukteṣu pārthiveṣu ghaṭādiṣu pratibimbena sthitam*)—or else *udaka-pārthiveṣu* signifies: *udakeṣu pārthiveṣu*, “in liquids that are earthly substances,” such as oil and ghee—, and appears (*vibhāvyate* = *pratīyate*) to be following the velocity of the wind, meaning it appears to be shaking (*samīra-vegānugatam* = *kampādi-yuktam*), so the soul, who, on account of a desire, has entered (*rāgānugataḥ* = *rāgeṇa anugataḥ* = *rāgeṇa praviṣṭaḥ*) in bodies (*guṇeṣu* = *deheṣu*) that are produced on account of one’s ignorance (*sva-māyā-raciteṣu* = *svāvidyā-raciteṣu*), becomes bewildered.” This means the soul gets an engrossment (*vimuhyati* = *muhyati* = *abhiniveśam prāpnoti*).

The sense is this. Owing to a wrong superimposition of the body, and so on, unto the soul, a birth was mentioned: *saha tena jāyate* (the embodied soul takes birth with the mind, 10.1.42). Consequently, the reason is that there is a wrong superimposition of respective attributes: For example, bodily attributes such as thinness appear to be in the self (“I am thin” etc.), and conversely attributes of the soul, even the attributes such as being an abode of love, appear to be in the body and in the mind. Therefore, since there is no distinct difference between the body of a king and the body of a pig, counteracting death is useless.

Viśvanātha Cakravartī—

And therefore, since the soul is conjoined with the mind, with an example he talks about the soul’s getting attributes of the mind. “Just as a ray of the moon, or of the sun, and the like, (*jyotiḥ* = *candra-sūryādi-kiraṇaḥ*) situated as the form of a reflection in liquids that are earthly substances (*udaka-pārthiveṣu* = *udakeṣu pārthiveṣu pratibimba-rūpeṇa sthitam*), such as oil and ghee, is, while following the impulse of the breeze (*samīra-vegānugatam* = *samīra-vegānugatam sat*), caused to exist in various ways (*vibhāvyate* = *vividham bhāvyate*)—in various shapes, such as big and small, under the influence of the shaking—so the soul (*pumān* = *jīvaḥ*), who follows a craving (*rāgānugataḥ*)—*rāga* is a mental attribute characterized by a craving for sense gratification—for bodies (*guṇeṣu* = *deheṣu*) that belong to the soul and are fashioned by Māyā (*sva-māyā-raciteṣu* = *sve svīyāḥ ca te māyā-racitāḥ ca iti sva-māyā-racitāḥ teṣu*), becomes bewildered.” This means the

soul is filled with desires to enjoy sensory objects related to the body and to the mind.

“Hence you too are a soul just like this. If you kill her, even for the sake of the future gratification of your senses, it will be in vain. Since your good karmic reactions are imperishable, and also since it is easy to achieve another body, after your body perishes you will enjoy in that new body, but if you kill a woman, on the contrary you will be compelled to only experience sorrow in your next life.” Here the suggestion is: “By the power of karma, your death that was announced by the voice in the sky will certainly be occasioned by a son of Devakī, whether in this life or in Devakī’s next life. Therefore, for the sake of counteracting death, it is better to exclusively perform good actions like Mārkaṇḍeya Ṛṣi did.”

Sanātana Gosvāmī—

“All right, I will have an ordinary human body in my next life, but isn’t obtaining the body of a king once more very difficult?” Vasudeva answers in this verse. *Adaḥ* (that) signifies: *niṣkampatvena kha-sthitam api*, “[a luminary,] though situated in the sky without shaking.”

Sva-māyā-raciteṣu means: “[in bodies] produced by one’s ignorance, or else by the Lord’s Māyā regarding the self” (*sva-māyā-raciteṣu* = *sva-māyā svāvidyā*, *svasmin śrī-bhagavan-māyā vā, tayā eva raciteṣu*). Unreality (*mithyātvam*) is made to be known that way. Everything else was explained by Śrīdhara Svāmī.

There is another explanation: On account of the desire at the time of death to enjoy kingly opulence, due to the engrossment of the mind, which is impelled by karma coming into effect (*daiva* = *phalonmukha-karma*), the attainment of the body of a king is proven just by *yataḥ yataḥ* [in the previous verse] because it will be possible to become a king again, by the maxim: *maraṇe yā matiḥ sā gatiḥ*, “At death, the thought is the destination.”

“Fine, in my next birth as well I will assume the body of a king. Still, endeavoring to protect this body of mine is the right thing to do since within the womb and in babyhood I will not be able to fully enjoy sense gratification.” Vasudeva answers in this verse: *yathā jalādiṣu pratibimbaṁ candrādikaṁ jyotir vāyu-vegānugatam eva sat kampādi-yuktaṁ pratīyate, tathā guṇeṣu viṣayeṣu rāgānuvartī sann eva jīvo viśeṣeṇa muhyati*, “Just as a reflection on water and the like—the reflection is a light that pertains to the moon and so on—appears to be shaking, while only following the flow of the wind, so the soul, being one who follows a desire for sensory objects, becomes bewildered in a specific way.” The soul speculates: “This is to be enjoyed, but that is not to be enjoyed.” The soul gets confused by contemplating in this manner.

The drift is: Therefore, since there is no special craving in babyhood and so on, at that time the unhappiness related to the enjoyment of sensory objects does not happen, and happiness occurs by enjoying sensory objects according to one's desire, so enough of trying to counteract death.

“Still, the happiness of sense gratification is not complete without qualities such as cleverness, so this body, endowed with all qualities, ought to be protected.” He responds in this verse. The soul becomes bewildered merely because of a desire for sensory objects, though they are unreal (*mithyā*): “Ah, this is beautiful, this smells nice, this is tasty.” In this way the soul becomes greatly attached, but the soul is not deliberating, so the gist is: Killing the sister for the sake of that is not right.

Jīva Gosvāmī—

Moreover, Vasudeva says an engrossment in a body consists of ignorance. *Adaḥ* (that) signifies: *niṣkampatvena kha-sthitam api*, “[a luminary,] though situated in the sky without shaking.” In *sva-māyā-raciteṣu*, *māyā-raciteṣu* means: *māyā bhagavan-māyā tayā eva raciteṣu*, “[in bodies] fashioned by the Lord's Māyā.”

Baladeva Vidyābhūṣaṇa—

After expounding upon the difference between the soul and the body, in this verse he gives an example of this: The embodied soul thinks that bodily attributes, such as birth, exist in the soul.

adaś candrādi-pratibimba-jyotir yathodaka-pūriteṣu pāṛthiveṣu pātreṣu samīra-vegam anugataṁ sat sa-kampaṁ vibhāvyate, vāyu-hetukoda-kampas tatra pratīyata ity arthaḥ, evam asau pumān jīvaḥ svato nirvikāro 'pi svādhikāriṇyā pareśa-māyayā raciteṣu guṇeṣu dehendriyādiṣu rāgeṇa mano-dharmenānugato vimuhyati, “Just as that light, a reflection of the moon, for instance, in earthen vessels filled with water appears to be shaking, while following the flow of the wind—this means the shaking of water, caused by the wind, appears to be (*vibhāvyate* = *pratīyate*) in the luminary—so the soul, though unchangeable, follows—because of a desire, which is a mental attribute—in the senses and so on of a body, which are fashioned by the supreme Lord's Māyā, who has jurisdiction over the self, and becomes bewildered.” This means the soul gets a bewilderment: It is a conceit, in the soul, about the body (*vimuhyati* = *ātmani dehābhimānaṁ moham vindati*).

Vasudeva says: “If you fear your own death, since it was announced by the

voice in the sky, and kill her, then based on that omen your death would occur from a son of Devakī in her next life. And if you consider that you will have to maintain your body a long time until that happens, then you should perform good actions like Mārkaṇḍeya and others did.”

Madhvācārya—

“The soul (*pumān* = *jīvaḥ*), following a desire for [bodies] fashioned by Viṣṇu’s Māyā (*sva-māyā-raciteṣu* = *viṣṇu-māyā-raciteṣu*), gets bewildered in many ways (*vimuhyati* = *vividham muhyati*).”

Vīra-Rāghava—

“On account of a desire for sensory objects, which is of the nature of subconscious impressions (*rāgānugataḥ* = *rāgeṇa śabdādi-viṣaya-sprṇhayā vāsanātmikayā hetu-bhūtayā anupraviṣṭaḥ*), the soul, though devoid of manifoldness such as being a god and being a man, follows [the mind] in bodies and gets bewildered: “I am a god,” “I am a man,” and the like.”

The bodies consist of transformations of the *guṇas* (*guṇeṣu* = *guṇa-pariṇāmātmakeṣu śarīreṣu*). The bodies began in a subtle state, in the form of transformations of Prakṛti. Those transformations are the beginnings of one’s body (*sva-māyā-raciteṣu* = *sva-dehārambhaka-prakṛti-pariṇāma-rūpa-bhūta-sūkṣmārabdheṣu*).

ANNOTATION

In this verse, the luminary is the soul, the surface of the water is the screen of the mind, the wind blowing on the water represents the force of Māyā, and the shaking that appears to be in the luminary is an attribute of the mind which is attributed to the soul.

Śrīdhara Svāmī’s interpretation of *sva-māyā* as *svāvidyā* is understood as *sva-viṣayakāvidyā* (ignorance whose object is the soul). For instance, Jīva Gosvāmī glosses *sva-māyā* as *sva-viṣayaka-bhagavan-māyā* (*Krama-sandarbhā* 1.5.27). The aspect of Māyā that bewilders *jīvas* is called *Jīva-māyā*: *sā jīva-viṣayā tac-chaktir jīva-māyety ucyate. [...] tattheyam api jīva-jñānam āvṛṇoti, sattvādi-guṇa-sāmya-rūpāṁ guṇa-māyākhyāṁ jaḍāṁ prakṛtim udgirati*, “*Jīva-māyā* is so called because its sphere of activity is the *jīvas*. [...] This energy covers the knowledge of the *jīvas*, spits out inert material nature, which is called *Guṇa-māyā* and which is the form of the equilibrium of *sattva-guṇa* and so on, and at some point in time causes them

to exist severally as various forms” (*Bhagavat-sandarbha* 22). Commenting on *sva-māyā* in *Bhāgavatam* 1.5.27, Jīva Gosvāmī explains: *sva-viṣayaka-māyayā jīva-māyākhyayā*, “‘by the Māyā whose object is the self’ means ‘by the Māyā known as Jīva-māyā’” (*Paramātmā-sandarbha* 32). However, Jīva-māyā is only a cause: Guṇa-māyā makes bodies.

Śrīdhara Svāmī explains the five types of ignorance: *tamo nāma svarūpāprakāśaḥ. moho dehādy-aham-buddhiḥ. mahā-moho bhogecchā. tāmisraṁ tat pratighāte krodhaḥ. andha-tāmisraṁ tan-nāśe ’ham eva mṛto ’smīti buddhiḥ*, “*Tamas* is the nonmanifestation of one’s true identity, *moha* is the conception “I am the body,” “I am the mind,” *mahā-moha* is the desire for sense gratification, *tāmisra* is anger that arises when there is frustration, and *andha-tāmisra* is the conception: “when my body will perish, I will be dead” (*Bhāvārtha-dīpikā* 3.12.2). Above, Baladeva Vidyābhūṣaṇa singled out *moha*.

10.1.44

tasmān na kasyacid droham ācaret sa tathā-vidhaḥ |
ātmanaḥ kṣemam anvicchan drogdhur vai parato bhayaṁ ||

tasmāt—because of that; *na kasyacid droham ācaret*—should not seek to harm anyone; *saḥ*—he (a person); *tathā-vidhaḥ*—he whose mode is in that way; *ātmanaḥ*—for himself; *kṣemam*—welfare; *anvicchan*—desiring; *drogdhuḥ*—of the aggressor; *vai*—indeed; *parataḥ*—from others; *bhayaṁ*—there is fear.

(*yasmāt sat-karma eva śreyaḥ-sādhanaṁ bhavati, yasmāt ca dehāveśaḥ api āvidyakaḥ eva bhavati,*) *tasmāt vai saḥ (pumān) tathā-vidhaḥ ātmanaḥ kṣemam anvicchan kasyacid (api) drohaṁ na ācaret, (yataḥ) drogdhuḥ (janasya) parataḥ (iha amutra ca) bhayaṁ (bhaviṣyati).*

{*athavā*: (*yasmāt*) *drogdhuḥ (janasya) parataḥ (iha amutra ca) bhayaṁ (syāt), tasmāt vai saḥ (pumān, drogdhā janaḥ api vā) tathā-vidhaḥ ātmanaḥ kṣemam anvicchan kasyacid (api) drohaṁ na ācaret.*}

“Therefore a person, whose mode of being occurs that way, who desires his or her well-being should never seek to harm anyone. An aggressor will have fear of others.

Śrīdhara Svāmī—

While summarizing the method of conciliation, which was told in this way, he talks about *bheda* (creating a rift in the opponent's mind). There is fear of the person who is being harmed, of those who are related to that person, and even of Yamarāja in the afterlife. *Bheda* is thus illustrated.

Viśvanātha Cakravartī—

Tathā-vidhaḥ (whose mode of being occurs that way) means *avidyāvṛtaḥ* (covered by ignorance). “Because a person who does harm (*drogdhuḥ* = *droha-kartuḥ pumśaḥ*) has fear of others such as Yamarāja, therefore...” *Bheda* is thus illustrated.

Sanātana Gosvāmī—

In this manner, at the outset of *śrī-kṛṣṇa-kathā* preliminary topics were discussed—such as: (1) The inevitability of death, (2) The soul is different from the body, since it assumes many bodies, and (3) Sensory objects are illusory (*māyika*)—because, without all this knowledge, by not taking interest about what is beneficial for oneself there would be no origination of a taste for a discourse about the Lord. This is only the general idea. The purport in that matter is to be inferred in this way ahead as well, even elsewhere, everywhere.

Saḥ denotes *pumān* (the soul). *Tathā-vidhaḥ* means: *ukta-janmādi-prakāraḥ*, “whose manner of being regarding birth and so on was told.”

There is another rendering. The reason for the statement *drohaṁ nācaret* (one should not harm) is this: *yata ātmanaḥ kṣemaṁ nirantaram icchan sa drogdhāpi tathā-vidho druhyamāṇa-jana-sadṛśaḥ*, “because even one who seeks to harm is, just like someone who is being harmed, continuously desiring his or her own well-

being,” since by conjecturing their own unhappiness such people show their unhappiness to another. He evokes compassion in Kāṁsa this way. Alternatively: *so 'pi tathā-vidho drugdhaḥ syāt*, “even one who might have been harmed.” In that regard he mentions the reason: *drogdhuḥ*... (an aggressor will have fear of others).

The two varieties of *bheda* take place by thus illustrating the fear of foreseen potential results of actions (*dṛṣṭa-bhaya*) (in this life) and the fear of unforeseen potential results of actions (*adṛṣṭa-bhaya*).

Jīva Gosvāmī—

“If that sort of act is bad, like it was meant to be expressed in *yato yataḥ* and so on (10.1.42), and if you, Vasudeva, have such knowledge, then why do you

strive to protect her body? If it is because Devakī has no knowledge of that kind of realization about the soul, since even I do not have it this endeavor to safeguard my body is justified.” Expecting this, he says *tasmāt* and so on.

Because good deeds bring about the highest benefit, and because being engrossed in a body is profuse ignorance, “therefore (*tasmāt*) he (*saḥ*) whose mode of being occurs that way (*tathā-vidhaḥ*)—in other words: although he is unable to accept or reject birth and death, on account of the way it was said earlier—should not do harm to another,” which is the opposite of performing good deeds. Why? *ātmanaḥ kṣemam anvicchan* (desiring one’s own well-being). This means: *iha amutra ca ātmanaḥ kṣemārtham*, “for the sake of one’s own well-being in this life and in the next,” because: *drogdhuḥ* and the rest (an aggressor will have fear of others).

By illustrating fear of foreseen potential results of actions and fear of unforeseen potential results of actions in this way, there are two varieties of *bheda*.

Here, at the outset of *śrī-kṛṣṇa-kathā*, the topics—knowledge about the soul, detachment from other things, and the cessation of evil acts—are expounded so that outsiders will relinquish their absorption in other subject matters. The purpose of the scripture is to be known in this way too. It is like that everywhere.

ANNOTATION

In addition, there was a sporadic mention of Māyā in this chapter. On that topic, Brahmā says: *māyām varṇayato ’muṣya īśvarasyānumodataḥ śṛṇvataḥ śraddhayā nityam māyayātmā na muhyati*, “The intelligence of a person who faithfully and regularly hears about or pleasingly describes the Lord’s Māyā does not become bewildered” (*Bhāgavatam* 2.7.53). In *Sārārtha-darśinī* 2.10.10, Viśvanātha Cakravartī quotes the verse and adds: *jīvanām māyā-nidrāveśo māyā-kathayaivāpayāti*, “The souls’ engrossment in the sleep of Māyā goes away only by topics about Māyā.”

10.1.45

eṣā tavānujā bālā kṛpaṇā putrikopamā |
hantum nārhasi kalyāṇīm imām tvam dīna-vatsalaḥ ||

eṣā—this; *tava*—your; *anujā*—younger sister (younger cousin); *bālā*—innocent woman; *kṛpaṇā*—feeble; *putrikā-upamā*—similar to a doll; *hantum na arhasi*—ought not to kill; *kalyāṇīm*—who is virtuous; *imām*—her; *tvam*—you;

dīna-vatsalaḥ—who are affectionate toward destitute persons.

eṣā (navoḍhā) bālā tava anujā kṛpaṇā putrikopamā (bhavati. ataḥ) tvam dīna-vatsalaḥ imām kalyāṇīm hantum na arhasi (iti).

“This simple woman, your younger cousin, is feeble. She is like a doll. You who are affectionate to destitute persons should not kill this virtuous lady.”

Śrīdhara Svāmī—

Again, Vasudeva resorts to conciliation. *Putrikopamā* (like a doll) signifies *dāru-mayīva* (she is as if made of wood), in other words: *acetana-prāyā* (she is almost unconscious).

Viśvanātha Cakravartī—

Seeing that Kāṁsa still had not stopped, Vasudeva resorts to conciliation again, according to the saying “By praise the ferocious becomes tamed.” *Putrikopamā* signifies either *anukampanīya-putrī-tulyā* (similar to a daughter who deserves compassion) or *putralikā-vad bhayena acetanā* (she is lifeless like a doll, out of fear).

In the real meaning, however, the word “not” is said with a modulation of the voice (“You who are *dīna-vatsa-la* should not kill this virtuous lady?”): *dīna-vatsa-la* means: *dīnād atidaridrād api vatsam api rājakarātvena lāsi gṛhnāsi*, “He takes calves even from very poor people as a kingly tax.”

Sanātana Gosvāmī—

Toward a very fierce person, only conciliation accompanied with a praise is appropriate, so Vasudeva adopts that method again. *Eṣā* (this) connotes *navoḍhā* (this newly-married woman). *Kṛpaṇā* (feeble) means *dīna-svabhāvā* (she is meek by nature), which signifies that Devakī is absorbed in crying and the like out of fear. With *putrikopamā* Vasudeva says: “She is like your daughter.” He generates affection this way. Or else the sense is: “She who is like a doll doesn’t know the difference between good and bad.” Therefore: *kalyāṇīm* (she is virtuous), which means *niraparādhām* (offenseless). In terms of virtuousness, these adjectives, *kṛpaṇā*, *putrikopamā*, and *kalyāṇīm*, are sequentially superior.

As a play on words, *dīna-vatsa-la* means: *dīnam mṛta-prāyam vatsam eva lāti viprebhyo dadāti*, “He gives Brāhmaṇas the calves that are almost dead.” Another meaning is: *dīnād atidaridrād api vatsam api rājakarātvena lāsi*

grhnāsi, “He takes calves even from very poor people as a kingly tax.” This has the sense of a rebuke.

Jīva Gosvāmī—

(Additions are underlined.)

Toward a very fierce person, only conciliation accompanied with a full praise is appropriate, so Vasudeva adopts that method again. *Eṣā* (this) connotes *navoḍhā* (this newly-married lady). *Kṛpaṇā* means *bhayena rodanādi-parā* (she is absorbed in crying and the like out of fear). Or else it means: *dīna-svabhāvā* (she is meek by nature). With *putrikopamā* Vasudeva says: “She is like your daughter.” He generates affection this way. Or else the sense is: “She who is like a doll doesn’t know the difference between good and bad.” *Imām* (this) *stands for enām* (this). Therefore: *kalyāṇīm* (she is virtuous), which means *niraparādhām* (offenseless). In terms of virtuousness, these adjectives, *kṛpaṇā*, *putrikopamā*, and *kalyāṇīm*, are sequentially superior.

As a play on words, *dīna-vatsa-la* means: *dīnam mṛta-prāyaṁ vatsam eva lāti viprebhyo dadāti*, “He gives Brāhmaṇas the calves that are almost dead.” Another meaning is: *dīnād atidaridrād api vatsam api rājakarātvena lāsi grhnāsi*, “He takes calves even from very poor people as a kingly tax.”

“You should not kill her.” With a modulation of the voice (*kāku*) (you should not kill her?), the sense is only a rebuke: “Rather, indeed you should (since you are *dīna-vatsala* in that sense).”

Baladeva Vidyābhūṣaṇa—

Here Vasudeva aims at instilling compassion and shame in Kāṁsa. *Kalyāṇīm* means *nirdoṣām* (faultless).

10.1.46

śrī-śuka uvāca

*evam sa sāmabhir bhedair bodhyamāno ’pi dāruṇaḥ |
na nyavartata kauravya puruṣādān anuvrataḥ ||*

śrī-śukaḥ uvāca—Śrī Śukadeva said; *evam*—in this way; *saḥ*—he (Kāṁsa); *sāmabhiḥ*—with many means of conciliation; *bhedaiḥ*—with many means of crushing a viewpoint; *bodhyamānaḥ api*—although being enlightened; *dāruṇaḥ*

—who is pitiless; *na nyavartata*—did not stop; *kauravya*—O king of Kuru country; *puruṣa-ādān*—to man-eaters (asuras); *anuvrataḥ*—faithful.

śrī-śukaḥ uvāca—kauravya! evaṁ saḥ sāmabhiḥ bhedaiḥ (ca) bodhyamānaḥ api dāruṇaḥ puruṣādān anuvrataḥ (svasuḥ vadhād) na nyavartata.

Śrī Śuka said: O king of Kurus! Though enlightened in this way with many types of conciliation and with reality checks, pitiless Kāṁsa, an adherent of asuras, did not stop.

Śrīdhara Svāmī—

He was being instructed (*bodhyamānaḥ* = *upadiśyamānaḥ*). He was naturally pitiless (*dāruṇaḥ* = *svayaṁ dāruṇaḥ*), and moreover he was a follower of asuras (*puruṣādān anuvrataḥ* = *daityān anusṛtaḥ*).

Viśvanātha Cakravartī—

He was being instructed (*codyamānaḥ* = *upadiśyamānaḥ*). *Puruṣādān* means *daityān* (asuras).

Sanātana Gosvāmī—

Bhedaiḥ is in the plural (although the dual is expected since there are only two kinds) because, owing to the implication that death is at hand, there is a reverence for the power of *bheda*. Or else it is because it is understood that Vasudeva employed other tactics of *bheda* similar to those that were mentioned.

The *puruṣādas* are man-eaters (*puruṣādān* = *puruṣam adanti iti puruṣādāḥ tān*). This denotes Rākṣasas such as Aghāsura. The gist of *puruṣādān anuvrataḥ* is: It is fitting that conciliation and other diplomatic acts toward one who associates with cannibals should be useless.

Out of amazement that Kāṁsa had not stopped even after hearing such a discourse filled with *sāma* and *bheda*, he addresses him: *kauravya*! Alternatively, *kauravya* is part of a compound: *kauravya-puruṣādān*, which means: *kauravyaḥ duryodhanaḥ tadvat sva-kula-nāśakāḥ ye puruṣādāḥ tān*, “[He is faithful] to those who, like Duryodhana and other Kauravas, ruin their clan.”

Jīva Gosvāmī—

Puruṣādān are Rākṣasas such as Aghāsura. *Anuvrataḥ* signifies that Kāṁsa

follows the opinions of those who are the associates of such asuras. It is fitting that *sāma* and other diplomatic toward one who associates with cannibals should be useless. Moreover, out of amazement that Kaṁsa had not stopped even after hearing such a discourse filled with *sāma* and *bheda*, he addresses him: *kauravya*!

Baladeva Vidyābhūṣaṇa—

Codyamānaḥ means *prabodhyamānaḥ* (being enlightened).

Vīra-Rāghava—

“Though impelled (*codyamāno* ’pi = *preryamāṇo* ’pi), so that he will stop his endeavor to kill, with cajolements (*sāmaiḥ* = *upalālanaiḥ*)—by means of glorifying the qualities, such as: *ślāghanīya-guṇa* (10.1.37)—and with words that evoke fear of what is foreseen and fear of what is unforeseen (*bhedaiḥ* = *dṛṣṭādr̥ṣṭa-bhaya-sūcaka-vācobhiḥ*), Kaṁsa did not desist... from the endeavor to kill.” *Vadhodyogāt* needs to be added.

Kaṁsa is pitiless, cruel (*dāruṇaḥ* = *krūraḥ*). This is an adjective that contains a reason. The sense is: *dāruṇatvāt* (on account of being cruel). The reason he is such is that he is an adherent of Rākṣasas (*puruṣādān anuvrataḥ* = *rākṣasān anuvrataḥ*).

ANNOTATION

Kuru lived fourteen generations before Vicitravīrya, the son of Śāntanu. *Kauravya* can mean ‘a descendant of Kuru’, like in the double meaning revealed by Sanātana Gosvāmī, but Parīkṣit was not a descendant of Kuru. Vicitravīrya died childless. Pāṇḍu, Parīkṣit’s great-grandfather, was the son of Vyāsa and Ambalikā, a wife of Vicitravīrya. Here *kauravya* means: “O king of Kuru country,” by the rule: *kurv-āder ṇya-rāmaḥ, na-rāmādeś ca, pāṇḍoś ca tathā*, “Similarly (in the meanings of “a son/ descendant of that warrior” or “the king of that country”), the affix [*ṇ*]ya is applied: (1) after *kuru* and so on, (2) after a word that begins with *n*, or (3) after *pāṇḍu*” (HNV 1118) (*Kāśikā* 4.1.172).

10.1.47

nirbandham tasya tam jñātvā vicintyānakadundubhiḥ |
prāptam kalam prativyoḍhum idam tatrānvapadyata ||

nirbandham—was unflagging; *tasya*—of his (of Kaṁsa); *tam*—that [endeavor to kill]; *jñātvā*—realizing; *vicintya*—considering; *ānakadundubhiḥ*—Vasudeva; *prāptam*—imminent; *kālam*—death; *prativyoḍhum*—to avoid; *idam*—this; *tatra*—in that regard (or at that time); *anvapyadyata*—ascertained.

anakadundubhiḥ tasya tam (vadhodyamaṁ) nirbandham jñātvā vicintya (ca) kālam prāptam prativyoḍhum tatra idam anvapyadyata.

Realizing that Kaṁsa’s endeavor was unflagging, Ānakadundubhi became pensive. At that time he cogitated as follows to avoid impending death.

Śrīdhara Svāmī—

The intended meaning of the name Ānaka-dundubhi was mentioned earlier, in reference to *mahā-bhāgaḥ* (*Bhāvārtha-dīpikā* 10.1.36). “Vasudeva ascertained (*anvapyadyata* = *jñātavān*) this—which is about to be said (*idam* = *vakṣyamāṇam*)—to oppose, i.e. to avoid (*prativyoḍhum* = *pratikartum* = *vañcayitum*), death.”

Viśvanātha Cakravartī—

“While ascertaining (*vicintya* = *niścinvan*): “This inauspiciousness that is happening to me will not last because at my birth the gods sounded kettledrums”—the thought refers to the name Ānakadundubhi—he pondered (*anvapyadyata* = *parāmarśa*) to make death go away (*prativyoḍhum* = *yāpayitum*).”

Sanātana Gosvāmī—

tam (that) means *taṁ hananārtham* (that, which was for the sake of killing).
nirbandham means *āgraham* (persistent).
prativyoḍhum means *vañcayitum* (to avoid).
kālam signifies either *samayam* (time) or *mṛtyum* (death).
tatra denotes either *kāla-vañcane* (in the matter of avoiding death) or *tadānīm* (at that time), in other words:
sadyaḥ eva (immediately).

Jīva Gosvāmī—

The syntactical connection is: *idam vicintya idam anvapyadyata*, “He thought

about it and then resolved to do it.” In the details: “Understanding (*jñātvā* = *buddhvā*) that it, which was persistent (*nirbandham* = *āgraham*), was for the sake of killing (*tam* = *taṁ hananārtham*), he considered (*vicintya* = *vicārya*), and at once (*tatra* = *tadānīm* = *sadyaḥ eva*) mentally determined this as a means (*idam anvapadyata* = *idam upāyatvena manasā niścītavān*) to avoid (*prativyoḍhum* = *vañcayitum*) the time, or else to avoid death (*kālam* = *samayaṁ mṛtyuṁ vā*).”

Anvitārtha-prakāśikā—

Prativyoḍhum is made with the prefixes *prati* and *vi*. The verbal root is either: (1) *vah* (to carry), in the infinitive, and so the change of *va* to *o* is poetic license (in the infinitive, *vah* should change to *ūḍhum*, not *oḍhum*), or (2) *ūh* (to conjecture), in the infinitive, and so the absence of *i[t]* and the occurrence of *guṇa* are poetic license (the form should be *prativyūhitum*).

10.1.48

mṛtyur buddhimatāpohyo yāvad-buddhi-balodayam |
yady asau na nivarteta nāparādho 'sti dehinaḥ ||

mṛtyuḥ—death; *buddhi-matā*—by one who has intelligence; *apohyaḥ*—should be averted; *yāvat*—as much as there is; *buddhi-bala-udayam*—a rise of intelligence and strength; *yadi*—if; *asau*—that [death]; *na nivarteta*—is not averted; *na aparādhaḥ asti*—there is no fault; *dehinaḥ*—on the part of the embodied soul.

mṛtyuḥ buddhimatā (janena) yāvad-buddhi-balodayaṁ apohyaḥ. (tathāpi) yadi asau na nivarteta, (tadā) dehinaḥ aparādhaḥ (upekṣā-hetukaḥ) na asti.

“An intelligent person should try to prevent death to the best of his strength and intellectual ability. And if even then death is not averted, there is no fault on the part of the embodied soul.

Śrīdhara Svāmī—

“This scoundrel won’t come to his senses.” With that in mind, he speaks to himself.

Viśvanātha Cakravartī—

“Death should be counteracted (*apohyaḥ* = *pratikāryaḥ*) as much as there is a rise of intelligence and strength (*yāvad-buddhi-balodayam* = *yāvān buddhi-balayoḥ udayaḥ yatra tad yathā syāt tathā*).” The gist is: “In the matter of preventing Devakī’s death at the hand of Kāṁsa, a rise of my bodily strength is useless, obviously. However, a rise of my intelligence will most likely become fruitful.” *Asau* (that) refers to *mṛtyuḥ*.

Sanātana Gosvāmī—

“Death should be counteracted—or else prevented (*apohyaḥ* = *pratikāryaḥ parihāryaḥ vā*)—up to the highest limit of an eminence of intellectual ability—or else up to the limit of an eminence of intelligence and strength” (*yāvad-buddhi-balodayam* = *buddhi-balayoḥ, kimvā buddheḥ balaṁ sāmārthyam tasya, udayaḥ utkarṣaḥ tad-avadhi*).

Asau refers either to death or to Kāṁsa. The sense of *aparādhāḥ* is *upekṣā-doṣaḥ* (the fault of negligence). The significance of *dehinaḥ* is this: A soul submitted to the state of having a body and thereby interested in things other than the soul, or else even someone who has the conceit of identifying with his body, will not be at fault by protecting a person related to his own body. For example it is said: *yatne kṛte yadi na siddhyati ko ’tra doṣaḥ*, “When an effort is done, if it is not successful what is the fault?”

Jīva Gosvāmī—

In this verse he only illustrates a consideration filled with the realization: “He’s just a scoundrel.” “Death should be counteracted (*apohyaḥ* = *pratikāryaḥ*) up to the limit of an eminence of intelligence and strength” (*yāvad-buddhi-balodayam* = *buddhi-balayoḥ udayaḥ utkarṣaḥ tad-avadhi*): “My intellectual skills a few moments ago were at a usually high level, but from now on they have to be outstanding.” *Asau* denotes *mṛtyuḥ*. The sense of *aparādhāḥ* is *upekṣā-doṣaḥ* (the fault of negligence). *Dehinaḥ* (embodied being) denotes a soul who is submitted to having a body and is thereby interested in things other than the soul.

*pradāya mṛtyave putrān mocaye kṛpaṇām imām ||
sutā me yadi jāyeraṇ mṛtyur vā na mriyeta cet |
viparyayo vā kiṁ na syād gatir dhātur duratyayā |
upasthito nivarteta nivṛttaḥ punar āpatet ||*

pradāya—after giving (promising to deliver); *mṛtyave*—unto death (Kāṁsa); *putrān*—the sons; *mocaye*—I cause to release; *kṛpaṇām*—helpless; *imām*—this [lady]; *sutāḥ*—sons; *me*—my; *yadi*—if; *jāyeraṇ*—should take birth; *mṛtyuḥ*—death (Kāṁsa); *vā*—and; *na*—not; *mriyeta*—should die; *cet*—if; *viparyayaḥ*—the opposite; *vā*—or else; *kiṁ*—why?; *na syāt*—would not occur; *gatiḥ*—the ways (the will); *dhātuḥ*—of Providence (or of the Maker); *dur-atyayā*—are difficult to understand; *upasthitaḥ*—imminent; *nivarteta*—may stop; *nivṛttaḥ*—stopped; *punaḥ*—later; *āpatet*—may happen.

mṛtyave putrān pradāya imām kṛpaṇām (striyam) mocaye. yadi me sutāḥ jāyeraṇ, (tāvatā kālena) mṛtyuḥ vā (vā = ca) na mriyeta cet, (tadā kāmśāya putrān dattvā imām mocayiṣyāmi, tatra suta-maraṇa-doṣe sati api devakī tu samprati jīvet. yadi sutāḥ na jāyeraṇ taj-jananāt prāk kāmśaḥ vā mriyeta, tadā na kadāpi cintā bhavati).

viparyayaḥ vā kiṁ na syād, (yataḥ) dhātuḥ gatiḥ duratyayā (bhavati. tathā ca mṛtyuḥ) upasthitaḥ nivarteta, nivṛttaḥ (api) punar āpatet. {kimvā: (samarpitaḥ mat-putraḥ taṁ hanyād iti marud-gaṇavad-utpatti-sambhavaḥ iti vā) viparyayaḥ vā kiṁ na syād, (yataḥ) dhātuḥ gatiḥ duratyayā (bhavati? evaṁ sati devakyāḥ mṛtyuḥ kāmśa-hastād) upasthitaḥ nivarteta, (tathā mat-putrārpaṇa-rūpa-pratijñayā kāmśasya mṛtyuḥ) nivṛttaḥ (api) punar āpatet. }

“By handing over my sons to death, I am saving poor Devakī... if I have children and if Kāṁsa does not die in the meantime. But why should the opposite not happen? The ways of Providence are difficult to understand: Imminent death can be warded off, and conversely death, though prevented, might occur.

Śrīdhara Svāmī—

“Therefore I shall do it in this way to avoid any fault of negligence.” “I will give my sons to death, i.e. to Kāṁsa (*mṛtyave* = *kāmśāya*).” “But maybe even that is not right.” With this in mind he says *sutāḥ* and so on: “If Devakī becomes pregnant and delivers, then whatever happens, let it be, so long as she lives. And if within that time Kāṁsa dies, nothing is improper.”

The sense of *viparyayo vā kiṃ na syāt* (or else why can the opposite not happen?) is: “If my sons take birth but Kāṁsa does not die, then my son will kill him.” [Someone might argue:] “How can your small child possibly kill that arrogant and powerful Kāṁsa?” Vasudeva responds: “The ways of Providence, who said: *asyās tvām aṣṭamo garbho hantā*, “The eighth child of this lady will kill you” (10.1.34), are difficult to understand.”

“Therefore the plan is to promise Kāṁsa to hand over my sons to him. To that extent, death, which is at hand, may be averted, and if it occurs later (*punaḥ = kālāntare*), it is not my fault.” Or else the sense is: “Kāṁsa’s impending death from my son may be averted without his killing Devakī. Still, though Kāṁsa’s death is warded off because of my plan, it will occur later.”

Another explanation is that the words beginning from *upasthitaḥ* (“imminent death can be warded off, and death, though prevented, might occur”) are simply an elaboration of *gatir dhātur duratyayā* (the ways of Providence are difficult to understand).

Viśvanātha Cakravartī—

Vasudeva says to himself: “I will do it in this way.” “I will give my sons to Kāṁsa (*mṛtyave = kāmśāya*).” “But perhaps even that is not right”: with this in mind, Vasudeva says *sutāḥ* and so on: “If I have no offspring, there is no worry at all. But if I have children, and moreover if in the meantime Kāṁsa (*mṛtyuḥ = kāmśaḥ*) does not die, then there is something wrong. Nonetheless, now Devakī should live. And if Kāṁsa dies before my children take birth, there is no worry at all.”

The sense of *viparyayo vā* (or else the opposite) is: “Or maybe, when I will hand over a son to Kāṁsa at the time of birth, that son will at once become mighty and kill Kāṁsa.”

“How can your small child possibly kill that arrogant and powerful Kāṁsa?” Vasudeva responds: “The ways of Providence, which said “The eighth child of this lady will kill you” (10.1.34), are difficult to understand. Such being the case, the impending death of Devakī at the hand of Kāṁsa may be prevented, and Kāṁsa’s death, though warded off for the time being due to my promise to hand over my sons to him, may again come to pass (*āpatet = prāpto bhavet*).”

Sanātana Gosvāmī—

“By eminently giving (*pradāya = prakarṣeṇa dattvā*) the sons to Kāṁsa—all the sons except the eighth one, in other words: “after happily offering them directly to Kāṁsa right from their birth”—I am saving this weak women

(*kṛpaṇām*).” *Kṛpaṇām* is said because it is proper to protect a helpless person at first. Kāṁsa is called death either because he is the direct form of death or because the babies will die at once upon being handed over to him.

Sutāḥ (sons) is in the plural in reference to eight children because the voice in the sky had said: “the eighth child.” The hidden meaning is: If one baby were born or if two babies were born, since none of them would be the eighth child those babies might be saved by removing his doubt with logical arguments.

There is another explanation: By saying *putrān* (sons) (10.1.49), Vasudeva promises to hand over many babies, but in the absence of multiple progeny Vasudeva would be unable to keep his word. That situation would have to be endured by using deceit. Therefore, [being unhappy at the thought of lying, he says:] *viparyayaḥ api sambhavet*, “Even the opposite could occur,” because Mārkaṇḍeya, Ajāmila, Satyavat, and others averted their death, though it was impending; because the death of Kuśa, Namuci, Hiraṇyakaśipu, and others occurred, though it had been prevented; and because the desire (*gatiḥ* = *icchā*) of the Lord (*dhātuḥ* = *īśvarasya*) cannot be transgressed,” or else “it is difficult to understand (*duratyayā* = *anatikramyā durjñeyā vā*).”

Jīva Gosvāmī—

With the half verse that begins with *pradāya*, Vasudeva shows his resolve. “I will regain my power only when the eighth child will be born.”

“After promising Kāṁsa that the sons—all except the eighth one—will be handed over to him for good (*pradāya* = *ātyantika-deyatvena pratiśrutya*)...” Kāṁsa is called death with the intent to express the nondifference between him and the obtainment of death at once by handing over a son to him. *Kṛpaṇām* (weak woman) hints at the sway of his not tolerating seeing her miserable condition at that time.

Further in that regard, by the logical reasoning called *sthūṇā-nikhanana* (stating other reasons to deepen one’s determination, lit. digging a hole for a post), with the verse of six lines that begins from *sutāḥ* he illustrates another consideration, filled with the concern: “but what if even that is not right?” Among them, with *sutāḥ* and so on he speaks while wondering whether the voice in the sky was a dishonest trick.

Then, wondering whether the voice in the sky was true, he says *viparyayaḥ*. The sense is: *viparyayo ’pi sambhavet*, “Even the opposite might occur,” because Mārkaṇḍeya, Ajāmila, Satyavrata, and others averted their death, though it was impending; because the death of Kuśa, Namuci, Hiraṇyakaśipu, and others occurred, though it had been prevented; and because the desire (*gatiḥ* = *icchā*) of

the Lord (*dhātuḥ* = *īśvarasya*) cannot be transgressed and it is difficult to grasp (*duratyayā* = *anatikramyā durjñeyā ca*).

The rest was explained by Śrīdhara Svāmī. In that regard, taking these two verses as one unit, the explanation is as follows: The clauses “*sutā me yadi jāyeran*” (if my sons take birth) and “*mṛtyur vā na mriyeta cet*” (if Kaṁsa does not die) are connected in both places, but the second one is linked to *na* (not) in one instance and is not linked to *na* in the other, because the word *vā* (or / and) takes hold of both hypotheses. In that regard what is linked with *sutāḥ* and so on without *na* is linked with *viparyayaḥ* (the opposite) and so on with it. In this explanation the word *vā* should be understood as a crooked glance (*kaṭākṣa*) (this means *vā* is taken twice: “If sons of mine are born, and if Kaṁsa does not die, then after giving the sons to Kaṁsa I save this woman. Conversely, if a son is not born, Kaṁsa might die.”).

There is another interpretation: *sutā me yadi jāyeran mṛtyuś ca na mriyeta, tadā yad bhāvi tad bhavatu*, “If sons of mine are born and Kaṁsa does not die, then, whatever happens, let it be.” Yet another option is obtained by the word *yadi* (if): (1) *sutā me yadi na jāyeran mṛtyuś ca na mriyeta, tadā na kiñcid anyāyyam*, “If sons of mine are not born and Kaṁsa does not die, there is nothing wrong,” (2) *sutā me yadi jāyeran mṛtyuś ca tat-pūrvam kathañcin mriyeta, tadāpi na kiñcit*, “If sons of mine are born and Kaṁsa somehow dies before then, in that case too nothing is wrong.”

The simple syntactical connection is this: The sentence *viparyayo vā kiṁ na syāt* (why would the opposite not happen?) is connected with the words beginning from *sutāḥ* according to the way these words are placed in the verse (sons might not take birth and Kaṁsa might die).

Pradāya means *dattvā* (after giving). When? In that regard he says *sutāḥ* and so on. And then it is said *viparyayo vā kiṁ na syāt*, “Why would the opposite not happen?”

ANNOTATION

Satyavat was brought back to life after Yama granted Satyavat’s wife the boon, on account of her purity, that her husband will be the father of one hundred sons of hers (*Puranic Encyclopedia; Mahābhārata, vana-parva* 293-299).

Regarding Namuci: Under his leadership, a great army of asuras invaded Svarga. After some time, Indra promised Namuci that he would not kill him by means of either a wet thing or a dry thing, whether at night or during the day.

Later, Indra slayed Namuci after smearing sea foam on a weapon. Indra incurred sin by violating his promise. Brahmā advised him to bathe at Aruṇa-saṅgama. After honoring Brahmā's suggestion, Indra was purified of sinful reactions (*Puranic Encyclopedia*) (*Mahābharata, śalya-parva* 40).

Satyavrata is the name of Vaivasvata Manu in his previous life (*Bhāgavatam* 9.1.2). Satyavrata is also another name of Triśaṅku, the father of Hariścandra: This Satyavrata was expelled from Ayodhyā by his father, the king, on Vasiṣṭha's advice, for kidnapping a woman who was just about to marry a Brāhmaṇa. Some time later, when Viśvāmitra's wife and three children were not able to maintain themselves, since Viśvāmitra had been away for many months, she decided to sell the middle child. Satyavrata met her while she was going to the market to sell the boy and persuaded her to change her mind. He agreed to take care of the family. He brought game daily. Once, he killed Vasiṣṭha's cow for that purpose. Vasiṣṭha summoned Satyavrata, cursed him to become an outcaste, and named him Triśaṅku (three spikes) due to Satyavrata's stealing a bride, incurring the wrath of his father, and killing a cow. Eventually the king called back Triśaṅku and made him king. He was a pious ruler. After many years, he decided to reach heaven with his material body. Vasiṣṭha refused. When Satyavrata became angry, the sage cursed him to become an outcaste again. The king did not return to the palace for that reason, and Hariścandra was crowned the king of Ayodhyā. Later, Viśvāmitra returned after practicing austerities. Satyavrata approached him. Upon hearing from his wife how Satyavrata helped his family, Viśvāmitra agreed to transfer Satyavrata to heaven in that same body. After a fire sacrifice, Satyavrata ascended to the gates of Svarga, but the gods refused him. Indra created another heaven for Satyavrata, just below Svarga, but then Viśvāmitra began creating new gods and so on. At that time, Indra requested him to stop, and allowed Satyavrata in Svarga (*Puranic Encyclopedia*) (*Rāmāyaṇa, bāla-kāṇḍa*, 57-59).

10.1.51

agner yathā dāru-viyoga-yogayor
adr̥ṣṭato 'nyan na nimittam asti |
evam hi jantor api durvibhāvyaḥ
śarīra-samyoga-viyoga-hetuḥ ||

upajāti (12)

agneḥ—of fire; *yathā*—just as; *dāru*—in relation to wood; *viyoga-yogayoh*—for the separation and the connection; *adṛṣṭataḥ*—than fate (or than unforeseen potential results of actions); *anyat*—other; *na nimittam asti*—there is no cause; *evam*—in the same way; *hi*—only; *jantoh*—of a living entity; *api*—even; *dur-vibhāvyaḥ*—is inconceivable; *śarīra*—the body; *saṁyoga-viyoga*—of a connection with and separation from; *hetuḥ*—the cause.

yathā (vane vṛkṣān pradahataḥ) agneḥ dāru-viyoga-yogayoh (vṛkṣa-pakṣādi-prāṇinām) adṛṣṭataḥ anyat nimittam na asti, evam hi jantoh api śarīra-saṁyoga-viyoga-hetuḥ durvibhāvyaḥ (iti).

“As there is no cause other than the fate of the flora and of the fauna for a conflagration’s remaining away from or coming in contact with wood, so the causes of a living entity’s disjunction from and conjunction with a body are inconceivable.”

Śrīdhara Svāmī—

With an example he says the fate of living entities is difficult to conjecture. As a fire burning trees in a forest sometimes turns away from nearby trees and burns faraway trees, or just as a fire burns houses in a village in that same pattern—it is not that there is some force other than the fate of living entities—so the causes even of a living entity’s birth and death (*śarīra-saṁyoga-viyoga-hetuḥ* = *janma-maraṇayor api hetuḥ*) are inconceivable (*durvibhāvyaḥ* = *acintyaḥ*).

Viśvanātha Cakravartī—

With an example he says: “This cogitation of mine is not unrealistic because the fate of living entities is difficult to conjecture.” Other than fate, there is no cause for the contact or the separation between a fire that is burning trees in a forest and wood itself. Sometimes there is a separation from nearby timber and sometimes there is contact with remote timber. This means only the sad fate of the trees is the cause. In the exact same way (*evam hi* = *evam eva*), the causes of birth and death (*śarīra-saṁyoga-viyoga-hetuḥ* = *śarīrāṇām saṁyoga-viyogayoh hetuḥ* = *janma-maraṇayoh hetuḥ*) are incomprehensible (*durvibhāvyaḥ* = *avicintyaḥ*).

Sanātana Gosvāmī—

Evam hi means *evam eva* (in exactly the same way). *Jantoh* means *prāṇi-mātrasya api* (of any living entity). The cause, fate (*hetuḥ* = *adṛṣṭam*), is

inconceivable: What will happen to whom, when, due to which destiny cannot be conjectured.

Here the mention of a conjunction (*saṁyoga*) is done as an example. Or else it is for the purpose of making one aware of the nature of destiny in a general way. The gist is: “Since the power of karma is difficult to ascertain, even his death from a son of mine is possible.” The rest was explained by Śrīdhara Svāmī.

There is another explanation (*adr̥ṣṭataḥ* is carried forward and connected with *jantoḥ*): *evam eva jantor apy adr̥ṣṭato ’nyan maraṇa-jīvanayoḥ kāraṇam nāsty eva*, “In exactly the same way, other than the fate of a living entity there is no cause for the entity’s birth and death.” “Therefore Kāṁsa’s death is due to his inauspicious fate, and my son’s staying alive will be due to auspicious destiny, otherwise the message “The eighth child will kill you” would just be the meaningless words of a demigod.”

Jīva Gosvāmī—

Evam hi means *evam eva* (in exactly the same way). *Jantoḥ* means *prāṇi-mātrasya api* (of any living entity). The cause, fate (*hetuḥ* = *adr̥ṣṭam*), is inconceivable: What will happen to whom, when, due to which destiny cannot be conjectured. The gist is: “Since the power of karma is difficult to ascertain, even his death from a son of mine is possible.”

10.1.52

evam vimṛśya tam pāpam yāvad-ātma-nidarśanam |
pūjayāmāsa vai śaurir bahu-māna-puraḥ-saram ||

evam—in this way; *vimṛśya*—after considering; *tam*—him (Kāṁsa); *pāpam*—sinner; *yāvat*—as much as there is (up to the limit); *ātma*—by means of the intelligence; *nidarśanam*—in such a way that there is knowing; *pūjayāmāsa*—praised; *vai*—indeed (or a word used to fill the meter); *śauriḥ*—the son of Śūra; *bahu-māna*—much respect; *puraḥ-saram*—with (“in such a way that there is putting forward”).

śauriḥ yāvad-ātma-nidarśanam evam vimṛśya tam pāpam (api) bahu-māna-puraḥ-saram vai pūjayāmāsa.

Upon analyzing the situation in this way up to the limit of his knowledge, the son of Śūra differentially eulogized that sinner.

Śrīdhara Svāmī—

Yāvad-ātma-nidarśanam vimṛśya means: *sva-prajñāvadhi vicārya* (upon analyzing up to the limit of his wisdom).

Viśvanātha Cakravartī—

“After considering in such a way that the knowledge by his intelligence was to that extent (*yāvad-ātma-nidarśanam vimṛśya* = *yāvat yat-pramāṇakam ātmanā buddhyā nidarśanam jñānam yatra tad yathā syāt tathā vimṛśya*), he outwardly praised Kaṁsa (*taṁ pāpam pūjayāmāsa* = *kaṁsam bahis tuṣṭāva*).”

Sanātana Gosvāmī—

“Vasudeva deferentially (*bahu-māna-puraḥ-saram*=*bahulādara-pūrvakam*) honored him, though a sinner (*pāpam*=*pāpam api*), with praises (*pūjayāmāsa* = *stuty-ādinā sammānitavān*).”

Jīva Gosvāmī—

The sense of *yāvat* is: *aho tāvaty api sambhrame, etāvatī pratibhā*, “How amazing: Even in such an agitating situation there is so much creative thinking!” “Vasudeva deferentially (*bahu-māna-puraḥ-saram* = *bahulādara-pūrvakam*) honored him, though a sinner (*pāpam* = *pāpam api*), with praises.”

Vijayadhvaḥ Tīrtha—

“He appeased him with as much knowledge, characterized by enlightening another, as he had beheld within himself” (*yāvad ātmani darśanam pūjayāmāsa* = *ātmani yāvad darśanam para-bodha-lakṣaṇam jñānam vimṛśya ālocya jñātvā tāvatā sāntvayāmāsa*).

10.1.53

prasanna-vadanāmbhojo nṛśaṁsam nirapatrapam |
manasā dūyamānena vihasann idam abravīt ||

prasanna-vadana-ambhojaḥ—whose lotus face is kindly disposed; *nṛ-śaṁsam*—cruel (“who hurts men”); *nirapatrapam*—shameless (“from whom fear has

gone”); *manasā*—with his mind (or with his heart); *dūyamānena*—which was pained; *vihasan*—while smiling; *idam*—this; *abravīt*—spoke.

(*vasudevaḥ devakī-rakṣaṇāya*) *prasanna-vadanāmbhojaḥ dūyamānena manasā (viśiṣṭaḥ api) vihasan nṛśaṁsaṁ nirapatrapaṁ (kaṁsaṁ) idam abravīt.*

While smiling, Vasudeva, whose lotus face was serene though he was pained at heart, addressed cruel and shameless Kāṁsa.

Śrīdhara Svāmī—

Vasudeva, whose face was like a full-blown lotus (*prasanna-vadanāmbhojaḥ* = *vikasita-mukhāmbhojaḥ*)—to make Kāṁsa believe him—spoke while smiling.

Viśvanātha Cakravartī—

“He by whom his own lotus face was rendered affectionate (*pratyagra-vadanāmbhojaḥ* = *snigdhi-kṛtaṁ vadanāmbhojaṁ yena saḥ*)—to let Kāṁsa know about his own inner serenity—and who had a heart pained by affliction (*dūyamānena manasā* = *santāpa-pīḍyamānena manasā yuktaḥ*) spoke as follows.”

Sanātana Gosvāmī—

“And after that he again spoke to him—though Kāṁsa is cruel, even merciless—while smiling (*vihasan* = *prahasana*), since his face was serene like a quickly-blooming lotus (*pratyagra-vadanāmbhojaḥ* = *sadyo vikasita-padma-vat prasanna-mukhaḥ san*).”The reading *prasārya vadanāmbhojaṁ* (expanding his lotus face) is clear. His inner serenity was made to be known to Kāṁsa to generate belief, but in reality his heart was suffering. (“he was characterized by a suffering heart”) (*dūyamānena manasā* = *dūyamānena manasā viśiṣṭaḥ*)

Jīva Gosvāmī—

“And after that he again spoke (*punar abravīt*)—sometimes the reading is *idam abravīt*—to him...” (Everything else is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Vijayadhvaṇya Tīrtha—

Pratyagra-vadanāmbhojaḥ means: *sadyaskaṁ nūtanam vadanāmbhojaṁ*

yasya saḥ, “he whose lotus face is fresh, i.e. young.” Halāyudha says: *pratyagram uktam sadyaskam*, “*Pratyagram* is said to mean *sadyaskam* (new, fresh).”

10.1.54

vasudeva uvāca

*na hy asyās te bhayaṁ saumya yad vai sāhāśarīra-vāk |
putrān samarpayīṣye ’syā yatas te bhayam utthitam ||*

vasudevaḥ uvāca—Vasudeva said; *na hi asyāḥ te bhayam*—certainly you have no fear of her; *saumya*—O gentle one (from soma, ‘moon’); *yad*—just as (*yad* = *yathā*) (or because); *vai*—indeed; *sā*—that [voice]; *āha*—said; *aśarīra*—whose body was not [seen]; *vāk*—voice; *putrān*—[those] sons; *samarpayīṣye*—I will hand over; *asyāḥ*—of hers (Devakī); *yataḥ*—because; *te*—your; *bhayam*—fear; *utthitam*—has arisen.

vasudevaḥ uvāca—*saumya!* *sā aśarīra-vāg yad āha (sma), asyāḥ (striyāḥ) te bhayaṁ na hi (asti).* *yataḥ te bhayam utthitam, (aham tubhyam) asyāḥ putrān samarpayīṣye (iti).*

Vasudeva said: “O gentle one, just as the incorporeal voice said you need not fear Devakī herself. I shall hand over her sons, whom you fear.”

Śrīdhara Svāmī—

yad yathā aśarīriṇī vāg āha, tathā hi niścitam asyāḥ sakāśāt te bhayaṁ nāsti. yato yebhyaḥ putrebhyas te bhayam utthitam, aṣṭamo hantety ukte ’nyonyāpekṣayā sarve ’py aṣṭamā bhavedyur ity udbhūtaṁ tenāsyāḥ putrān samarpayīṣye, “Just as the unembodied voice said, so it is ascertained (*hi* = *niścitam*) that you have no fear of her. I will hand over her sons, whom you fear, because all of them could be the eighth one in consideration of mutual dependence, since it was said: “The eighth one is the killer” (10.1.34).”

Viśvanātha Cakravartī—

“You do not fear her, rather you fear her eighth child. Anyway (*yad* = *yathā*) I will hand over her eight sons. The son your fear of whom has arisen may be killed, or else all eight may be killed” (*yatas te bhayam utthitam* = *yataḥ putrāt te bhayam utthitaṁ, saḥ vā vadhyatām aṣṭau eva vā vadhyantām*).

Sanātana Gosvāmī—

The vocative *saumya* means *śānta-prakṛte* (O you who are peaceful by nature). Here as before this is for the sake of letting him know about his own inner serenity, though the pun (O you who are like a moon) is not clear. The rest was explained by Śrīdhara Svāmī.

There is another explanation: *yato yasyā vācaḥ sakāśāt sā yathāha, tathā te na hi bhayam asti, kintv aṣṭama-putrād eva. tathāpi tava hitārthaṁ tam ekam arpayiṣyāmīti kim, api tu sarvān api samyak snehādi-parityāgena svayam eva sadyo 'rpayiṣyāmi*, “Just as the voice said, you have no fear from that voice, but only from the eighth child. Still, for your benefit, why should I hand over that one. Rather, I will offer all of them properly (*sam* = *samyak*), i.e. by myself at once by giving up affection.” This was said to satisfy wicked Kāṁsa.

Jīva Gosvāmī—

The vocative *saumya* means *śānta-prakṛte* (O you who are peaceful by nature). Here as before this is for the sake of letting him know about his own inner serenity, though the pun is not clear. Alternatively, owing to Kāṁsa's generation of fear and because he is *saumya*, only his transgression of the nature of a heroic warrior is shown.

In regard to *putrān* (sons): Because of a coalescence of the vowel *a*, as a nifty stratagem the meaning of *yatas te bhayam utthitam* is: *yatas te 'bhayam utthitam* (your fearlessness of whom has arisen). What is established by analysis is: *yebhyo bhayaṁ nāsti*. The sense is: *yebhyaḥ bhayaṁ na asti, tān eva samarpayīṣye, na tu yasmād bhayam utthitam*, “I will hand over only those ones whom you do not fear, not the one from whom your fear has arisen.”

There is another explanation: *yato yān atikramya kasmāccit tava bhayam utthitaṁ bhaviṣyati, tān eva samarpayīṣyāmi*, “I will hand over only those children after overcoming whom (*yataḥ* = *yān atikramya*) your fear of a certain other one will arise.” This means: “I will not hand over the one who has begun to give fear.”

Sometimes the reading of the verse is: *na hy asyās te bhayaṁ saumya yad dhi sāhāśarīra-vāk, putrān samarpayīṣye 'syā yatas te bhayam āgatam*. Sometimes, *āgatam* is seen instead of *utthitam*.

Baladeva Vidyābhūṣaṇa—

Samarpayīṣye stands for *samarpayiṣyāmi* (I will offer).

Anvitārtha-prakāśikā—

By a coalescence of the vowel *a* (*te bhayam* = *te 'bhayam*), the sense is: “I will hand over only those ones whom you don’t fear.” When life is in danger, speaking a lie is not prohibited.

10.1.55

śrī-śuka uvāca

svasur vadhān nivavṛte kaṁsas tad-vākya-sāra-vit |
vasudevo 'pi taṁ prītaḥ praśasya prāviśat gṛham ||

śrī-śukaḥ uvāca—Śrī Śuka said; *svasuḥ vadhāt*—from killing the sister (cousin); *nivavṛte*—refrained; *kaṁsaḥ*—Kaṁsa; *tad-vākya*—of Vasudeva’s speech; *sāra*—the essence (the truth); *vit*—he who knows; *vasudevaḥ*—Vasudeva; *api*—also; *taṁ*—him (Kaṁsa); *prītaḥ*—[being] satisfied; *praśasya*—after praising; *prāviśat*—entered; *gṛham*—the house.

śrī-śukaḥ uvāca—*kaṁsaḥ tad-vākya-sāra-vit svasuḥ vadhāt nivavṛte. vasudevaḥ api taṁ praśasya prītaḥ (san svasya) gṛhaṁ prāviśat.*

Śrī Śuka said: Knowing that Vasudeva always spoke truthfully, Kaṁsa refrained from killing his own cousin. Vasudeva praised him and felt satisfied. He too went to his own residence.

Śrīdhara Svāmī—

Nivavṛte means *nivṛttaḥ* (he stopped). *Tad-vākya-sāra-vit* means: *tad-vākya-sāraḥ upapattiḥ tad-vit*, “Kaṁsa knows the propriety (*sāra* = *upapatti*) in Vasudeva’s speech.”

Viśvanātha Cakravartī—

Tad-vākya-sāra-vit signifies: *tad-vākya-sāraḥ satyatvaṁ vasudevo mithyā na brūte iti sarvathā jñāti*, “He knows to the highest degree that Vasudeva’s statements are true, “He does not utter a lie.””

Praśasya (after praising) conveys the idea that Vasudeva said: “This religious nature of yours will be known all over the world.”

Sanātana Gosvāmī—

“He desisted from killing his sister” (*suhṛd-vadhāt* = *suhṛdaḥ bhaginyāḥ vadhāt*). The word *suhṛd* makes one aware of the closeness of sisterhood, since she is the daughter of his paternal uncle. As a pun, *suhṛd* means *śobhana-hṛdayā* (she whose heart is resplendent). The gist is: Perceiving that there was no deceit, since she too is pure-hearted, he desisted from killing her. Additionally, by refraining from killing her, it is implied that he also refrained from killing other good-hearted persons, insofar as there was a possibility that he would kill them at the time of slaying her, or else Kāṁsa might have killed Devaka and others by engaging in battle with them.

The compound *tad-vākya-sāra-vit* was analyzed by Śrīdhara Svāmī. There is another rendering: *tad-vākyaśya sāra antaro 'ntar-bhāgas taṁ vicārayan*, “while considering the inner meaning of Vasudeva’s speech.”

“After praising (*praśasya* = *stutvā*)—for example: “You grasp the essence, you have such a merciful nature”—Vasudeva eminently entered (*prāviśat* = *prakarṣeṇa aviśat*),” meaning he entered [his house] while music was played and songs were performed. And this too was just to make Kāṁsa believe in him. Because of the word *api* (too), Kāṁsa entered his own residence after leaving that place on the road.

Jīva Gosvāmī—

“He desisted from killing his sister, a particular kind of well-wisher” (*suhṛd-vadhāt* = *suhṛdaḥ tad-viśeṣasya bhaginyāḥ vadhāt*). Moreover, the use of word *suhṛd* signifies that Kāṁsa thought: “Devakī too has affection (*sauhṛdam*) for me.” This hints at Kāṁsa’s particular frame of mind, the cause of his refraining from killing her. Plus, it is implied that he also refrained from killing other good-hearted persons, insofar as there was a possibility that he would kill them at the time of slaying her, or else Kāṁsa might have killed Devaka and others by engaging in battle with them. Sometimes the reading is *svasuḥ*.

Tad-vākya-sāra-vit was analyzed by Śrīdhara Svāmī. In his commentary, *upapattiḥ* means *yuktatā* (propriety). This means the word *sāra* is expressive of *bala* (power). Power as well is propriety of speech. Alternatively: *sāram* means *sāratvam* (being the essence), that is to say *avyabhicāritvam* (being unchanging) (this means he knows Vasudeva’s speech is unchanging, without a sly pun).

Kāṁsa desisted from killing Śrī Devakī: Śrī Vasudeva was pleased also merely by this (*api prītaḥ* = *iyan-mātreṇa api prītaḥ*). It suggests that Śrī Vasudeva is a big *mahat*.

“After praising (*praśasya* = *stutvā*)—for example: “You are the smartest, you have such a merciful nature”—Vasudeva eminently entered (*prāviśat* = *prakarṣeṇa aviśat*),” meaning he entered [his house] while music was played and songs were performed. And this too was only for the purpose of making Kāṁsa believe in him.

Krama-sandarbhā—

Kāṁsa knows the firmness of Vasudeva’s speech (*tad-vākya-sāra-vit* = *tad-vākyasya sāraḥ sthira-tā tad-vit*).

Baladeva Vidyābhūṣaṇa—

He knows the rightfulness in Vasudeva’s speech (*tad-vākya-sāra-vit* = *tasya vasudevasya vākye yaḥ sāraḥ yuktiḥ tad-vit*).

10.1.56

*atha kālā upāvr̥tte devakī sarva-devatā |
putrān prasūṣuve cāṣṭau kanyām caivānu-vatsaram ||*

atha—afterward; *kāle upāvr̥tte*—when the time came; *devakī*—Devakī; *sarva-devatā*—who has all the gods (or who is a Deity for everyone); *putrān*—sons; *prasūṣuve*—gave birth to; *ca*—and [gave birth to]; *aṣṭau*—eight; *kanyām*—one daughter; *ca*—and; *eva*—only; *anu-vatsaram*—the year after.

atha kālā upāvr̥tte (sati) devakī sarva-devatā aṣṭau putrān prasūṣuve, kanyām eva anu-vatsaram (prasūṣuve) ca.

Later on, when the time came, Devakī, who embodies all the gods, gave birth to eight sons. And the year after, she gave birth to one daughter.

Śrīdhara Svāmī—

“When the time came” means “when the time for procreation had come (*kālā upāvr̥tte* = *prasūti-kālā prāpte*).” *Sarva-devatā* signifies: *sarvaḥ sarvātmā bhagavān eva devatā yasyāḥ sā*, “she whose Deity is Sarva, the soul of everything, the Lord.” In like manner, another explanation is *sarva-devatā-mayī*, “she comprises all the gods,” since she is the Lord’s support (*āśraya*).

Viśvanātha Cakravartī—

The compound *sarva-devatā* signifies: *sarveṣāṃ devādīnām api devatā bhagavan-māṭṛtvāt pūjyā*, “she who should be worshiped, on account of being the Lord’s mother, by everyone, even by the gods.”

The daughter is Subhadrā. The meaning of *anu-vatsaram* is *aṣṭasu vatsareṣu* (within eight years). It is an *avyayī-bhāva* compound used in the sense of a case ending (*vibhakti*). It should not be explained in the sense of *vīpsā* (a distributive sense), as if it meant *prati-varṣam* (every year), because it would signify that eight sons took birth yearly.

Sanātana Gosvāmī—

Atha has the sense of auspiciousness. *Kāla upāvr̥tte* means *katipaya-kāle gate sati*, “when some time had passed.” It is explained that way because the Lord made His appearance when Vasudeva had almost reached the end of old age, in accordance with the statement of *Śrī Hari-varṣa* (2.26.16): *vṛddhau tavādya pitarau*, “Now Your parents are old,” and with verses of *Śrī Viṣṇu Purāṇa*, such as:

*mahotsvavam ivāsādyā putrānana-vilokanam |
yuveva vasudevo ’bhūd vihāyābhyāgatām jarām ||*

“Upon seeing the faces of his sons [in the stadium in Mathurā] as if there were a great festival, Vasudeva forgot his old age and became like a youth.”
(*Viṣṇu Purāṇa* 5.20.52)

The compound *sarva-devatā* means: *sarvasya devatā pūjyā*, “she should be worshiped by everyone.” The daughter is Subhadrā. *Anu-vatsaram* means *praty-abdam* (every year), i.e. *ekaikaśaḥ* (yearly), and this began within a short period of time for the sake of the Lord’s Descent.

Jīva Gosvāmī—

Atha has sense of auspiciousness. *Kāla upāvr̥tte* means *katipaya-kāle gate sati*, “when some time had passed.” It is explained that way because the Lord made His appearance when Vasudeva had almost reached the end of old age, in accordance with Akrūra’s statement [in Nanda’s house] in *Śrī Hari-varṣa* (2.26.16): *vṛddhau tavādya pitarau*, “Now Your parents are old,” and with verses of *Śrī Viṣṇu Purāṇa*, such as: *mahotsvavam ivāsādyā...*

Sarva-devatā signifies: *sarveṣāṃ devādīnām api devatā*, “she who is a Deity for everyone, including the gods.” For example, in *Śrī Viṣṇu Purāṇa*: *tvaṃ parā prakṛtiḥ sūkṣmā*, “You are the subtle, superior Prakṛti” (*Viṣṇu Purāṇa* 5.2.7). This is part of a long *stotra* recited by all the gods [to Devakī when she was pregnant].

The drift is: Simply because of the word *vasudeva*, the reason for the Lord’s *prakāśa* is said to be *śuddha-sattva* (pure existence). For instance, in the Fourth Canto Śrī Śiva says: *sattvaṃ viśuddhaṃ vasudeva-śabditam*, “Pure existence is worded with *vasudeva*” (*Bhāgavatam* 4.3.23). The very form of that is he, Śrīmān Ānakadundubhi. For instance it is said, in the Ninth Canto: *vasudevam hareḥ sthānam vadanty ānakadundubhim*, “They call Vasudeva, who was Hari’s dwelling, Ānakadundhubhi” (*Bhāgavatam* 9.24.30). Therefore Śrī Devakī too is the form of the fulfilment of that.

The daughter is Subhadrā. *Anu-vatsaram* means *praty-abdam* (every year), i.e. *ekaikaśaḥ* (yearly). And this began within a short period of time for the sake of the Lord’s Descent.

Baladeva Vidyābhūṣaṇa—

Anu-vatsaram is an *avyayī-bhāva* in the sense of *vibhakti*.

Vijayadhvaja Tīrtha—

Anu-vatsaram means *prati-vatsaram* (every year).

Vīra-Rāghava—

“Afterward, when an appropriate time for holding a fetus had come (*kāle = garbha-dhāraṇa-yogya-kāle*) (*upāvr̥tte = samupasthite*), Devakī, who is almost like all the gods—this means she is equal to the gods since she is an *aṁśa* of a god (*sarva-devatā = sarva-devatā-prāyā = devatāṁśatvāt tat-tulyā*)—yearly gave birth to eight sons, and to one daughter” (*putrān prasusuve cāṣṭau kanyāṃ caivānu-vatsaram = prati-vatsaram aṣṭau putrān ekāṃ kanyāṃ ca susuve*).

Vallabhācārya—

She gave birth (*prasusuve = susuve*) to all the sons within eight years. *Anu-vatsaram* means a son was born every year (*anu-vatsaram = prati-vatsaram = ekaikaḥ putraḥ jātaḥ*). *Sarva-devatā* signifies: *sarvā devatā rakṣaṇārtham yatra*, “she in whom all the gods exist for the sake of protection.”

Bhāvārtha-dīpikā-prakāśa—

Anu-vatsaram signifies: *vatsare vatsare ekaikam* (in such a way that one was born each year). This means: *aṣṭasu varṣasu* (in eight years). It should not be explained in the distributive sense (*vīpsā*): *prati-varṣam* (each year).

Anvitārtha-prakāśikā—

Anu-vatsaram is an *avyayī-bhāva* compound used in the sense of a case ending (*vibhakti*): *aṣṭasu vatsareṣu* (within eight years).

ANNOTATION

The meaning of *vibhakti* is sourced in *Aṣṭādhyāyī* 2.1.6. It only corresponds to the locative case (HNV 983) (*Kāśikā* 2.1.6). In usage, however, in an *avyayī-bhāva* compound *anu* is almost never used in the meaning of *vibhakti*. The grammarians give examples of the usage of *anu*, in an *avyayī-bhāva*, in the senses of *paścāt* (after), *yogya* (comparable, equal), *anukrama* (order) (also called *ānupūrvyam*), *saṁīpam* (nearness), and *dairghyam* (length) (HNV 983-984) (*Kāśikā* 2.1.6, 2.1.15-16). In this verse, the straightforward explanation is the meaning of *paścāt* (after). Bhaṭṭoji Dīkṣita gives the example: *viṣṇoḥ paścād anu-viṣṇu*, “*Anu-viṣṇu* means ‘after Viṣṇu’” (*Siddhānta-kaumudī* 659). Thus *anu-vatsaram* means ‘the year after’. On account of the first word *ca* (and), in *prasūṣuve ca*, the verb *prasūṣuve* (she gave birth) is carried forward to make another sentence, and the second *ca*, in *kanyām ca*, is used in the sense of *bhinnopakrama* (a new beginning, i.e. a new sentence): *devakī putrān aṣṭau prasūṣuve. kanyām caivānu-vatsaram prasūṣuve*, “Devakī gave birth to eight sons, and the year after she gave birth to one daughter.” *Anu-vatsaram* is an adverbial *avyayī-bhāva* compound. Subhadrā, Devakī’s ninth child, was Parīkṣit’s grandmother: *aṣṭamas tu tayor āsīt svayam eva hariḥ kila, subhadrā ca mahābhāgā tava rājan pitāmahī* (*Bhāgavatam* 9.24.55).

10.1.57

kīrtimantam prathama-jam kaṁsāyānakadundubhiḥ |
arpayāmāsa kṛcchreṇa so ’nṛtād ativihvalaḥ ||

kīrtimantam—Kīrtimān; *prathama-jam*—the firstborn; *kaṁsāya*—to Kaṁsa;

ānakadundubhiḥ—Vasudeva; *arpayāmāsa*—handed over; *kṛcchreṇa*—with difficulty; *saḥ*—that well-known (Vasudeva); *anṛtāt*—from unrighteousness (of committing unrighteousness); *ativihvalaḥ*—very much perturbed (afraid).

saḥ ānakadundubhiḥ anṛtād ativihvalaḥ (san) kaṁsāya prathama-jam kīrtimantaṁ (nāma) kṛcchreṇa arpayāmāsa.

Ānakadundubhi was very perturbed at the thought of unrighteousness. He painfully handed over his firstborn, Kīrtimān, to Kaṁsa.

Viśvanātha Cakravartī—

In regard to Kīrtimān: The name-giving ceremony occurred on the day he took birth.

Sanātana Gosvāmī—

It is inferred that Kīrtimān had two names in a previous birth: Kīrtimān and Smara. Or else his name was ascribed by an astrologer in accordance with the custom of the region, right at the moment of his birth. Moreover, *saḥ* (he) signifies *kṛta-pratijñāḥ* (he who had made a promise). *Ativihvalaḥ* (extremely agitated, very perturbed) means *parama-bhītaḥ* (utterly afraid).

Jīva Gosvāmī—

Kīrtimān, and so on, and Smara, and so forth, were their names in the third lifetime before, in terms of being born from Marīci. This will be explained by Śrīdhara Svāmī in connection with the retrieval of the *ṣaḍ-garbhas*.

There is another interpretation: It can be understood that when Śrī Kṛṣṇa brought the *ṣaḍ-garbhas* from Sutala, He named them Kīrtimān and so on and eventually sent them to Vaikuṇṭha, because there is a reiteration in that way as regards the condition of being a son of Śrī Vasudeva, both in this verse and in the corresponding verse in the Ninth Canto.

Saḥ denotes *kṛta-pratijñāḥ* (he by whom a promise was made). *Ativihvalaḥ* means *parama-bhītaḥ* (utterly afraid).

10.1.58

kiṁ duḥsaham nu sādḥūnām viduṣām kiṁ apekṣitam |
kiṁ akāryam kadaryāṇām dustyajam kiṁ dhṛtātmanām ||

kim duḥsaham—what is difficult to tolerate; *nu*—indeed (or a particle expressive of conjecture); *sādhūnām*—for saintly persons; *viduṣām*—of learned persons; *kim apekṣitam*—what is needed; *kim akāryam*—what cannot be done; *kadaryāṇām*—by mean persons; *dustyajam kim*—what is difficult to renounce; *dhṛta-ātmanām*—by those by whom the mind is controlled.

sādhūnām kim nu duḥsaham? viduṣām kim apekṣitam? kadaryāṇām kim akāryam? dhṛtātmanām kim dustyajam?

Indeed, what can sādhus not endure? What at all do the learned require? What cannot be done by mean people? And for those who control their minds, what is difficult to renounce?

Śrīdhara Svāmī—

“How could Vasudeva hand over his son for the sake of having the son killed?” In response, Śukadeva says: *kim duḥsaham nu sādhūnām*, “Indeed, what is difficult for sādhus to tolerate?” *Sādhūnām* (for *sādhus*) means: *satya-sandhānām*, “for those who are fixed on the Absolute Truth.” “But why did he abandon all consideration of fostering offspring and providing happiness?” Therefore he says: *viduṣām kim apekṣitam*, “What do the learned, those who know: “Only the Lord, no other, is the Truth” (*viduṣām = bhagavān eva tattvaṁ nānyad iti jānatām*), require?”

“Well, Vasudeva brought his son while thinking: “If I bring the boy myself, Kāṁsa will not kill the child.” So why did it not happen like that?” In this regard he says: *kim akāryam kadaryāṇām*, “What cannot be done by mean people?” “But how could Devakī abandon her son?” Therefore he says: *dustyajam kim dhṛtātmanām*, “For those by whom the Soul, Hari, is beheld in the heart, what is difficult to renounce?” (*dhṛtātmanām = citte dhṛtaḥ ātmā hariḥ yaiḥ teṣām*)

Viśvanātha Cakravartī—

“Surely Vasudeva should fear unrighteousness, more so than before, but how can he tolerate seeing the murder of his son right before his eyes?” In that regard he says: *kim duḥsaham nu sādhūnām* (What is difficult for saintly persons to tolerate?).

“He ought to hand over with greater attention one particular son, the eighth one, to save the life of his wife, Devakī, but how can he fulfill his promise of handing over all his sons without Kāṁsa’s ordering him? A householder’s neglect of even one son is improper.” In that regard he says *viduṣām kim*

apekṣitam (What do the learned require?). The drift is Vasudeva is certainly not ignorant like *karmīs* are, so what is the use of a son to him, an ocean of devotion, knowledge and detachment?

“Well, if he is like that, how could Kāṁsa kill Vasudeva’s son, who was brought by Vasudeva himself, knowing that his son would be killed? Would Vasudeva’s heart not melt in this case too?” In response he says *kim akāryaṁ kadaryāṇām* (What cannot be done by mean people?).

“Then why does Vasudeva not renounce *gr̥hastha-āśrama* to avoid all these faults?” Therefore he says: *dustyajam kiṁ dhṛtātmanām* (For those who control their minds, what is difficult to renounce?). Although Vasudeva is able to renounce *gr̥hastha-āśrama*, he remains a householder only because he harbors one ardent desire: “Ah, when shall I see Hari’s face? He will become my only son.” Thus, *dhṛtātmanām* means: *dhṛtaḥ ātmā hariḥ putra-rūpī yaiḥ teṣām*, “they by whom the Soul, Hari, is beheld in the form of a son.” Vasudeva did not show affection even toward his other sons only for that reason. Every year, each son was contemplated upon only with this longing: “The time for the eighth child to appear should come quickly.” The truth in this matter should be carefully considered: Vasudeva accepted the sin of consenting to the murder of children.

Sanātana Gosvāmī—

Nu is used in the sense of *vitarka* (conjecture, ‘what at all’). What is difficult to tolerate (*kiṁ duḥsaham*)? Rather, everything is easily tolerable. It should be understood in the same way for the other questions. The rest was explained by Śrīdhara Svāmī. Another interpretation is that the rhetorical questions in the last three lines of the verse are understood as illustrations strengthening the fact that *sādhus* can tolerate anything. Or else, this is being said: “It is tolerable with much difficulty.”

Someone might wonder: “How can such sorrow be tolerated?” To that he says: *kiṁ duḥsaham nu sādḥūnām* (What is difficult for saintly persons to tolerate?). “But then why didn’t he go to another region?” He responds: *viduṣāṁ kim apekṣitam* (What do the learned require?). The gist is: Of those who know the glories of Śrī Mathurā, or of those who know about the upcoming Descent of the Lord there, there is no requirement other than this.

It is not that one should think: “Therefore he was unable to abandon his house,” because: *dhṛtātmanām*, which means *saṁyata-cittānām* (for those whose minds are controlled). The sense is: *gr̥hādy-āsakti-rahitānām* (for those who have no attachment to kith and kin). What is

difficult to relinquish (*kim dustyajam*), by vile persons, meaning by those who perpetrate enmity (*kadaryānām = kutsitācārāṇām*)? No crime whatsoever (*kim akāryam = kim api akṛtyaṁ na asti*). (In this interpretation, *dhṛtātmanām* is an adjective of *viduṣām*.)

Alternatively: “Why did Śrī Devakī not hand over her son by her hand?” Because of fearing her death. That is what he says: *kim ākāryam* (What cannot be done by mean people?).

Jīva Gosvāmī—

Nu is used in the sense of *vitarka* (conjecture). What is difficult to tolerate (*kim duḥsaham*)? Rather, everything is easily tolerable. It should be understood in the same way for the other questions. The rest was explained by Śrīdhara Svāmī. In regard to *satya-sandhānām* in his commentary: The *sādhus*’ particular nature is pointed out on account of the suitability of the topic under discussion, but it is not that being a *sādhū* is so by the mere fact of being fixed on the Absolute Truth: To a greater degree there is no desire for *lālanā* (a caress; fostering a child). With this in mind, Śrīdhara Svāmī says *putra-lālanā* and so on (But why did he abandon all consideration of fostering offspring and providing happiness?). Then, suspecting that the question *dustyajam kim dhṛtātmanām* (For those who control their minds, what is difficult to renounce?) is a repetition of *viduṣām kim apekṣitam* (What do the learned require?), he says *nanu devakī* and so on (But how could Devakī abandon her son?) as a preliminary to the last question in the verse.

Another explanation is that the rhetorical questions in the last three lines are understood as illustrations strengthening the fact that *sādhus* can tolerate anything.

Here, “What at all do the learned require?” refers to unobtained things, and “What is difficult to renounce?” refers to obtained things.

Baladeva Vidyābhūṣaṇa—

The substance of *viduṣām kim apekṣitam* (What do the learned require?) is: *paratattva-vidām putraiḥ kim*, “Of those who know the highest Truth, what is the use of sons?”

Anvitārtha-prakāśikā—

The second question is a statement pointing to Vasudeva. The third question points to Kāṁsa and the fourth to Devakī.

10.1.59

*dr̥ṣṭvā samatvaṁ tac chaureḥ satye caiva vyavasthitim |
kaṁsas tuṣṭa-manā rājan prahasann idam abravīt ||*

dr̥ṣṭvā—after seeing; *samatvam*—equanimity; *tat*—that; *śaureḥ*—of Vasudeva (“the son of Śūra”); *satye*—in truthfulness; *ca*—and; *eva*—only; *vyavasthitim*—the steadiness; *kaṁsaḥ*—Kāṁsa; *tuṣṭa-manāḥ*—whose mind is satisfied; *rājan*—O king (Parīkṣit); *prahasan*—while smiling; *idam*—this; *abravīt*—said.

rājan! śaureḥ tat samatvaṁ satye eva vyavasthitim ca dr̥ṣṭvā, kaṁsaḥ tuṣṭa-manāḥ prahasan idam abravīt.

Seeing Śauri’s equanimity and his steadfastness in truthfulness, O king, Kāṁsa felt satisfied: He smilingly spoke as follows.

Viśvanātha Cakravartī—

Equanimity signifies even-mindedness in all circumstances due to an absence of possessiveness even toward a son.

Sanātana Gosvāmī—

“Seeing his equanimity—equanimity means being equal toward enemies and friends, in the matter of offering a son; in the reading *dr̥ṣṭvāmatvam*, *amatvam* (nonpossessiveness) means *putra-sneha-tyāgam* (giving up affection for a son)—and a complete steadfastness (*eva vyavasthitim = vyavasthitim api = parama-niṣṭhām api*) in honest speech (*satye = satya-vākye*) and in fortitude (*ca = dhairye ca*), Kāṁsa, eminently smiling (*prahasan = prakarṣeṇa hasan*)—only because his mind was satisfied (*tuṣṭa-manāḥ*)—spoke as follows.”

The vocative *rājan* (O king) is said out of amazement. Or else *rājan* is a present participle: *rājamānaḥ san* (while shining, i.e. while being resplendently proud). These three adjectives (*tuṣṭa-manāḥ*, *rājan*, *prahasan*) are understood to be sequentially superior in terms of proceeding from a cause (*rājan* from *tuṣṭa-manāḥ*, and *prahasan* from *tuṣṭa-manāḥ* to a higher degree).

Jīva Gosvāmī—

“Seeing his equanimity—equanimity means being equal toward enemies and friends, in the matter of offering a son—and a steadfastness (*vyavasthitim ca = niṣṭhām ca*) only in the promise (*satye eva = pratiśrute eva*)...” This means Kāṁsa felt that nothing undesirable would happen to himself.

Samatvam (equanimity) is a reiteration of both being learned (*vidvān*) and being composed (*dhṛtātmā*) (in reference to *viduṣām* and *dhṛtātmanām* in the previous verse): He who is learned and composed is even-minded. In the reading *amamatvam*, the meaning is the same. “*Satye vyavasthitim*” (steadfastness in truth) is a reiteration of being a *sādhu*. However, the fourth attribute (*kadaryāṇām*, ‘by mean persons’) relates to Kāṁsa and is not repeated.

He was smiling (*prahasan*) on account of satisfaction. The vocative *rājan* is said out of amazement.

10.1.60

pratiyātu kumāro ’yaṁ na hy asmād asti me bhayam |
aṣṭamād yuvayor garbhān mṛtyur me vihitāḥ kila ||

pratiyātu—he should be returned; *kumāraḥ*—boy; *ayaṁ*—this; *na*—not; *hi*—because; *asmāt*—from him (i.e. of him); *asti*—is; *me*—my; *bhayam*—fear; *aṣṭamāt*—from the eighth [child]; *yuvayoḥ*—of both of you; *garbhāt*—from the child; *mṛtyuḥ*—death; *me*—my; *vihitāḥ*—was ordained; *kila*—indeed.

ayaṁ kumāraḥ pratiyātu hi asmād me bhayaṁ na asti, (yasmāt) kila yuvayoḥ aṣṭamād garbhād me mṛtyuḥ (vidhātrā) vihitāḥ (iti).

“Let this boy be returned to you, since I don’t fear him. Obviously, Providence has ordained my death from the eighth child of both you and Devakī.”

Sanātana Gosvāmī—

“... because (*hi = yataḥ*) I don’t fear him (*asmād bhayaṁ mama na vidyate*).” The reading *asti me* is clear. With *aṣṭamāt* (from the eighth), Kāṁsa mentions the reason he has no fear of this boy. In point of *yuvayoḥ* (of you two): The idea that the eighth son would be conceived in another woman is rejected.

His death was ordained by Providence (*vihitāḥ = vidhātrā vihitāḥ*). The word *kila* (obviously) hints at the well-known message of the voice in the sky.

Jīva Gosvāmī—

Due to the word *yuvayoḥ* (of you two), the idea that the eighth son would be conceived in another woman is rejected. His death was ordained by Providence (*vihitaḥ* = *vidhātrā vihitaḥ*). The word *kila* (obviously) hints at the well-known message of the voice in the sky. Or else *kila* suggests that Kāṁsa's death was decreed by it.

10.1.61

*tatheti sutam ādāya yayāṁ ānakadundubhiḥ |
nābhyānandata tad vākyam asato 'vijitātmanaḥ ||*

tathā—so be it (*tathā astu*); *iti*—(marks the end of the quotation); *sutam*—the son; *ādāya*—after taking; *yayau*—he went; *ānaka- Dundubhiḥ*—Vasudeva; *na abhyānandata*—did not trust; *tad vākyam*—that utterance; *asataḥ*—of the bad person; *avijita-ātmanaḥ*—whose mind is not controlled. “*tathā (astu)*” *iti (uktvā)* *ānakadundubhiḥ sutam ādāya (sva-grhaṁ) yayau. (saḥ) asataḥ avijitātmanaḥ (kāṁsasya) tad vākyam na abhyānandata.*

Ānakadundubhi said “all right”, took his son and left. He had no faith in those words of the uncontrolled rascal.

Sanātana Gosvāmī—

Tathā signifies: *yathā ucyate tathā*, “Just as he was told.” Or else the sense is: *evam astu iti uktvā*, “after saying ‘so be it.’” The verb *na abhyānandata* means *na pratīyāya* (he did not trust). Why? *asataḥ*, which means *khalasya* (of the wicked man), that is to say: *aviśvasanīyasya* (of he who is not trustworthy), because: *avijitātmanaḥ*, which means *asthira-cittasya* (of he whose mind is unsteady).

Jīva Gosvāmī—

Tathā signifies *tathā ity uktvā*, “after saying: *tathā* (so be it).” And the sense of *tathā* is: *bhavān yathādiśati tathaivāstu*, “Let it be just as you, sir, order.” The verb *na abhyānandata* means *na pratīyāya* (he did not trust). Why? *asataḥ*, which means *khalasya* (of the wicked man), that is to say: *mṛṣā eva sauhr̥dyam prakāṣayataḥ* (of he who is showing false friendship). *Avijitātmanaḥ* means *asthira-cittasya ca* (and whose mind is unsteady).

Vīra-Rāghava—

Nābhyanandata stands for *nābhyanandat*.

Anvitārtha-prakāśikā—

The verb *abhyhanandata* is poetic license, in terms of being conjugated in the *ātmanepada*.

10.1.62-64

nandādyā ye vraje gopā yāś cāmīṣām ca yoṣitaḥ |
vṛṣṇayo vasudevādyā devaky-ādyā yadu-striyaḥ ||
sarve vai devatā-prāyā ubhayor api bhārata |
jñātayo bandhu-suhṛdo ye ca kāmśam anuvratāḥ ||
etat kāmśāya bhagavān chaśamsābhyetya nāradaḥ |
bhūmer bhārāyamāṇānām daityānām ca vadhodyamam ||

nanda-ādyāḥ—headed by Nanda; *ye*—which; *vraje*—in Vraja; *gopāḥ*—cowherd men; *yāḥ*—which; *ca*—and; *amīṣām*—of those [cowherds]; *ca*—and; *yoṣitaḥ*—women; *vṛṣṇayaḥ*—Vṛṣṇis; *vasudeva-ādyāḥ*—headed by Vasudeva; *devakī-ādyāḥ*—headed by Devakī; *yadu-striyaḥ*—Yadu women;

sarve—all; *vai*—indeed; *devatā-prāyāḥ*—most of whom were gods; *ubhayor*—of both [Nanda and Vasudeva]; *api*—although; *bhārata*—O descendant of Bharata; *jñātayaḥ*—relatives; *bandhu*—relatives; *suhṛdaḥ*—friends; *ye*—which; *ca*—and; *kāmśam anuvratāḥ*—followers of Kāmśa;

etat—this [message]; *kāmśāya*—unto Kāmśa; *bhagavān*—the venerable and most knowledgeable; *śaśamsa*—told; *abhyetya*—after coming near; *nāradaḥ*—Nārada; *bhūmeḥ*—of the Earth; *bhārāyamāṇānām*—who were behaving like a burden; *daityānām*—asuras; *ca*—and; *vadha-udyamam*—the endeavor to kill.

bhārata! vraje ye (ca) nandādyāḥ gopāḥ (bhavanti), yāḥ ca (tatra) yoṣitaḥ (vartante, ye) ca amīṣām (gopānām tad-yoṣitām api sambandhinaḥ janāḥ syuḥ, ye ca) vasudevādyāḥ vṛṣṇayaḥ (santi, yāḥ ca) devaky-ādyāḥ yadu-striyaḥ (bhavanti), ye ca kāmśam anuvratāḥ api ubhayor (nanda-vasudeva-kulayor) jñātayaḥ bandhu-suhṛdaḥ (vā santi, te ca tāḥ ca) sarve vai devatā-prāyāḥ (bhavanti).

nāradaḥ bhagavān (kaṁsam) abhyetya kaṁsāya etat (pūrvoktaṁ vacaḥ) bhūmeḥ bhārāyamāṇānāṁ daityānāṁ (deva-kṛtaṁ) vadhodyamaṁ ca śaśaṁsa.

O descendant of Bharata! “Assuredly, Nanda and the other cowherds in Vraja, the women there, all the servants of these cowherds, in addition to Vasudeva and other Vṛṣṇis, along with their wives, and the family members, distant relatives and friends of both Nanda and Vasudeva, though faithful to you, are gods, for the most part.” Bhagavān Nārada came to Mathurā, said this to Kaṁsa, and told him about the gods’ endeavors to kill the asuras who were behaving as if they were a burden of the Earth.

Śrīdhara Svāmī—

Kaṁsa’s peacefulness is not conducive to the fulfilment of the gods’ duties, therefore Nārada is in opposition [to Kaṁsa’s decision of returning the boy to Vasudeva]. He mentions this in three verses.

10.1.63

Ubhayoḥ denotes *vasudeva-nanda-kulayoḥ* (in Vasudeva’s clan and in Nanda’s clan).

10.1.64

Deva-kṛtaṁ (done by gods) needs to be supplied to *vadhodyamaṁ*, “the endeavor to kill [asuras].”

Viśvanātha Cakravartī—

These verses are the statement of Śrī Śuka. Or else the first two verses are Śrī Nārada’s words: In this interpretation, *bhārata* is a vocative referring to Kaṁsa: *bhā tāmasī-kāntiḥ tasyāṁ rata*, “O you who have fondness for the splendor of night (*bhā = tāmasī-kāntiḥ*).”

In two verses, Nārada Muni arrives, and divulges the secret to Kaṁsa for these reasons: to delight himself because soon he will see his cherished deity, who will be descending; to give bliss to the gods while impelling Kaṁsa to harm Vaiṣṇavas, which will make the Lord appear within a shorter period of time; to also cause Kaṁsa to be killed, only on account of that harm to Vaiṣṇavas; to inform those knowledgeable devotees, though they are afflicted by acting like servants of Kaṁsa, about the certainty of the Lord’s *āvirbhāva*; to increase the bliss of those who are behaving like servants and who desire to see the Lord; to increase an intense affection for himself; to implement thousands of blessings for himself; to plunge Devakī and Vasudeva, who were doubting, “Will Hari become

our son or not?” in an ocean of bliss by eradicating their doubt; to make them think, as a result, that even the excessive misery of confinement was a special thrill; to make them pleased with himself, though he is the informer; and, by showing false friendship, to make Kāṁsa and his followers favorable to him.

The word *prāya* in *devatā-prāyāḥ* (gods for the most part) is used because some followers of Kāṁsa were asuras. *Ubhayoḥ* signifies *vasudeva-nanda-kulayoḥ* (in Vasudeva’s clan and in Nanda’s clan).

10.1.64

The verb *śaṁsayāmāsa* means *śaśaṁsa* (he told).

Sanātana Gosvāmī—

The sense of *vraje* is: “in the cowherd villages of Śrī Mathurā, which is under your jurisdiction.” The names of Śrī Yaśodā and of others are not mentioned out of high regard. Because of the second *ca* (in *yās cāmīṣāṁ ca yoṣitaḥ*), their sons, servants, and so on, are understood.

10.1.63

The Lord’s eternal associates too are mentioned with the word *devatā*. The word *prāya* (for the most part) is used because some followers of Kāṁsa were asuras. As regards the vocative *bhārata* (O descendant of Bharata), the gist is: “In Bharata’s dynasty, your grandfather and others were gods.”

Although the Bhojas and others were related to him, most of them were gods (*devatā-prāyāḥ*): he mentions this with the words *kāṁsam anuvratāḥ*, which stand for *kāṁsaṁ prati anuvratāḥ*. This means: *kāṁsaṁ prati bhaktāḥ*, “those devoted to Kāṁsa.” *Jñātayaḥ* means *sa-piṇḍāḥ* (relatives and extended family members, lit. “those who have sacrificial rice balls” for offering to deceased ancestors), *bandhavaḥ* means *sambandhinaḥ* (other relatives), and *suhṛdaḥ* means *mitrāṇi* (friends).

10.1.64

Bhagavān refers to Śrī Nārada and means *sarvajñaḥ* (omniscient). The gist is that he was contemplating: “On account of Kāṁsa’s peacefulness, the Descent of the Lord will not occur shortly, nor will He go to Gokula to please His parents, nor will amazing pastimes such as killing Pūtanā be possible,” and so forth. Or else *bhagavān* signifies *parama-dayāluḥ*. Śrī Nārada is most merciful because he benefits the worlds by quickly bringing about the cause of the Lord’s Descent. Thus, no malicious feeling should be directed at him.

The verb *śaṁsayāmāsa*, made with the suffix *i[ṇ]* without a change in the meaning, means *śaśaṁsa* (he told). The details of it are mentioned in *Śrī Hari-vāṁśa*:

2-8

triviṣṭapād āpatito mathuropavane sthitaḥ |
preṣayāmāsa kaṁsasya dūtaṁ sa muni-puṅgavaḥ ||
sa dūtaḥ kathayāmāsa muner āgamaṇaṁ vane |
sa nāradasyāgamaṇaṁ śrutvā tvarita-vikramaḥ ||
nirjagāmāsuraḥ kaṁsaḥ sva-puryāḥ padma-locanaḥ |
sa dadarśātithiṁ ślāghyaṁ devarṣiṁ vīta-kalmaṣam ||
tejasā jvalanākāraṁ vapuṣā sūrya-varcasam |
so 'bhivādya rṣaye tasmai pūjāṁ cakre yathā-vidhi ||
āsanam cāgni-varṇābhaṁ viśrjopajahāra saḥ |
niṣasādāsane tasmiṁ sa vai śakra-sakho muniḥ ||
uvāca cograsenasya sutaṁ parama-kopanam |
pūjito 'haṁ tvayā vīra vidhi-dṛṣṭena karmaṇā ||
gate tv evaṁ mama vacaḥ śrūyatāṁ grhyatāṁ tvayā |
anusṛtya divo lokān ahaṁ brahma-purogamān ||

9

gataḥ sūrya-sakhaṁ tāta vipulaṁ meru-parvatam |

13

so 'haṁ kadācid devānāṁ samāje meru-mūrdhani |
saṁgrhya vīṇāṁ saṁsaktāṁ agacchaṁ brahmaṇaḥ sabhām ||

15

tatra mantrayatām evaṁ devatānāṁ mayā śrutaḥ |
bhavataḥ sānugasyaiva vadhopāyaḥ sudāruṇaḥ ||

“Descending from the heavenly planets, Nārada, the greatest sage, arrived in a grove in Mathurā and despatched a messenger to Kaṁsa. Hearing about Nārada’s arrival, Kaṁsa’s eyes bloomed like a lotus. He quickly went out of his fortress. The asura saw the praiseworthy sinless guest, a sage among gods, whose body was like fire on account of his power and effulgent like the sun due to his beauty. Kaṁsa greeted him and worshiped him according to the injunctions. He sent for a seat that was the color of fire.

Nārada Muni, Indra’s friend, sat on that seat and addressed the highly wrathful son of Ugrasena: “O brave warrior, you have worshiped me by procedures seen in scriptural injunctions. Now, dear boy, listen and pay attention: While roaming from Svarga to other planets, the foremost of which is Brahmā’s, I went to expansive Mount Meru, the friend of the sun. One time, taking my lute, which is always close-by, I went to a meeting organized by Brahmā on the summit of Mount Meru, in an assembly of gods. I heard them discussing very dreadful means of killing both you and your followers.” (*Hari-vamśa* 2.1.2-8, 9, 13, 15)

Jīva Gosvāmī—

This is one set of three verses. “The men who are in Bṛhadvana (*ye = ye ca bṛhadvana-sthāḥ*) and the women there in Vraja, Śrī Yaśodā and others (*vraje yāś ca yoṣitaḥ = vraje yāḥ ca tatra yoṣitaḥ śrī-yaśodādyāḥ*)...” This word *ca* has the sense of *ukta-samuccaya* (adding those who are stated) and is to be syntactically connected everywhere. The second word *ca* (in *yāś cāmīṣām ca yoṣitaḥ*) has the sense of *api* (also), to hint at *kaimutya* (how much more). What need be said? *te tāś ca* (those men and ladies) (the correlative pronouns). *Amīṣām* (of those) means: *gopānām tad-yoṣitām api sambandhinaḥ ye bhṛtyādyāḥ te ca*, “and the servants, etc., of both the cowherds and their wives.” *Vṛṣṇayah* (the Vṛṣṇis) denotes the Yādavas, who are partially indicated by them.

10.1.63 (The differences are underlined only in this verse.)

The Lord’s eternal associates too are mentioned with the word *devatā*. The word *prāya* (for the most part) is used because some followers of Kāṁsa were asuras. The gist of the vocative *bhārata* is: “In Bharata’s dynasty, your grandfather and others were gods.”

Although the Bhojas and so on were related to him, most of them were gods (*devatā-prāyāḥ*): he mentions this with the words *kāṁsam anuvratāḥ*, which stand for *kāṁsam prati anuvratāḥ*. This means: *kāṁsam prati bhaktāyamānāḥ*, “those acting like devotees toward Kāṁsa.” *Jñātayah* means *sa-piṇḍāḥ* (direct relatives, and extended family members), *bandhavaḥ* means *sambandhinaḥ* (other relatives), and *suhṛdaḥ* means *mitrāṇi* (friends).

10.1.64

Bhagavān means *sarvajñaḥ* (omniscient). The gist is that he was contemplating as follows: (see above). Or else, by remembering that he is most merciful (*parama-dayālu*) the first two verses are the utterance of Nārada, [who

is called *bhagavān*] because he benefits the worlds by quickly bringing about the cause of the Lord's Descent. Thus, the gist is that no malicious feeling ought to be directed at him.

The verb *śaṁsayāmāsa*, made with the causative suffix, *[ṇ]i[c]*, without a change in meaning denotes *śaśaṁsa* (he told). The details of it are mentioned in *Śrī Hari-vāṁśa: tripiṣṭapād āpatito...* (see above). The sense of *padma-locanaḥ* (he who has lotus eyes) (in verse 4 of the above quotation of *Hari-vāṁśa*) is that Kāṁsa's eyes widely opened due to astonishment [upon hearing the news of Nārada's arrival].

Baladeva Vidyābhūṣaṇa—

The word *prāya* (for the most part) is said because some persons among the Yadus were asuras.

10.1.65-66

ṛṣeḥ vinirgame kāmso yadūn matvā surān iti |
devakyā garbha-sambhūtaṁ viṣṇuṁ ca sva-vadham prati ||
devakīm vasudevam ca nigrhya nigaḍair grhe |
jātaṁ jātam ahan putraṁ tayor ajana-śaṅkayā ||

ṛṣeḥ—of the great sage; *vinirgame*—when there was the departure; *kāmso*—Kāṁsa; *yadūn*—the Yadus; *matvā*—thinking; *surān*—[were] gods; *iti*—thus; *devakyā*—of Devakī; *garbha*—in the womb; *sambhūtaṁ*—manifested (will manifest); *viṣṇuṁ*—Viṣṇu; *ca*—and; *sva-vadham prati*—making his death the target;

devakīm—Devakī; *vasudevam*—Vasudeva; *ca*—and; *nigrhya*—after restraining; *nigaḍaiḥ*—by means of shackles; *grhe*—at home; *jātaṁ jātam*—each one that was born; *ahan*—killed; *putraṁ*—a son; *tayor*—of both of them (Devakī and Vasudeva); *ajana-śaṅkayā*—out of fear of Viṣṇu.

iti (uktavataḥ) ṛṣeḥ vinirgame (sati), kāmso yadūn surān matvā sva-vadham prati devakyā garbha-sambhūtaṁ viṣṇuṁ (matvā), grhe devakīm vasudevam ca nigaḍaiḥ nigrhya ca, ajana-śaṅkayā jātaṁ jātam tayor putraṁ ahan.

Kāṁsa understood that all the Yadus were gods and that Viṣṇu was about to appear in Devakī's womb with the intent to kill him. After the sage left, Kāṁsa confined Devakī and Vasudeva to a dwelling and bound them with

shackles. Out of fear of Him, who is birthless, he killed each newborn son of theirs.

Śrīdhara Svāmī—

Nigaḍaiḥ means *śṛṅkhalaiḥ* (with shackles). *Ajana* (the birthless one) is Viṣṇu.

Viśvanātha Cakravartī—

In regard to *viṣṇum ca sva-vadham prati* (and Viṣṇu, aiming to kill him), it is to be understood that everyone heard what Nārada said to Kaṁsa: “After appearing in Devakī, Viṣṇu, your enemy in a previous life, will kill you.” *Ajana* is Viṣṇu.

Sanātana Gosvāmī—

Vinirgame signifies: *viśeṣeṇa punar-nivṛtti-śaṅkāpagamādinā purītaḥ nirgame sati*, “after he departed from the city in a special way (*vinirgame* = *viśeṣeṇa nirgame*).” This means he had no doubt that he would return again [to see Kaṁsa]. The word *ṛṣeḥ* (of the sage) is used with the idea that he would have felt ashamed had he been restrained by Kaṁsa. Or else, because of that, he left due to suspecting that Kaṁsa would prevent him from going.

“Understanding (*matvā* = *jñātvā*) that for the sake of killing him—i.e. Kaṁsa (*sva-vadham prati* = *svasya kaṁsasya vadham prati tad-artham*)—Viṣṇu made His appearance, in terms of being replete with all godly capabilities and assets, in Devakī’s womb (*devakyā garbha-sambhūtam viṣṇum ca* = *viṣṇum ca devakyāḥ garbhe samyag bhūtam*) (*samyag bhūtam* = *sarvaiśvarya-paripūrṇatayā āvirbhūtam*)...” Viṣṇu has the habit of entering (*viṣṇum* = *praveśana-śīlam*), thus His entering Śrī Devakī’s womb is plausible. The mention of the past tense, in *sambhūtam*, although His birth will occur in the future, is either because of proximity or because of certainty.

Another explanation is: *garbhe sambhūtiḥ yasya tam matvā*, “understanding that He, who has an origination in a womb” (here the suffix *[k]ta* is taken in the passive impersonal voice, not in the passive voice). Sometimes the reading is *sambhūtim*.

Kaṁsa had this knowledge because Nārada told him. For example, it is said in *Hari-vaṁśa*,

tatraiṣā devakī yā te mathurāyām piṭṛ-śvasā |
yo ’syām garbho ’ṣṭamaḥ kaṁsa sa te mṛtyur bhaviṣyati ||

*devānām sa tu sarvasvaṁ tridivasya gatiś ca saḥ |
param rahasyaṁ devānām sa te mṛtyur bhaviṣyati ||
parato 'pi paras teṣāṁ svayambhūś ca divaukasām |
tatas te tan-mahad-bhūtaṁ divyaṁ ca kathayāmy aham ||
ślāghyaś ca sa hi te mṛtyur bhūta-pūrvaś ca taṁ smara |*

“Kāṁsa, the eighth child of this little sister of yours, Devakī, who lives in Mathurā, will be your death. He is everything to the gods, He is the source of heaven, and is the most confidential secret of the celestials: He will be your death. He is their recourse, and others’ also. Of all the residents of heaven, only He is self-manifest, therefore I’m telling you: He is more eminent than them. He is transcendental. Indeed, He was your praiseworthy death in your previous life. May you, who existed before, remember Him” (*Hari-varṇa* 2.1.16-19).

In this quotation, the meaning of *pitṛ-śvasā* is *pitṛ-sambandhena svasā* (a sister by a connection with the father).” Some say Āhuka, Devaka’s father, protected Devakī, his granddaughter, as if she were his own daughter.

10.1.66

Nigrhya gr̥he means *nija-gr̥he baddhvā* (having bound them in their own home). The subtle sense of *ajana-śaṅkayā* is: *jīva-vaj-janma-rahitasya api prākṛta-janma-śaṅkayā*, “[Kāṁsa killed each son] due to suspecting that He, who does not take birth like *jīvas* do, would have a material birth.” Kāṁsa’s stupidity is implied this way. Another explanation is: *ajanād yā śaṅkā bhayaṁ tayā* (out of fear of the birthless one).

Jīva Gosvāmī—

This is one set of two verses. *Iti* means *anena prakāreṇa* (in this way). (The rest of the commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Vīra-Rāghava—

“And also understanding (*matvā* = *jñātvā*) that Viṣṇu, aiming to kill him (*sva-vadham prati* = *sva-vadham uddiśya*), will be taking birth (*sambhūtam* = *sambhaviṣyamāṇam*) in Devakī’s womb...”

10.1.67

*mātaram pitaram bhrātē sarvāś ca suhr̥daś tathā |
ghnanti hy asu-ṭṛpaḥ lubdhā rājānaḥ prāyaśaḥ bhuvi ||*

mātaram—mother; *pitaram*—father; *bhrātē*—brothers; *sarvāś*—everyone (or all); *ca*—or (or and); *suhr̥daḥ*—friends; *tathā*—and; *ghnanti*—kill (or harm); *hi*—because (indeed); *asu-ṭṛpaḥ*—who satisfy their life airs; *lubdhāḥ*—greedy; *rājānaḥ*—kings; *prāyaśaḥ*—for the most part (most of them); *bhuvi*—on Earth.

hi (ye) *bhuvi* (*vartamānāḥ*) *rājānaḥ asu-ṭṛpāḥ lubdhāḥ* (*bhavanti, te*) *prāyaśaḥ mātaram tathā pitaram bhrātē suhr̥daḥ sarvāś ca ghnanti*.

Indeed, most princes who selfishly enjoy sense gratification and are greedy for land and power harm either their mother, father, brothers, or friends, or all of them.

***Viśvanātha Cakravartī*—**

Here he says this type of behavior is not uncommon for wicked people like Kāṁsa. Moreover, the sense of *mātaram pitaram* is: *mātaram api kimuta pitaram*, “even one’s mother, let alone one’s father,” thus the venerability is sequentially decreasing.

***Sanātana Gosvāmī*—**

Someone might wonder: “Why was Kāṁsa not ashamed while killing babies?” He utters this verse in response. In terms of affection, the words beginning from *mātaram* are sequentially decreasing in importance. The sense is: *mātaram api ghnanti, kimuta pitaram*, “They even harm their mother, not to mention their father.” In this way the sequence is to be explained by the logic of *kaimutika* (gradation).

“Certainly (*hi* = *niścaye*), since the kings (*rājānaḥ* = *yataḥ rājānaḥ*) who abided on Earth at that time (*bhuvi* = *tadānīm bhuvi vartamānāḥ*) only satisfied their own senses (*asu-ṭṛpaḥ* = *nija-prāṇān eva tarpayanti iti asu-ṭṛpaḥ*), and were greedy for domination and the like (*lubdhāḥ* = *rājyādi-lubdhāḥ*)...” This means they killed their mothers and so forth. Since this was a common action for them, they were not ashamed. The sense of *prāyaśaḥ* (for the most part) is: “Some kings like you did not kill.”

***Jīva Gosvāmī*—**

(The first paragraph is the same.)

“Certainly (*hi = niścaye*), since the kings (*rājānaḥ = yataḥ rājānaḥ*) only satisfy their own life airs (*asu-ṭṛpaḥ = nija-prāṇān eva tarpayanti iti asu-ṭṛpaḥ*) and are greedy for domination and the like (*lubdhāḥ = rājyādi-lubdhāḥ*), they kill their mothers and so forth.” The sense of *prāyaśaḥ* is: “Not all of them did,” with the intent to express how depraved Kaṁsa was.

10.1.68

ātmānam iha sañjātaṁ jānan prāg viṣṇunā hatam |
mahāsuram kālanemiṁ yadubhiḥ sa vyarudhyata ||

ātmānam—himself; *iha*—here (on Earth); *sañjātaṁ*—born; *jānan*—knowing; *prāk*—previously (in a previous birth); *viṣṇunā*—by Viṣṇu; *hatam*—was killed; *mahā-asuram*—the great asura; *kālanemiṁ*—Kālanemi; *yadubhiḥ*—with the Yadus; *saḥ*—he (Kaṁsa); *vyarudhyata*—engaged in hostilities.

saḥ ātmānam kālanemiṁ (nāma) mahāsuram prāg viṣṇunā hatam iha sañjātaṁ jānan yadubhiḥ (saha) vyarudhyata.

Knowing himself as the mighty asura Kālanemi killed by Viṣṇu and reborn on Earth, Kaṁsa began persecuting the Yadus.

Viśvanātha Cakravartī—

Kaṁsa knew because Nārada told him.

Sanātana Gosvāmī—

Iha (here) signifies either ‘on Earth’ or ‘in Mathurā Purī’, therefore *sañjātaṁ* means *samyak jātaṁ*, thus an eminence compared to his previous life is implied. He was killed by Viṣṇu, meaning by He who pervades the world, by His power. The ability to kill is stated that way.

Kaṁsa knew either because Śrī Nārada told him or because he remembered his past life by his blessing: *bhūta-pūrvāś ca taṁ smara*, “May you, who existed before, remember Him” (*Hari-vaṁśa* 2.1.19, quoted in BVT 10.1.66).

“He, Kaṁsa (*saḥ = kaṁsaḥ*), engaged in hostilities with the Yadus (*yadubhiḥ = yadubhiḥ saha*).” In other words he did very hostile acts (*vyarudhyata = mahā-vairam cakre*).

Jīva Gosvāmī—

He was killed by Viṣṇu—He who pervades the world—by His power. The ability to kill is stated that way.

Kaṁsa knew because of Śrī Nārada’s words: *bhūta-pūrvam ca tam smara*, “May you remember Him, who existed before,” and because he remembered his past life.

10.1.69

*ugrasenam ca pitaram yadu-bhojāndhakādhipam |
svayam nigrhya bubhuje śūrasenān mahā-balaḥ ||*

ugrasenam—Ugrasena; *ca*—also; *pitaram*—the father; *yadu-bhoja-andhaka-adhipam*—the king of the Yadus, Bhojas, and Andhakas; *svayam*—personally; *nigrhya*—after restraining; *bubhuje*—enjoyed (ruled); *śūrasenān*—the land where the Śūrasenas live; *mahā-balaḥ*—who is very powerful.

(*kaṁsaḥ*) *mahā-balaḥ yadu-bhojāndhakādhipam ugrasenam (nāma svasya) pitaram ca nigrhya svayam śūrasenān bubhuje (iti).*

Mighty Kaṁsa also confined his father, who was the king of the Yadus, Bhojas and Andhakas. Then he ruled Śūrasena country by himself.

Viśvanātha Cakravartī—

He also [ruled] the district of Mathurā, since it is included in Śūrasena.

*iti sārārtha-darśinyām harṣinyām bhakta-cetasām |
daśame prathamō ’dhyāyaḥ saṅgataḥ saṅgataḥ satām ||*

“Here ends the first chapter, repeatedly congruous for *sādhus*, in the Tenth Canto, in *Sārārtha-darśinī*, which habitually delights the devotees’ hearts.”

Sanātana Gosvāmī—

Kaṁsa did not engage in hostilities only with the Yadus: he was also inimical to his father. “Having confined—or else having overcome (*nigrhya* = *baddhvā*

atikramya vā)—him although he was the ruler of the Yadus and of others, he enjoyed by himself (*svayaṁ bubhuje*),” because: *mahā-balaḥ*, which means either “he has great power” or “he has a huge army of asuras” (*mahā-balaḥ = mahad balaṁ sāmartyaṁ daitya-senā vā yasya saḥ*).

Although there are many kinds of Yadus, such as the Kukuras and so on, the mention here of only the Yadus, Bhojas, and Andhakas is in consideration of their preeminence. Although the Bhojas and Andhakas are included among the Yadus, the separate mention of those two is because of their distinct renown by these designations.

The district of Mathurā is not mentioned separately because there is no difference between Śūrasena country and the district of Mathurā.

Jīva Gosvāmī—

(The first paragraph is the same.)

Although the Bhojas and Andhakas are Yadus, the separate mention is said with the intent to express that Ugrasena was their ruler. Those two clans were predominant among the Yadus.

The implied meaning of *śūrasenān* is: Disregarding his father’s consent, Kāṁsa enjoyed (*bubhuje*) the district of Mathurā, which is east of Śūrasena (*śūrasenān iti māthurāṁs tat-pūrvam eva*).

Bhaktisiddhānta Sarasvatī—

“After throwing Ugrasena, his father, in prison (*nigṛhya = kārāyāṁ nikṣipya*), Kāṁsa, who overcomes others (*mahā-balaḥ = parākrāntaḥ*), enjoyed (*bubhuje = upabubhuje*) the lands called Śūrasena (*śūrasenān = tan-nāmaka-deśān*) by himself.”

Vīra-Rāghava—

Bubhuje means *upabhuktavān* (he enjoyed).

Vallabhācārya—The mention of the Yadus, Bhojas, and Andhakas is a partial indication because there were six Yādava clans. Kāṁsa thought that Ugrasena would make them antagonistic to him, so he personally confined his father (*svayaṁ nigṛhya*).

The land called Śūrasena is where he stayed for his enjoyment, and so there is a repeated mention of it: *śūrasenān bubhuje* (ref. 10.1.27). The ability to do all this is: *mahā-balaḥ*. In this way, the great outrage toward all the devotees who were *aṁśas* of gods was a cause for the Lord’s Descent.

Chapter 2

**Śrī Baladeva is transferred to Rohiṇī's womb;
Śrī Kṛṣṇa manifests in Vasudeva,
who meditatively transfers Him to Devakī;
Brahmā and the gods extol Him**

10.2.1-2

śrī-śuka uvāca
pralamba-baka-cāṇūra-tṛṇāvarta-mahāśanaiḥ |
muṣṭikāriṣṭa-dvivida-pūtanā-keśi-dhenukaiḥ ||
anyaiś cāśura-bhūpālair bāṇa-bhaumādibhir yutaḥ |
yadūnām kadanam cakre balī māgadha-saṁśrayaḥ ||

śrī-śukaḥ uvāca—Śrī Śuka said; *pralamba-baka-cāṇūra-tṛṇāvarta-mahā-śanaiḥ*—by Pralamba, Baka, Cāṇūra, Tṛṇāvarta, and Aghāsura; *muṣṭika-ariṣṭa-dvivida-pūtanā-keśi-dhenukaiḥ*—by Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Keśī, and Dhenuka;

anyaiḥ ca—and by others; *asura-bhūpālaiḥ*—by asuras in the form of kings (*bhū-pāla*, “protector of the Earth”); *bāṇa-bhaumā-ādibhiḥ*—by Bāṇa, Bhauma (Bhauma is Naraka, the son of Bhūmi-devī, Mother Earth), and others; *yutaḥ*—accompanied; *yadūnām*—of the Yadus; *kadanam cakre*—did the killing; *balī*—powerful (or he who has an army; or he who is given tribute / taxes (*balī*)); *māgadha-saṁśrayaḥ*—he whose shelter is Jarāsandha (“the king of Magadha”).

śrī-śukaḥ uvāca—*balī māgadha-saṁśrayaḥ pralamba-baka-cāṇūra-tṛṇāvarta-mahāśanaiḥ muṣṭikāriṣṭa-dvivida-pūtanā-keśi-dhenukaiḥ bāṇa-bhaumādibhiḥ asura-bhūpālaiḥ anyaiḥ ca yutaḥ yadūnām kadanam cakre.*

Śrī Śuka said: Mighty Kāṁsa was under the protection of Jarāsandha, the king of Magadha. Accompanied by Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Keśī and Dhenuka, and by asuraiaic kings such as Bāṇa and Naraka, Kāṁsa oppressed the Yadus.

Śrīdhara Svāmī—

*dvitīye kaṁsa-ghātāya devakyā garbha-go hariḥ |
brahmādibhiḥ stutaḥ sā ca sāntviteti nirūpyate ||*

“In the second chapter, it is described that Hari entered Devakī’s womb to kill Kaṁsa; Brahmā and other gods praised the Lord; and Devakī was comforted.”

10.2.1

At the outset, to talk about the Lord’s quickly entering Devakī’s womb, since the Lord (Saṅkarṣaṇa) was caused to go to another womb, in three and a half verses he elaborates upon Kaṁsa’s opposition to the gods, mentioned earlier: *yadubhiḥ sa vyarudhyata*, “Kaṁsa engaged in hostilities with the Yadus” (10.1.68).

Mahāśana (he whose food is plentiful) is Aghāsura (the asura in the form of a python).

Viśvanātha Cakravartī—

*garbham sañcārya rohiṇyām devakyā yoga-māyayā |
tasyāḥ kukṣim gataḥ kṛṣṇo dvitīye vibudhaiḥ stutaḥ ||*

“In the second chapter: After causing Yogamāyā to transfer Devakī’s fetus into Rohiṇī, Kṛṣṇa enters Devakī’s womb. Then the Lord is praised by the gods.”

10.2.1

In three and a half verses he elaborates upon Kaṁsa’s opposition to the gods, mentioned with: *yadubhiḥ sa vyarudhyata*, “Kaṁsa engaged in hostilities with the Yadus” (10.1.68).

Mahāśana is Aghāsura.

Sanātana Gosvāmī—

The two verses are syntactically connected: “Surrounded (*yutaḥ* = *vṛtaḥ*) by Pralamba and so on, and by others, such as Bāṇa, Bhauma—and Śālva and others, because of the word *ādi* in *bāṇa-bhaumādibhiḥ*—who were kings in the form of asuras (*asura-bhūpālaiḥ* = *asura-rūpaiḥ bhūpālaiḥ*), Kaṁsa tormented (*kadanam cakre* = *pīḍām cakre*) the Yadus.” The reason he was surrounded by them is expressed with the adjective *balī* (powerful).

Māgadha is Jarāsandha. At that time he was the sovereign of Magadha

(southern Bihār). The compound *māgadha-saṁśrayaḥ* means: *māgadhaḥ jarāsandhaḥ saḥ āśrayaḥ śvaśuratvāt sahāyaḥ yasya saḥ*, “he whose shelter, meaning a companion on account of being a father-in-law, is Jarāsandha.” (Kāṁsa’s two wives, Asti and Prāpti, were Jarāsandha’s daughters: *Bhāgavatam* 10.50.1.)

Jīva Gosvāmī—

This is one set of two verses. The reason Kāṁsa was surrounded by them is: *balī* (powerful).

Baladeva Vidyābhūṣaṇa—

prāpayya garbham devakyā rohiṇyām yogayā prabhuḥ |
tasyāḥ kukṣim gataḥ kṛṣṇo dvitīye stūyate suraiḥ ||

“In the second chapter: After prompting Yogā to transfer Devakī’s fetus into Rohiṇī, the Lord entered Devakī’s womb. He is extolled by the gods.”

10.2.3

te pīḍitā niviviśuḥ kuru-pañcāla-kekayān |
śālvān vidarbhān niṣadhān videhān kosalān api ||

te—they (the Yadus); *pīḍitāḥ*—being tormented; *niviviśuḥ*—entered; *kuru-pañcāla-kekayān*—the territories of the Kurus, Pañcālas, and Kekaya; *śālvān*—the territories of the Śālvas; *vidarbhān*—the territories of the Vidarbhas; *niṣadhān*—the territories of the Niṣadhas; *videhān*—the territories of the Videhas; *kosalān*—the territories of the Kosalas (Kośalas); *api*—and.

te pīḍitāḥ (santaḥ) kuru-pañcāla-kekayān śālvān vidarbhān niṣadhān videhān kosalān api niviviśuḥ.

The Yadus were aggrieved and so they emigrated. They entered the respective territories of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas, and Kośalas.

Sanātana Gosvāmī—

They completely, or else secretly, settled (*niviviśuḥ* = *nitarām nibhṛtaṁ vā*

viviśuḥ). This means the Yadus went to these various places and became one with the people there by wearing customary clothing and so on.

Jīva Gosvāmī—

“They secretly settled (*niviviśuḥ* = *nibhṛtaṁ viviśuḥ*).” In other words, by wearing the typical apparel of those places they lived incognito in cowherd villages and in communities of agriculturists.

Vijayadhvaja Tīrtha—

“The Yādavas settled (*te niviviśuḥ* = *yādavāḥ niveśanam cakruḥ*).”

Vīra-Rāghava—

“They entered the lands such as the lands of the Kurus (*kuru-pañcāla-kekayān* = *kurv-ādīn janapadān*).”

Vallabhācārya—

They entered (*niviviśuḥ* = *viviśuḥ*) the lands of the Kurus (*kuru* = *kuru-deśān*), i.e. the lands of Hastināpura (57 miles north-west of Delhi, on the banks of the Ganges). In like manner, others continuously entered (*niviviśuḥ* = *nitarāṁ viviśuḥ*) the lands of the descendants of Pañcāla, which are Kampila and so on, the lands of the Kekayas, such as Citrakūṭa, the lands of the Śālvas, which were in the west (*śālvān* = *paścima-deśān*), the lands of the Niṣadhas, in the north (*niṣadhān* = *uttara-deśān*), the lands of the Vidarbhas, in the south (*vidarbhān* = *dakṣiṇa-deśān*), and the lands of the Kośalas, such as Ayodhyā (*kośalān* = *ayodhyādi-deśān*). They lived incognito.

Bhāvārtha-dīpikā-prakāśa—

The *parasmaipada* in *niviviśuḥ* is poetic license because of the rule: *ner viśaḥ*, “An *ātmanepada* suffix is applied when the prefix *ni* is used after the verbal root *viś* (to enter)” (*Aṣṭādhyāyī* 1.3.17).

ANNOTATION

The *Gauḍīya Vaiṣṇava Abhidhāna* provides the following information: The Kurus lived in a region encompassing modern Delhi. The Pañcālas lived on both

sides of the Ganges, north of Delhi. The Kekayas lived in a region to the north-west of the Pañcāla kingdom. The Vidarbhas lived in Mahārāṣṭra (formerly Berar). The Niṣadhas lived in what is now Jabalpur (Madhya Pradesh). The Videhas lived in northern Bihār: their capital was Mithilā. The Kośalas lived between Vārāṇasī and the foothills of the Himālayas: their capital was Ayodhyā (*Gauḍīya-vaiṣṇavābhidhāna*). The Kośalas were between the Kurus and the Videhas (*Geographical Survey of the Purāṇas*).

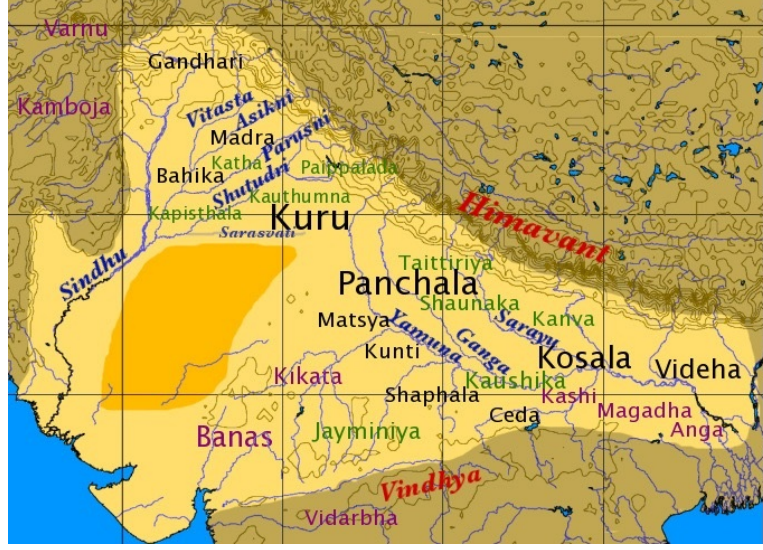
The Kurus lived in and around Kurukṣetra, then called Syamanta-pañcaka. Vaman Shivram Apte describes the region of the Pañcālas as follows: “Name of a celebrated region which lay, according to Rājaśekhara (*Bāla-rāmāyaṇa* 10.86), between the streams of the Yamunā and the Gaṅges, and is, therefore, the Gangetic Doab.

In the time of Drupada it extended from the banks of the Charmaṇvati (Chambal) up to Gaṅgādvāra on the north. The northern portion from Bhāgīrathī was called ‘Uttara Pañcāla’, which was Ahicchatra. The southern portion was called ‘Dakṣiṇa Pañcāla’, which was merged in the kingdom of Hastināpura after the death of Drupada.” The chief cities of Pancalas were Kampila, Ahicchatra and Kanyakubja (*Geographical Survey of the Purāṇas*).

The Kekayas lived in the Punjab (*Geographical Survey of the Purāṇas*). This is Apte’s information about the Kekayas: “The country of the Kekayas bordering on Sindhu-deśa.” The Sindhu-deśa is now called Sind, a region in Pakistan on the west side of the lower Indus River.

“The Śālvas, who sided with Kurus lived near Kurukṣetra not far from Kurus and Trigarttas. It seems that there were two branches of Śālvas because they are said to have been on the side of Pāṇḍavas also. The story of Kṛṣṇa’s conquest of them suggests their nearness to Yādavas also. The father of Satyavān, the husband of Savitrī, famous in the Mahābhārata legends ruled over the Śālva country.

Pāṇini mentions their territory as including Audumvara, Tilakhala, Machakara, Yugandhara, Bhulinga, and Sara-Danda. Reference to a town named Vaidhumagni in the country of Śālvas are also found in his work. It is known to Patañjali also. In the Purāṇas they are said to have been located near Yamunā. The Viṣṇudharmottara says that Śālvas along with Matsyas lived near Yamunā in the northern part of Kurukṣetra. The Bhāgavata Purāṇa, too, places them on Yamunā and associates them with the city of Mathurā. The Mahābhārata suggests their migration to the south” (*Geographical Survey of the Purāṇas*). The kingdoms before the Kurukṣetra War were as follows:



10.2.4-5

*eke tam anurundhānā jñātayaḥ paryupāsate ||
 hateṣu ṣaṭsu bāleṣu devakyā augraseninā |
 saptamo vaiṣṇavaṁ dhāma yam anantaṁ pracakṣate |
 garbho babhūva devakyā harṣa-śoka-vivardhanaḥ ||*

eke—some; *tam*—him (Kaṁsa); *anurundhānāḥ*—while obeying; *jñātayaḥ*—kinsmen; *paryupāsate*—stayed in his entourage; *hateṣu ṣaṭsu bāleṣu*—when six children were killed; *devakyāḥ*—of Devakī; *augraseninā*—by Kaṁsa (“the son of Ugrasena”); *saptamaḥ*—a seventh; *vaiṣṇavam dhāma*—Viṣṇu’s dwelling place; *yam*—whom; *anantaṁ*—[by the name] Ananta; *pracakṣate*—they call; *garbhaḥ*—an embryo; *babhūva*—there was; *devakyāḥ*—Devakī’s; *harṣa-śoka-vivardhanaḥ*—arousing joy and lamentation.

Bhaktisiddhānta Sarasvatī—

eke jñātayaḥ (akrūrādyāḥ) anurundhānāḥ taṁ (kaṁsaṁ) paryupāsate. (atha) augraseninā devakyāḥ ṣaṭsu bāleṣu hateṣu (ṣaṭsu), yam anantaṁ (abhijñāḥ) pracakṣate, (tad) vaiṣṇavaṁ dhāma devakyāḥ harṣa-śoka-vivardhanaḥ saptamaḥ garbhaḥ babhūva.

Gaṅgā Sahāya (Anvitārtha-prakaśikā)—

eke jñātayaḥ (akrūrādyāḥ) anurundhānāḥ taṁ (kaṁsaṁ) paryupāsate (śrī-

kṛṣṇāvatāra-darśanāpekṣayā). *augraseninā devakyāḥ ṣaṭsu bāleṣu hateṣu (satsu), vaiṣṇavaṁ dhāma devakyāḥ saptamaḥ garbhaḥ (tasyāḥ) harṣa-śoka-vivardhanaḥ babhūva, yaṁ (garbha-gataṁ sātvatāḥ) anantaṁ pracakṣate*.

Some Yadus were gratifying him. They became part of his entourage. A few years later, after the son of Ugrasena had killed the six male babies of Devakī, she had a seventh pregnancy: He, Viṣṇu's *dhāma* (dwelling place), intensified her bliss and her sorrow. Learned persons call him Ananta.

Śrīdhara Svāmī—

Anurundhānāḥ (remaining an adherent) means *anuvartamānāḥ* (while obeying).

10.2.5

Dhāma means *kalā* (a portion). Only that became the seventh embryo. What is that *dhāma* like? Therefore he says: *yaṁ anantaṁ*.

Regarding *harṣa-śoka-vivardhanaḥ* (intensified her bliss and her sorrow): Ananta, who had descended and is the form of bliss, increased Devakī's joy. He also increased her sorrow, because she thought that he was an ordinary fetus like the previous ones.

Viśvanātha Cakravartī—

Eke (some persons) denotes Akrūra and others: While longing to see the Avatāra named Śrī Kṛṣṇa, they were obeying Kāṁsa's orders (*anurundhānāḥ = tad-ājñā-vartinaḥ*).

10.2.5

The syntactical connection is: *saptamo garbho babhūva yaṁ garbham anantaṁ pracakṣate*, "A seventh embryo occurred, which embryo they call Ananta." What is Ananta like? He is Kṛṣṇa's *aṁśa* (*vaiṣṇavaṁ dhāma = kṛṣṇasya aṁśam*)."

Regarding *harṣa-śoka-vivardhanaḥ* (intensified her bliss and her sorrow): Ananta increased Devakī's joy because he, the direct form of bliss, entered her womb. He also increased her sorrow since she thought: "Kāṁsa will kill this baby too."

Sanātana Gosvāmī—

Eke stands for either *kecit* (some persons) or *bhakta-mukhyāḥ* (the chief devotees) such as Akrūra. *Anurundhānāḥ* (remaining an adherent) means either

ānukulyam ācarantaḥ (while behaving favorably) or *cātureṇa vaśī-kurvantaḥ* (being cleverly subjugated).

There is another explanation. They were staying in Śrī Madhu Purī because they thought: “When Kaṁsa will be killed, we will immediately see Śrī Kṛṣṇa here. By being near Him, we’ll hear everything about His pastimes in Gokula,” and so on, thus *anurundhānāḥ* signifies *svārtham apekṣamānāḥ* (expecting their own benefit): this will become clear later on, in the context of Akrūra’s journey to Vraja.

The verb *paryupāsate* (they gratify) means either *sarvato-bhāvena sevante* (they serve in every way) or *samīpe tiṣṭhanti* (they remain nearby). The present tense is used instead of the past because there was no discontinuity of that. In other editions, *paryupāsataḥ* (because of worshiping) is seen instead of *paryupāsate*.

10.2.5

It was said: *jātaṁ jātam ahan putram*, “Kaṁsa killed each son that was born” (*Bhāgavatam* 10.1.66). “How many were killed?” In that regard he says *hateṣu* and so on. In days of yore, Śrī Devakī’s six babies were Marīci’s sons. This means they were gods. They were known as the *ṣaḍ-garbhas* (the six sons). Since they became asuras, on account of offending Śrī Brahmā, they originated from Kālanemi, the son of Hiraṇyakaśipu. Owing to the latter’s curse: “Your father will kill all of you [in your next lives],” the Lord (Viṣṇu), through Yogamāyā, had them placed [from Pātāla] into Śrī Devakī’s womb, and then the *ṣaḍ-garbhas* were killed by Kaṁsa’s hand. Kaṁsa is the reincarnation of their former father, Kālanemi. This and more should be looked into in *Śrī Hari-varṇa* (*Hari-varṇa* 2.2.9-30).

Moreover, their death for the sake of their liberation will become clear in the eighty-fifth chapter. In this way the idea that the Lord was negligent in the matter of the *ṣaḍ-garbhas*’ death is dispelled. This is the least that can be said.

In regard to *augraseninā* (by the son of Ugrasena): By Śrī Śuka’s bringing to light the fact that Kaṁsa killed his own sister’s sons, it is implied that Kaṁsa was very cruel. Further, in *yam anantaṁ pracakṣate*, “learned persons (*pracakṣate* = *vadanti abhijñāḥ*) call it Ananta,” Ananta is Saṅkarṣaṇa, the second member of the *catur-vyūha*.

Jīva Gosvāmī—

The words beginning from *eke* make one half verse. *Anurundhānāḥ* means *cātureṇa vaśī-kurvantaḥ* (being cleverly subjugated). Or else *eke* means *eke bhaktāḥ* (the foremost devotees) and *anurundhānāḥ* signifies *svārtham*

apekṣamānāḥ, “expecting their own benefit” in the form of seeing the Śrī Kṛṣṇa Avatāra: this will become clear later on, in the context of Akrūra’s journey to Vraja. In addition, the reading is either *paryupāsataḥ* or *paryupāsate*.

10.2.5 (The differences in the first paragraph are underlined)

The words from *hateṣu* make one verse of six lines. It was said: *jātaṁ jātam ahan putram*, “Kaṁsa killed each son that was born” (*Bhāgavatam* 10.1.66). “How many were killed?” In that regard he says *hateṣu* and so on. In days of yore, Śrī Devakī’s six babies were Marīci’s sons. This means they were gods. They were known as the *ṣaḍ-garbhas*. Since they became asuras, on account of offending Śrī Brahmā, they originated from Kālanemi, the son of Hiraṇyakaśipu. Remembering the latter’s curse: “Your father will kill all of you,” through Yogamāyā the Lord had them placed [from Pātāla] into Śrī Devakī’s womb, and then the *ṣaḍ-garbhas* were killed by Kaṁsa’s hand. Kaṁsa is the reincarnation of their former father, Kālanemi. This and more should be looked into in *Śrī Hari-vaṁśa*.

The story of the *ṣaḍ-garbhas* is told ahead: *hiranyaśīpor jātāḥ*, “born from Hiraṇyakaśipu,” and so on (*Bhāgavatam* 10.85.48). Consequently, for the sake of uniformity this should be understood: *kālanemi-kṣetre tasmād eva jātāḥ*, “They were born in Kālanemi’s abode, only from him,” because it is not said *putrāḥ* (sons) in regard to *jātāḥ* (they were born), since it is heard that way in relation to *bhāradvāja* and so on. Or else this is the condition in a different eon (*kalpa-bheda*).

Moreover, their death for the sake of their liberation will become clear in the eighty-fifth chapter. In this way, the idea that the Lord was negligent in the *ṣaḍ-garbhas*’ death is dispelled.

Augraseninā (by the son of Ugrasena) is said with spite, due to not directly mentioning his name.

“...which *dhāma* (*yam dhāma* = *yad dhāma*), imbued with Śrī Kṛṣṇa (*vaiṣṇavam* = *śrī-kṛṣṇa-mayam*), learned persons (*pracakṣate* = *vadanti abhijñāḥ*) call Ananta.” Ananta is Saṅkarṣaṇa, the second member of the *catur-vyūha*.

Vijayadhvaja Tīrtha—

Vaiṣṇavam dhāma denotes: *viṣṇu-tejaḥ sannihitam* (Viṣṇu’s ever present fiery power).

Vīra-Rāghava—

Dhāma means *tejah* (effulgence, fiery power). It amounts to: *aṁśaḥ* (a portion).

Vallabhācārya—

There are six sense objects (including ‘thought’, the object of the mind). The seventh [child] is the substratum of these. However, Puruṣottama is superior to that.

Bhāvārtha-dīpikā-prakāśa—

Kalā (in Śrīdhara Svāmī’s commentary) means *aṁśaḥ* (a portion). Or else Ananta is a fitting resting place, thus he is called *dhāma* (dwelling place).

ANNOTATION

The definitions of *dhāma* are: (1) *grha-deha-tviṣṭ-prabhāvā dhāmāni*, “*Dhāma* means house, body, effulgence, and power” (*Amara-koṣa* 3.3.124), and (2) *dhāma dehe grhe rāśmau sthāne janma-prabhāvayoḥ*, “*Dhāma* means body, house, a ray, place, birth, and power” (*Viśva-kośa*).

10.2.6

bhagavān api viśvātmā viditvā kaṁsa-jam bhayam |
yadūnām nija-nāthānām yoga-māyām samādiśat ||

bhagavān—the Lord; *api*—also (or although); *viśva-ātmā*—the Soul of all; *viditvā*—knowing; *kaṁsa-jam*—generated because of Kaṁsa; *bhayam*—the fear; *yadūnām*—of the Yadus; *nija-nāthānām*—whose master is Himself (or whose masters are His own kin) (or although (*api*) they are masters of themselves); *yoga-māyām*—Yogamāyā; *samādiśat*—ordered.

bhagavān api viśvātmā yadūnām nija-nāthānām bhayam kaṁsa-jam viditvā yoga-māyām samādiśat.

Knowing the fear of the Yadus, His protigīs, which was induced by Kaṁsa, even the Lord gave orders. He, the Soul of all, instructed Yogamāyā

as follows.

Viśvanātha Cakravartī—

At this time, the Lord Himself (*bhagavān* = *svayaṁ bhagavān*), Kṛṣṇa, ordered Yogamāyā. She is the fifth among the potencies beginning from Vimalā, functions of *cit-śakti*.

Sanātana Gosvāmī—

The word *api* (even, also) is used with regard to Kṣīrodaka-śāyī Viṣṇu, mentioned earlier. *Viśvātmā* means *vyāpakaḥ* (the pervader), therefore: *viditvā* (knowing). Or else *viśvātmā* denotes the inner controller: *Paramātmā*, knowing the Yadus' fear even without being informed, ordered—the sense is: to dispel their fear—Yogamāyā by motivating her and so on (*samādiśat* = *samyak ādiśat* = *protsāhanādi-pūrvakam ādiśat*). Why exactly did He do so? *nija-nāthānām*, which means: *nijaḥ svayaṁ eva nāthaḥ kimvā nijāḥ śrī-vasudevādayaḥ nāthāḥ yeṣāṁ teṣāṁ*, ““of the Yadus, whose master is Him,” or else “whose masters are His own, i.e. Śrī Vasudeva and so on.”” And that is because He has affection for devotees (*bhakta-vātsalya*). Another explanation of *viśvātmā* is: “the master of the world” (*ātmā* = *prabhu*).

The reason He ordered Yogamāyā is that she too is subordinate to Him. Moreover, Yoga is a particular potency of the Lord which is called Māyā because it even bewilders *Brahmā*.

Jīva Gosvāmī—

Bhagavān denotes Śrī Kṛṣṇa, the Lord Himself, whose form is eternal. *Viśvātmā* (the Soul of all) means *sarvāmśī* (the source of all *amśas*). The word *api* (even) is in reference to Kṣīrodaka-śāyī Viṣṇu: Previously, he, the Lord, ordered *Brahmā* and others (10.1.21), and now the Lord Himself is giving orders (*Laghu-vaiṣṇava-toṣaṇī* 10.1.25).

The Lord, knowing (*viditvā* = *jñātvā*) the Yadus' fear even without being informed, ordered—the sense is: to dispel their fear—Yogamāyā by motivating her and so on (*samādiśat* = *samyak ādiśat* = *protsāhanādi-pūrvakam ādiśat*). Why? *nija-nāthānām*, which means: *nijāḥ śrī-vasudevādayaḥ nāthāḥ yeṣāṁ teṣāṁ*, “of the Yadus, whose masters are His own, i.e. Śrī Vasudeva and so on.” And that is because He has affection for devotees (*bhakta-vātsalya*). Alternatively: *svīyeṣu śreṣṭhānām*, “of the Yadus, the best among His own.”

Yoga is a particular potency of the Lord which is called Māyā since it even

bewilders Brahmā. Since she is a potency that effects the world, she is situated in the topmost position, thus she is known as *ekānamśā* (unique and without *aṁśas*).

There is another interpretation. Here the word *api* (even), after implying the supereminence of the Lord, suggests that, though she is like that, she is inferior to Him, but the idea in saying ‘He who is such ordered she who is such’ is that the Lord has profuse *vātsalya* for His own.

ANNOTATION

Sanātana Gosvāmī has the best explanation. Viṣṇu ordered Yogamāyā. Baladeva Vidyābhūṣaṇa agrees (*Vaiṣṇavānandinī* 10.1.25). This topic was discussed in a footnote there. Here the underlying idea is that Brahmā had given orders, and now even Viṣṇu is doing so. In addition, the significance of the word *api* is: “although the Lord is fully capable of making changes at will.”

Additionally, by the mention that the Yādavas are residents of Dvārakā, Kṛṣṇa is superimposed unto Viṣṇu, but the superimposition is optional because most of the Yadus only saw Kṛṣṇa as Paramātmā. In like manner, in these verses (10.2.6-15), no differentiation is made between those three: Viṣṇu’s Yoganidrā, Mahāmāyā, and Kṛṣṇa’s Yogamāyā. For instance, Yogamāyā is also called Yoganidrā (*Bhāgavatam* 10.2.15).

Viśvanātha Cakravartī says Yoganidrā, mentioned in *Bhāgavatam* 3.11.32, is Yogā: *yogākhyā vimalādīnām cic-chakti-vṛttīnām pañcamī, saiva tadānīm nidrārūpā*, “She, called Yogā, is the fifth among Vimalā and other functions of the transcendental potency. At that time she was in the form of sleep” (*Sārārthadarśinī* 3.11.32). That group of nine spiritual potencies consists of Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā, and Anugrahā (*Bhāvārthadīpikā* 11.27.25) (*Sāraṅga-raṅgadā* 1.5.129 and 1.5.234). They are queens in Vaikuṇṭha (*Laghu-bhāgavatāmṛta* 1.5.281). In total there are sixteen main potencies (*Laghu-bhāgavatāmṛta* 1.5.128) (*Sārārthadarśinī* 10.32.10), not counting Hlādinī, Kīrti, and so on (*Laghu-bhāgavatāmṛta* 1.5.242).

Commenting on the passage *yoga-māyām upāsritaḥ*, “relying on Yogamāyā” (*Bhāgavatam* 10.29.1), Jīva Gosvāmī states: *yoga-māyām durghaṭa-sampādikām svarūpa-śaktim*, “Yogamāyā is the Lord’s *svārūpa-śakti* that accomplishes what is difficult to do” (*Śrī Kṛṣṇa-sandarbhā* 188). Above, he writes *yoga* in the masculine, but elsewhere in his works *yoga* is in the feminine: *yogaiva yoga-māyā*, “Yogā is Yogamāyā” (*Bhagavat-sandarbhā* 98). The usage in the masculine is seen in the scriptures: (1) *māyayā yoga-rūpayā*, “by Māyā which is

the form of *yoga*” (*Hari-vaṁśa* 1.55.40), (2) *paśya me yogam aiśvaram*, “Behold My godly might” (*Bhagavad-gītā* 9.5), (3) *na taṁ veda svayaṁ brahmā nāpi brahmaṛṣayo ’vyayāḥ, viṣṇor nidrā-mayaṁ yogam*, “Neither Brahmā nor the immortal Brahmaṛṣis know that might of Viṣṇu, which consists of sleep (*nidrā-mayaṁ yogam*)” (*Hari-vaṁśa* 1.50.15), and (4) *ātma-yogena* (*Bhāgavatam* 10.25.16), which Jīva Gosvāmī interprets as: *yogamāyākhayā svābhāvika-śaktyā*, “by the inherent potency known as Yogamāyā” (*Laghu-vaiṣṇava-toṣaṇī* 10.25.16). Viśvanātha Cakravartī explains it in the same way by glossing *ātma-yogena* as *ātmano yogamāyayā*, “by My Yogamāyā” (*Sārārtha-darśinī* 10.25.16).

10.2.7

gaccha devi vrajaṁ bhadre gopa-gobhir alaṅkṛtam |
rohiṇī vasudevasya bhāryāste nanda-gokule |
anyāś ca kaṁsa-saṁvignā vivareṣu vasanti hi ||

gaccha—go; *devi*—O goddess (or O lady who are worthy of being worshiped); *vrajaṁ*—to Vraja; *bhadre*—O you who are all-auspicious; *gopa-gobhiḥ*—with cowherds and cows; *alaṅkṛtam*—which is decorated; *rohiṇī*—Rohiṇī; *vasudevasya*—of Vasudeva; *bhāryā*—a wife; *āste*—abides; *nanda-gokule*—in Nanda’s Gokula; *anyāḥ*—other ladies; *ca*—and; *kaṁsa-saṁvignāḥ*—[being] afraid of Kaṁsa; *vivareṣu*—in secluded places; *vasanti*—are living; *hi*—certainly (or a verse filler).

devi! bhadre! (tvam) gopa-gobhiḥ alaṅkṛtam vrajaṁ gaccha. rohiṇī vasudevasya bhāryā nanda-gokule (āvāse) āste. anyāḥ (striyaḥ) ca kaṁsa-saṁvignāḥ (satyaḥ, tatra tatra) vivareṣu hi vasanti.

“All-auspicious goddess, go to Vraja, where the cowherds and cows adorn the land. Rohiṇī, Vasudeva’s wife, resides in Nanda’s Gokula. Other ladies as well, terrified of Kaṁsa, are living in hideaways there.

Śrīdhara Svāmī—

“Why is Rohiṇī living in Gokula?” Therefore He says: *anyāḥ ca* (other ladies as well). Not only she, other ladies too are living there, in unperceived locations (*vivareṣu* = *alakṣya-sthāneṣu*).

Viśvanātha Cakravartī—

In regard to *nanda-gokule rohiṇy āste* (Rohiṇī abides in Nanda’s Gokula): After the *ṣaḍ-garbhas* were killed, Vasudeva, seeing that Rohiṇī was pregnant, sent her to a secret place. She was accompanied on the way.

Afraid of Kāṁsa (*kaṁsa-saṁvignāḥ* = *kaṁsād bhītāḥ*), they were living in secret locations (*vivareṣu* = *rahasya-sthaleṣu*).

Sanātana Gosvāmī—

The vocative *devi* means *jagat-pūjye* (O you who ought to be worshiped by all). The sense of *bhadre* is: *sarva-maṅgale* (O you who are all-auspicious). All this is said to motivate her. Or else this is a mention of her suitability to go to Gokula. Then, with a particularity, He encourages her to go reside there.

The name Nanda signifies: *jagad nandayati* (he delights the world). “Rohiṇī abides in a residence in Nanda’s Gokula (*nanda-gokule* = *nandasya gokule āvāse*).” The other women are other wives of Vasudeva: They were completely afraid of Kāṁsa (*kaṁsa-saṁvignāḥ* = *kaṁsāt samyag vignāḥ*) (*vignāḥ* = *bhītāḥ*). *Hi* means *niścitam* (indeed, i.e. it is known that they are living in secret places).

Jīva Gosvāmī—

The words beginning from *gaccha* make one half verse. The vocative *devi* means: *jagat-pūjye* (O you who ought to be worshiped by all). The sense of *bhadre* is: *sarva-maṅgale* (O you who are all-auspicious). All this is said to motivate her. Or else this is a mention of her qualification to go to Gokula. Then, with a particularity, He encourages her to go reside there. By this it is shown that those cowherds and cows cannot be understood even by her. And that is totally amazing. Further, *anyāḥ* (other women) signifies other wives of Vasudeva.

Vallabhācārya—

The other women belonged either to Vasudeva or to others. They were living in secret locations. In a condition of fear, staying in that way is proper: That is the sense of *hi* (indeed).

ANNOTATION

Before taking birth as Yaśodā’s daughter, Yogamāyā was Paurṇamāsī, but she

was not in Vraja then. Paurṇamāsī is described: *yaḥ sadā yoga-māyākhyāṁ śaktim āsaktiḥ śrītaḥ, paurṇamāsīti nāmāsīd vraje yāsīt tapasvinī*, “Śrī Kṛṣṇa always resorts to His potency called Yogamāyā with great attachment. In Vraja, her name is Paurṇamāsī. She is a great ascetic” (Jīva Gosvāmī’s *Śaṅkalpa-kalpadruma* 1.87).

Śrī Rūpa Gosvāmī writes: *devarṣeḥ priya-śiṣyeyam upadeśena tasya yā, sāndīpaniṁ sutam preṣṭham hitvāvantī-purīm api, svābhīṣṭa-daivata-premnā vyākulā gokulam gatā*, “She is Nārada’s dear disciple. On his order, she, agitated by love for her cherished Deity, left her beloved son Sāndīpani and the city of Avantī and went to Gokula” (*Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* 1.68-69).

At first Yogamāyā was in Vraja only in a nonperceptible form: *yoga-māyā sādvedhā, sākārā nirākārā ceti*, “Yogamāyā is twofold: with a form and without a form” (*Bṛhat-krama-sandarbhā* 10.1.25).

10.2.8

*devakyā jaṭhare garbham śeṣākhyam dhāma māmakam |
tat sannikṛṣya rohiṇyā udare sanniveśaya ||*

devakyāḥ—of Devakī; *jaṭhare*—in the womb; *garbham*—the fetus; *śeṣākhyam*—known as Śeṣa; *dhāma*—the *svarūpa*; *māmakam*—of Mine; *tat*—from that [womb] (*tat* = *tataḥ* = *devakī-jaṭharāt*); *sannikṛṣya*—having pulled out; *rohiṇyāḥ*—of Rohiṇī; *udare*—in the womb; *sanniveśaya*—place (cause it to enter).

devakyāḥ jaṭhare garbham (santam) māmakam śeṣākhyam dhāma tat (tat = tataḥ) sannikṛṣya, rohiṇyāḥ udare (tam garbham) sanniveśaya.

“My dhāma (dwelling place) known as Śeṣa is in Devakī’s uterus. Pull him out of there and place him in Rohiṇī’s womb.”

Śrīdhara Svāmī—

Jaṭhare stands for *jaṭhare santam* (being in the womb). Someone might wonder: “How will he remain alive when, as a fetus, he will be pulled out of the womb?” In response, He says *māmakam dhāma* (My *dhāma*). Further, *tat* stands for *tataḥ* (from that womb).

Viśvanātha Cakravartī—

“My *dhāma*” means “Baladeva’s *svarūpa*, My *aṁśa*” (*māmakam dhāma = mad-aṁśa-bhūtam baladeva-svarūpam*). The adjective *śeṣākhyam* (known as Śeṣa) modifies *dhāma*. On account of the future statement: *yasyaikāṁśena vidhṛtā jagatī jagataḥ pate*, “[O Balarāma,] O master of the world, the Earth is sustained by only one of Your *aṁśas*” (*Bhāgavatam* 10.65.28), the sense of *śeṣākhyam* is: *śeṣa ity aṁśena ākhyā yasya*, “He whose name, as an *aṁśa*, is Śeṣa.” Therefore, although Baladeva’s eternal mother is Rohiṇī, at first He entered Devakī’s womb only in consideration of Kṛṣṇa’s upcoming entrance there. This means: Only after placing Śeṣa, a *svāṁśa* who comprises Kṛṣṇa’s dwelling place (*nivāsa*), couch (*śayyā*), seat (*āsana*) and so on, in Baladeva, who is in Devakī’s womb, she made Him desire to go in the womb of His own mother Rohiṇī.

Someone might wonder: “Devakī has the nature of transcendental existence. She is the *mahā-śakti* that manifests the Lord. How is the entrance of the *ṣaḍ-garbhas* in Devakī justified since those six fetuses were material?” It is true. The sense is: There was no contact between the *ṣaḍ-garbhas* and Devakī in her womb, much like there is no contact of the *samaṣṭi* (the universe as a whole) nor of the *vyāṣṭi* (individual components) with the Lord, although both the *samaṣṭi* and the *vyāṣṭi* are in the Lord, whose essence of being is transcendental existence. It is said: *mat-sthāni sarva-bhūtāni na cāham teṣv avasthitaḥ. na ca mat-sthāni bhūtāni paśya me yogam aiśvaram*, “All beings are in Me (as Brahman), but I am not in them, nor are beings situated in Me! Behold My godly might.” (*Bhagavad-gītā* 9.4-5)

However, this pastime of the Lord’s taking birth is understood to be for the purpose of showing people the sequence of *bhakti*. The explanation is this: Among devotees, *bhakti* is characterized as hearing (*śravaṇa*), reciting (*kīrtana*), and so on. Within devotional service, enjoyment of the six sensory objects occurs. That is a consequence concomitant with *bhakti*. [A genuine devotee thinks:] “Alas, I will fall in the dark well of material existence since I am enjoying these [material] sensory objects.” On account of this fear, in time sense gratification ceases. Then, *bhakti* imbued with hearing about the Lord’s glories, glorifying Him, serving Him and so on develops and matures. Afterward, the Lord, an ocean of virtues and of bodily forms, manifests because *bhakti*, whose nature is transcendental existence, makes the Lord appear, on account of the statement of a *śruti* scripture: *bhaktir evainam darśayati*, “Only *bhakti* makes the Lord show Himself” (*Māṭhara-śruti*, cited by Madhvācārya in his commentary

on *Vedānta-sūtra* 3.3.54).

The analogy of the *ṣaḍ-garbhas* and Devakī is exactly the same: Owing to the statement: *marīcīr manaso 'bhavat*, “Marīcī arose from the mind [of Brahmā]” (*Bhāgavatam* 3.12.24), Marīcī is an incarnation of the mind, and his six sons are the incarnations of the six sensory objects, beginning from sound. Since Devakī brings about the Lord’s appearance, she is the incarnation of *bhakti*. Since he is imbued with fear, Kaṁsa is the incarnation of fear, because of this: *bhayāt kaṁsaḥ*, “Kaṁsa [attained the Lord] because of fear” (*Bhāgavatam* 7.1.31). Therefore, just as fear of material existence removes [the desire to enjoy] the six sensory objects, which have entered the womb of *bhakti*, so Kaṁsa is the killer of the *ṣaḍ-garbhas*, who were in Devakī.

As *prema-bhakti* imbued with the worship and so on of the Lord’s glories might appear in the womb of *bhakti*, when the desire to enjoy sense gratification is gone, so after the *ṣaḍ-garbhas* have ceased to exist in Devakī, the seventh fetus, Ananta, the form of the Lord’s glories (*yaśas*), dwelling place (*nivāsa*), couch (*śayyā*), seat (*āsana*), parasol (*chattra*) and so on appeared in Devakī. Just as seeing the Lord face to face after that, i.e. after the appearance of *prema-bhakti*, is the eighth child of *bhakti*, so the Lord is Devakī’s eighth child. All this is a fundamental principle that should be well considered.

Sanātana Gosvāmī—

“After pulling properly—in other words: easily and without being perceived way—the embryo (*garbham* = *bhrūṇam*), a unique form (*dhāma* = *rūpam ekam*) called Saṅkarṣaṇa (*śeṣākhyam* = *saṅkarṣaṇābhīdam*)...” The rest was explained by Śrīdhara Svāmī.

There is another rendering. She might ask: “If he is called Śeṣa, what is the point of doing this task since he has no fear of Kaṁsa?” He responds: *māmakam dhāma*, “He is My support (*dhāma* = *āśrayam*).” Alternatively: “[Send Balarāma] to My abode, Gokula (*dhāma* = *gokulam prati*).” The drift is: “Without Him, there would not be so much joy in My pastimes.”

Jīva Gosvāmī—

“After properly—easily and without being perceived (*samyak* = *alakṣitam sukha-pūrvakam ca*)—, and by all means, pulling (*sannikṣya* = *samyak nitarām kṛṣṭvā*) the embryo (*garbham* = *bhrūṇam*), which is a form (*dhāma* = *rūpam*) of Mine called Saṅkarṣaṇa (*māmakam* = *saṅkarṣaṇa-saṁjñam*) and whose renowned name is Śeṣa...” by the derivation: ‘He remains, thus he is Śeṣa.’ This

means “He is renowned as My *aṁśa*.”

Or else *dhāma* means *āśrayam* (the support, basis), since Ananta is imbued with of *ādhāra-śakti* (the potency of the substratum).

Krama-sandarbha—

Dhāma means either *āśrayam* or *svarūpam*.

Vīra-Rāghava—

Dhāma means *aṁśam* (a portion).

Vallabhācārya—

Dhāma signifies either *bhagavat-tejo-rūpam* (the form of the Lord’s power) or *bhagavato ’pi sthāna-bhūtam* (him, a place for the Lord also, as *īśvara-tattva Śeṣa*) (as *jīva-tattva Śeṣa*, the Earth is said to be on one of his thousands of hoods, *Bhāgavatam* 10.68.46).

ANNOTATION

Elsewhere Jīva Gosvāmī denies that *dhāma* can mean *svarūpa*: *dhāma-śabdena prabhāva ucyate prakāśo vā. gṛha-deha-tviṭ-prabhāvā dhāmāni ity-amarādi-nānārtha-vargāt. na tu svarūpam*, “The word *dhāma* means power, and splendor. Amara says: *gṛha-deha-tviṭ-prabhāvā dhāmāni*, “*Dhāma* means house, body, splendor, and power” (*Amara-koṣa* 3.3.123). This definition is confirmed by *Nānārtha-varga* and other dictionaries, but *dhāma* does not mean *svarūpa*” (*Paramātmā-sandarbha* 105). Although *Amara-koṣa* is the most authoritative Sanskrit dictionary and was extensively used by the Gosvāmīs, its compiler, Amara Siṁha, was a Buddhist, thus his interest for Vedic literature and the meanings of words in it must have been limited. On occasion, Śrīdhara Svāmī glossed *dhāma* as *svarūpa* (*Subodhinī* 8.21 and 15.6) (*Bhavārtha-dīpikā* 2.9.17 and 11.28.25). Rūpa Gosvāmī did so too (*Laghu-bhāgavatāmṛta* 1.5.32 and 1.5.245), as well as Baladeva Vidyābhūṣaṇa (*Vaiṣṇavānandinī* 10.3.26).

Viśvanātha Cakravartī’s idea that the *ṣaḍ-garbhās* represent the six sensory objects comes from Vallabhācārya (*Subodhinī* 10.2.5). Still, the elemental attributes, also called ‘sensory objects’, evolved from *tamo-guṇa*, whereas the mind is a product of *sattva-guṇa*.

Śrīla Prabhupāda attributes the concept of six vices to the *ṣaḍ-*

garbhas (BBT Purport 10.2.8): *kāma* (lust), *krodha* (anger), *lobha* (greed), *mada* (overweening pride), *moha* (bewilderment, i.e. thinking of oneself as a material body), and *mātsarya* (envy, malice). The *ṣaḍ-garbhas* became asuras because they, overcome by pride, derided Brahmā (10.85.47-48).

Alternatively, Kāṁsa (lit. the destroyer) is the Time factor, which most people fear (*Bhāgavatam* 3.26.16). Kāṁsa says: *kālo nayati sarvaṁ vai hetu-bhūtas tu mad-vidhaḥ*, “Time certainly leads everything, and I, being like that, am but its factor” (*Hari-vaṁśa* 2.4.53). After all, the name Kālanemi means “the wheel of Time.” Therefore Kāṁsa, an incarnation of the terrifying aspect of Time, killed Devakī’s six sons.

10.2.9

athāham aṁśa-bhāgena devakyāḥ putratām śubhe |
prāpsyāmi tvam yaśodāyām nanda-patnyām bhaviṣyasi ||

atha—then; *aham*—I; *aṁśa-bhāgena*—as an *aṁśa* of an *aṁśa* (i.e. as Vāsudeva, who is an *aṁśa* of Nanda-nandana Kṛṣṇa); *devakyāḥ*—of Devakī; *putratām*—the state of being the son; *śubhe*—O splendid woman; *prāpsyāmi*—I will attain; *tvam*—you; *yaśodāyām*—in Yaśodā; *nanda-patnyām*—who is Nanda’s wife; *bhaviṣyasi*—will manifest.

śubhe! atha aham aṁśa-bhāgena devakyāḥ putratām prāpsyāmi. tvam yaśodāyām nanda-patnyām bhaviṣyasi.

O splendid one! Afterward, as an aṁśa of an aṁśa, I will become Devakī’s son and you will manifest in Yaśodā, Nanda’s wife.

Śrīdhara Svāmī—

What is the purpose of such an undertaking? He answers. *Atha* (afterward) means *anantaram eva* (right after that). The compound *aṁśa-bhāgena* can mean: *aṁśaiḥ śaktibhiḥ bhajate adhiṣṭhati sarvān brahmādi-stambaparyantān iti aṁśa-bhāgaḥ tena paripūrṇena rūpeṇa*, “[I will become Devakī’s son] as My most complete identity, which enjoys, i.e. governs, everything from Brahmā to clumps of grass, through My potencies,” *aṁśaiḥ jñānaiśvarya-balādibhiḥ bhājayati yojayati svīyān iti tathā tena*, “[as My most complete identity,] which causes those who belong to Me to serve,

i.e. to link, owing to knowledge, godly control, powers and so on,”

aṁśena puruṣa-rūpeṇa māyāyāḥ bhāgaḥ bhajanam īkṣaṇaṁ yasya tena, “[as My most complete identity,] which enjoys, i.e. beholds, as the form of the Puruṣa, Māyā,”

aṁśena māyayā guṇāvatārādi-rūpāḥ bhāgāḥ bhedāḥ yasya tena, “[as My most complete identity,] which has various kinds of Guṇa Avatāras on account of Māyā, My *aṁśa*,”

aṁśāḥ eva matsya-kūrmādi-rūpāḥ bhajanīyāḥ na tu sākṣāt svarūpaṁ yasya tena, “[as My most complete identity,] whose *aṁśas*, such as Matsya and Kūrma, are worshipable, but are not directly My identity,”

aṁśaiḥ jñāna-balādibhiḥ bhajanam anuvartanaṁ bhakteṣu yasya tena, “[as My most complete identity,] which serves, i.e. follows, the devotees through *jñāna-śakti*, *bala-śakti*, and so forth.”

In every instance the words *paripūrṇena rūpeṇa* (as My most complete identity) are understood: That is intended to be expressed here on account of the statement: *kṛṣṇas tu bhagavān svayam*, “Kṛṣṇa, however, is the Lord Himself” (*Bhāgavatam* 1.3.28). Thus in four and a half verses, from *tvam yaśodāyām* in the second half above up to *om* (10.2.14), the Lord motivates her.

Viśvanātha Cakravartī—

In *Bhāvārtha-dīpikā*, the explanation of *aṁśa-bhāgena* is this: *aṁśaiḥ jñāna-balādibhiḥ bhajanam anuvartanaṁ bhakteṣu yasya tena sarvathā paripūrṇa-svarūpeṇa*, “as My full identity in every way, which serves, i.e. follows, the devotees through *jñāna-śakti*, *bala-śakti*, and so forth.”

In *Vaiṣṇava-toṣaṇī* there are two interpretations of *aṁśa-bhāgena*,

(1) *aṁśānāṁ bhāgaḥ praveśaḥ yatra tena pūrṇena svarūpeṇa*, “as My full identity, in which My *aṁśas* enter”;

(2) *aṁśānāṁ brahmādīnāṁ bhāgena bhāga-dheyena hetunā*, “on account of the good fortune of *aṁśas* such as Brahman.”

There is another explanation: “I, as an *aṁśa* of an *aṁśa* (*aṁśa-bhāgena* = *aṁśāṁśena*)—but not: *sarvāṁśena* (along with all My *aṁśas*)—will attain the mood of being a son (*putratām* = *putra-bhāvam*).” Therefore the sense is: “Devakī’s affection for Me will be imbued with the mood of My godly might (*aiśvarya-bhāva*).” The implied meaning is: “Consequently, in Śrī Yaśodā I will feel the complete happiness of *vātsalya-bhāva* that is devoid of any other mood.” “You, however, will only take birth (*bhaviṣyasi* = *utpatsyase mātram*) in Yaśodā.” Since it is not said: “You will become Yaśodā’s daughter,” the underlying idea is: “She will not show affection

for you, even when you will be her daughter, because you are going to remain in Vraja in a nonperceptible form.”

Sanātana Gosvāmī—

Atha means *anantaram eva* (only after that). In this way the Lord informs about the speed in His becoming Devakī’s son. Similarly, it should be understood that Balarāma will become Kṛṣṇa’s elder brother very shortly. That will become clear later on. The compound *aṁśa-bhāgena* has already been explained by Śrīdhara Svāmī. There is another interpretation: *aṁśānām śrī-brahmādīnām bhāgena bhāga-dheyena hetunā*, “on account of the good fortune of *aṁśas* such as Śrī Brahmā.”

She might reply: “What is my qualification to draw out Śeṣa and take birth in Yaśodā?” With this in mind He says: *śubhe*, which means *sarvottame* (O best of all). This means: *mat-prabhāvādy-uttamatva-siddhyā yogyā-bhūyā*, “You are becoming qualified by the accomplishment of the excellence of My power and so on.” It is to be understood that He gave her a boon this way. For this reason he (Śukadeva) will mention that she bewildered Śrī Nanda and others. Or else *śubhe* means *bhāgyavati* (O fortunate one). Therefore it is said: *yaśodāyām bhaviṣyasi* (you will take birth in Yaśodā). The implied meaning of *yaśodāyām* (in Yaśodā) is: “You will have fame (*yaśas*) by this,” and the implied meaning of *nanda-patnyām* (Nanda’s wife) is: “You will also have bliss (*ānanda*).”

Jīva Gosvāmī—

Atha means *anantaram eva* (only after that). In this way the Lord informs about the speed of His becoming Devakī’s son. Similarly, it should be understood that Balarāma will become Kṛṣṇa’s elder brother very shortly. That will become clear later on.

The compound *aṁśa-bhāgena* has already been explained by Śrīdhara Svāmī. In his commentary, in the first interpretation the word *bhāga* is made with the suffix *[gh]a[ñ]* in the active voice. As such it is poetic license. In the second interpretation, *bhāga* is made in the same way, but with the addition of the causative affix, and it is poetic license for the same reason. In the third interpretation, the words “*aṁśena puruṣa-rūpeṇa*” (as an *aṁśa*, the form of the Puruṣa) and so on promote our standpoint.

Other explanations of *aṁśa-bhāgena* are: (1) *aṁśānām bhāgaḥ bhajanam praveśaḥ yatra tena svarūpeṇa*, “as My identity, in which My *aṁśas* enter

(*bhajanam* = *praveśaḥ*),” and (2) *aṁśānāṁ brahmādīnāṁ jīvānāṁ bhāga-dheyena hetunā*, “on account of the good fortune of souls such as Brahmā.”

She might reply: “What is my qualification to draw out Śrī Saṅkarṣaṇa and to take birth in Śrī Yaśodā?” Expecting this He says: *śubhe*, which signifies: *man-nideśena eva prāpta-maṅgale*, “O you by whom auspiciousness was attained simply by My ordering you!” The sense is: “You have become qualified for that.” It’s understood that He gave her a boon that way. For this reason he will mention that she bewildered Śrī Nanda and others. Or else *śubhe* means *bhāgyavati* (O fortunate lady), because it is said: *yaśodāyāṁ bhaviṣyasi* (you will take birth in Yaśodā). The implied meaning of *yaśodāyāṁ* (in Yaśodā) is: “You will have fame (*yaśas*) by this,” and the implied sense of *nanda-patnyāṁ* (Nanda’s wife) is: “You will also have bliss (*ānanda*).”

The hidden meaning is as follows. “I will become Devakī’s son as a particular manifestation (*aṁśa-bhāgena* = *prakāśa-bhedena*). And in like manner, as another manifestation I will become Śrī Yaśodā’s son.” It will be said: *avatīrṇau jagaty-arthe svāṁśena bala-keśavau*, “Balarāma and Keśava descended with Their *aṁśas* for the Earth’s benefit” (*Bhāgavatam* 10.38.32). This passage is explained by venerable Śrī Svāmī also. He glosses *svāṁśena* as *mūrti-bhedena*, “as varieties of the Deity” (*Bhāvārtha-dīpikā* 10.38.32). Therefore the sense of *yaśodāyāṁ bhaviṣyasi* is this: *yaśodāyāṁ vidyamānatām eva prāpsyasi na tu putrītvam prāpsyasi*, “You will only obtain a presence in Yaśodā, but you will not become her daughter.” And that is due to an absence of such dealings. Only on account of that implied meaning, *bhaviṣyasi* (you will become) is mentioned separately, otherwise, by a change of inflection, the resultant meaning would be: *śrī-yaśodāyāṁ tvam putratām prāpsyasi*, “You will become Śrī Yaśodā’s daughter” (because without the verb *bhaviṣyasi*, the words *putratām prāpsyāmi* would be carried forward and modified to *putratām prāpsyasi*).

In this sentence, the word *putra* has the sense of daughter. As an example for the sake of establishing a distinction, it is said in a *śruti* scripture: *pumāṁsam putram ādhehi*, “Kindly deliver a male son (a male offspring).” Here, since *pumāṁsam* (male) and *putram* (son) have the same case ending, it is understood that the variation of the masculine gender in *putra* (offspring, lit. son) may take place based on circumstantial deductions.

The overall idea is this. It will be said: *devī dadhāra sarvātmakam ātma-bhūtam*, “Devakī bore the Lord, who is the Soul and comprises everything” (*Bhāgavatam* 10.2.18). In the light of such passages, the gist is: “Just as Devakī will hold Me in her heart and conceive of Me as being born from her womb, so will Yaśodā. And just as I will experience Devakī as a mother, I will feel a similar mood in Yaśodā.” This will be explained in regard to Śrī Śuka’s

statement that begins: *nandas tv ātmaja utpanne jātāhlādaḥ*, “When his son was born, Nanda became overjoyed” (*Bhāgavatam* 10.5.1). Therefore: “I am ordering you merely for the purpose of your existing in Yaśodā’s womb as a pretext. And that is because you are Māyā!”

Baladeva Vidyābhūṣaṇa—

Aṁśa-bhāgena can also mean: *aṁśānām bhāgaḥ bhajanam anuvṛttiḥ yatra tena*, “[I will become Devakī’s son] as one whom *aṁśas* worship, i.e. obey.”

Br̥hat-krama-sandarbhā—

“I will become Devakī’s son and you will manifest in Yaśodā, Nanda’s wife. Afterward (*atha* = *anantaram*) you will manifest in Devakī (as Subhadrā) and I will become the son of Nanda’s wife.” Although there is a reversal (a characteristic of Kṛṣṇa’s pastimes), this can be understood with the word *atha*, since indeclinable words have many meanings.

ANNOTATION

Subhadrā is Yogamāyā: *śauriḥ kālena devakyām aṣṭau putrān ajījanat, anu-varṣaṁ cātha kanyām ekāṁ māyām sanātanīm*, “In due time Vasudeva fathered eight sons in Devakī. Then, the next year, he also begot one daughter, Māyā, the eternal one” (*Garga-saṁhitā* 1.10.2).

Yogamāyā is described as Baladeva’s sister: *bhaginī baladevasya (Hari-varṁśa 2.3.10)*. However, it is also said: *rohiṇī-tanayā daśa citrā subhadreti punar vikhyātā*, “Citrā, Rohiṇī’s daughter, the tenth child, took birth again as Subhadrā, who is well-known” (*Hari-varṁśa* 1.35.6).

10.2.10

arciṣyanti manuṣyās tvām sarva-kāma-vareśvarīm |
dhūpopahāra-balibhiḥ sarva-kāma-vara-pradām ||

arciṣyanti—will worship; *manuṣyāḥ*—men (or humans); *tvām*—you; *sarva-kāma*—for those who have all desires; *vara-īśvarīm*—who are the best goddess; *dhūpa*—with incense; *upahāra*—with articles of a formal worship; *balibhiḥ*—and with sacrificial offerings; *sarva-kāma-vara-pradām*—who bestow all the best desires (or who bestow boons and the

best desires).

*manuṣyāḥ tvāṁ sarva-kāma-vareśvarīm sarva-kāma-vara-pradām
dhūpopahāra-balibhiḥ arciṣyanti.*

“With incense and other articles of formal worship, and with sacrificial offerings, humans will worship you, the choice goddess for those who have all sorts of aspirations: You give boons and all desired things.

Śrīdhara Svāmī—

“You, the best goddess for those who desire a son and everything else (*sarva-kāma-vareśvarīm* = *sarvān putrādīn kāmāyate ye teṣāṁ varām īśvarīm śreṣṭhām niyantrīm*) and who bestow all the best desires unto the worshipers (*sarva-kāma-vara-pradām* = *arcakānām sarvān kāmā-varān pradadāti yā tām*)...”

Viśvanātha Cakravartī—

In this verse He means to say: “Vasudeva will not hand you over to Kāṁsa. Yoy will escape from Kāṁsa (*Bhāgavatam* 10.4.9). Afterward, men will worship Māyā, your *aṁśa*: She will become powerful in various locations such as the Vindhya Hills.”

“They will do so because you are *sarva-kāma-vareśvarīm*, which means: *sarva-kāmānām lokānām varām śreṣṭhām īśvarīm*, “the best goddess for people who have all sorts of desires.””

Sanātana Gosvāmī—

That is exactly what He indicates in three verses (Yogamāyā will have fame and bliss). *Arciṣyanti* means *pūjayiṣyanti* (they will worship). The word *manuṣyāḥ* (humans) is used because for the most part they have desires and because they have a qualification for *dharma*. The compound *sarva-kāma-vareśvarīm* has already been analyzed by Śrīdhara Svāmī. Another explanation is: *sarva-kāmān ye vṛṇvanti teṣāṁ sevyām*, “you, who should be served by those who ask for [the fulfilment of] all desires.” The reason for that is: *sarva-kāma-vara-pradām* (you, who bestow all the best desires). Those two compounds as well are simply a boon in the form of a favor to her. For example it is said in *Śrī Hari-vaṁśa*:

*prasādam te kariṣyāmi mat-prabhāva-samam bhuvi |
yena sarvasya lokasya devi devī bhaviṣyasi ||*

“Goddess, I will do you a favor: Your power on Earth will be similar to Mine. As a result you will become everyone’s goddess.” (*Hari-vaṁśa* 2.2.30)

Jīva Gosvāmī—

That is exactly what He indicates in three verses. The word *manuṣyāḥ* (humans) is used because for the most part they have desires and because they have a qualification for *dharma*. This and the rest also are only a boon given to her. For example, in *Śrī Hari-vaṁśa* it is said: *prasādam te kariṣyāmi...* (see above)

Vīra-Rāghava—

“With various offerable foods and other articles of *pūjā*, and with formal worships (*nānopacāra-balibhiḥ* = *nānā-vidhaiḥ upacāraiḥ balibhiḥ* = *nānā-vidhaiḥ naivedyaiḥ anyaiḥ ca pūjābhiḥ*), men will adore you, who bestow boons and all desired things (*sarva-kāma-vara-pradām* = *sarveṣāṁ kāmānām iṣṭārthānām varāṇām ca pradātrīm*).”

Vallabhācārya—

Dhūpa, *upahāra* and *bali* are three means of worshiping. *Dhūpa* means incense that has a wide reach; *upahāra* refers to *dīpa* (ghee wick), but it should not simultaneously be used to provide light for oneself. *Bali* denotes the offering of sacrificial animals.

10.2.11-12

nāmadheyāni kurvanti sthānāni ca narā bhuvi |
durgeti bhadra-kālīti vijayā vaiṣṇavīti ca ||
kumudā caṇḍikā kṛṣṇā mādhavī kanyaketi ca |
māyā nārāyaṇīśānī śāradety ambiketi ca ||

nāmadheyāni—names; *kurvanti*—make (will make); *sthānāni ca*—and abodes; *narāḥ*—men; *bhuvi*—on Earth; *durgā*—Durgā; *iti*—thus; *bhadrakālī*—Bhadrakālī; *iti*—thus; *vijayā*—Vijayā; *vaiṣṇavī*—Vaiṣṇavī; *iti*—thus; *ca*—and; *kumudā*—Kumudā; *caṇḍikā*—Caṇḍikā; *kṛṣṇā*—Kṛṣṇā; *mādhavī*—Mādhavī; *kanyakā*—Kanyakā (Kanyā-kumārī); *iti*—thus; *ca*—and; *māyā*—Māyā; *nārāyaṇī*

—Nārāyaṇī; īśānī—Īśānī; śāradā—Śāradā; *iti*—thus; *ambikā*—Ambikā; *iti*—thus; *ca*—and.

bhuvi (vartamānāḥ) narāḥ durgā iti (ca) bhadra-kālī iti (ca) vijayā (iti ca) vaiṣṇavī iti ca kumudā (iti ca) caṇḍikā (iti ca) kṛṣṇā (iti ca) mādhavī (iti ca) kanyakā iti ca māyā (iti ca) nārāyaṇī (iti ca) īśānī (iti ca) śāradā iti (ca) ambikā iti ca (tava) nāmadheyāni sthānāni ca kurvanti.

“Men on Earth will call you Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā, and Ambikā. They will also establish temples and deities in your names.

Viśvanātha Cakravartī—

Kurvanti (they make) stands for *kariṣyanti* (they will make). The idea is: “In this way, now, because of My Descent and your descent, some people will become Vaiṣṇavas and some others will become Śāktas (worshippers of śakti, Durgā).”

Sanātana Gosvāmī—

Kurvanti stands for *kariṣyanti* (they will make). *Bhuvi* signifies: *bhuvi vartamānāḥ*, “[men] abiding on Earth.” The sense is: “everyone abiding on Earth.” Various names like Durgā are mentioned with regard to the various desires of her worshipers due to their different inclinations. Or else they are mentioned as such because it is well known that she has these various designations depending on the location. Moreover, in some places she has only one name, in others she has two names, and in yet others she has many names. With this in mind, the words *iti* and *ca* are used here and there in the verse for the sake of informing about her principal names.

Jīva Gosvāmī—

This is one set of two verses. (The rest is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Baladeva Vidyābhūṣaṇa—

The name Mādhavī signifies *mādhavasya bhāginī* (Mādhava’s sister).

Vijayadhvaja Tīrtha—

She is called Durgā because she is difficult to approach (*duradhiḡamana*).

Bhadrakālī means she is auspicious and dark blue. She is called Vijayā because she conquers (*vijayati*) in every direction. She is Vaiṣṇavī because she belongs to Viṣṇu. Ku-mudā means: *kau bhūmau modati* (she delights on Earth). The name Caṇḍikā is made from the verbal root *caḍ[i]* *kope* (to be angry): she gets angry at her enemies. She is called Kṛṣṇā because she is always blissful.

Mādhavī signifies that she was born in Madhu's dynasty (as Devakī's daughter). Kanyakā means *nitya-kumārī* (always youthful). The name Māyā means: *mīyate jñāyate*, "She is known." She is called Nārāyaṇī because she is the shelter of mankind (*nāra* means 'a multitude of humans'). She is Ambikā since she is the mother of all.

Vallabhācārya—

She is called Durgā in Kāśī, Bhadrakālī in Avantī, and Vijayā in Utkala (Orissa). Caṇḍikā is in Kāmarūpa (western Assam). Śāradā is in the northern regions. Kanyakā means Kanyā Kumārī (chaste daughter). Other well-known names and abodes should be understood apart from the names mentioned in this verse.

Bhāvārtha-dīpikā-prakāśa—

Nāmadheyāni means *nāmāni* (names). The name Durgā means: *duḥkhena gamyate prāpyate iti durgā*, "She is attained with difficulty." She is Vijayā either because she dispels all sorrow or because she defeats all the wicked asuras. Ku-mudā means: *kau bhūmau mud harṣaḥ anayā iti ku-mudā*, "She by means of whom there is joy on Earth." Caṇḍikā is "she who gets angry at the asuras." She is Kṛṣṇā either because she always has a blissful form, because she is Kṛṣṇa's sister, or because she has a dark blue complexion. The name Nārāyaṇī is explained in the *Devī Purāṇa*: *nārāyaṇī samākhyātā nara-nārī-pravartikā*, "She is called Nārāyaṇī in the sense that she impels men and women." She is Śāradā because she should be worshiped in autumn (*śarad*). For example, there is a statement by Mārkaṇḍeya: *śarat-kāle mahā-pūjā kriyate yā*, "she whose grand worship ought to be done in autumn."

Ambikā means *ambā* (mother). This name is made from the verbal root *ab[i]* *śabde* (also listed as *av[i]* *śabde*). The derivation is: *ambyate śabdyate duḥkhe yā sā ambā*, "Ambā is she who is called when there is unhappiness." (This is poetic license since the verbal root *ab[i]* *śabde* (to sound) is intransitive, thus the passive voice cannot be used.)

ANNOTATION

The word *durga* is made by this rule: *su-duror gamer aj adhikaraṇe*, “When *su* or *dur* is the first word in the compound, the suffix *a[c]* is applied after the verbal root *gam[ṽ]*, in the locative voice” (HNV 842) (*su-duror adhikaraṇe*, *Vārttika* 3.2.48). Jīva Gosvāmī gives the example: *durgo badarikāśramaḥ*, “Badarikāśrama is hard to access” (HNV 842 *vṛtti*). The *Amṛta* commentary gives the derivation: *durgo duḥkhena gamyate yatra saḥ*, “Durga (hard to access) means: that going to which is not easily done.” Conventionally, in the neuter *durga* means danger, or difficulty: *anena sarva-durgāṇi yūyam añjas tariṣyatha*, “Because of Him, all of you will easily overcome all difficulties” (*Bhāgavatam* 10.8.16). *Durga* also means a fort (*Bhāgavatam* 3.14.20).

Moreover, the name Māyā means “that by means of which the world was made.” The verbal root is *mā* (to measure, build).

Originally, Śārādā was a name of Sarasvatī: “She plays the *śārādā* (lute).” A poetic interpretation of *śāra-dā* is: “She gives arrows,” in other words: “She fires arrows in the form of sidelong glances,” where *śāra* means “a multitude of arrows (*śara*).”

10.2.13

garbha-saṅkarṣaṇāt tam vai prāhuḥ saṅkarṣaṇam bhuvi |
rāmeti loka-ramaṇād balaṁ balavad-ucchrayāt ||

garbha-saṅkarṣaṇāt—because of being pulled from the womb; *tam*—Him; *vai*—indeed; *prāhuḥ*—they call; *saṅkarṣaṇam*—Saṅkarṣaṇa; *bhuvi*—on Earth; *rāma*—Rāma; *iti*—thus; *loka-ramaṇāt*—because of delighting people; *balam*—Bala; *balavat*—among those who have strength; *ucchrayāt*—because of the intensity.

(*abhiññāḥ*) *taṁ (rohiṇī-putraṁ) garbha-saṅkarṣaṇād vai saṅkarṣaṇam prāhuḥ, bhuvi loka-ramaṇād rāma iti (prāhuḥ sambodhayiṣyanti vā), balavad-ucchrayād balaṁ (prāhuḥ ca iti).*

“They will call Him Saṅkarṣaṇa because He will be pulled out of the womb. They will address Him: “Rāma!” since He will delight people on Earth. And they will call Him Bala because He will be stronger than the strong.”

Śrīdhara Svāmī—

With *garbha-saṅkarṣaṇāt* and so on He says: “He will have designations also because of your feat.” The meaning of *rāmeti loka-ramaṇāt* is: *rāmeti ca sambodhanam kariṣyanti tvayā saṅkṛṣṭena tena lokasya ramaṇād raty-utpādanāt*, “and they will address Him as Rāma since He, who will have been pulled out by you, will delight people.”

Viśvanātha Cakravartī—

Rāmeti is a compound made by the rule: *saha supā* (*Aṣṭādhyāyī* 2.1.4).

Sanātana Gosvāmī—“By a connection with Śrī Gokula, [which is imbued with the topmost *prema*,] His glories too will increase.” In this way He mentions another motive of Saṅkarṣaṇa’s birth.

Vai means *eva* (only): “[They will call Him Saṅkarṣaṇa] only because He was pulled out of the womb (*garbha-saṅkarṣaṇād vai = garbhataḥ saṅkarṣaṇād eva*).” The sense is: but not on account of withdrawing (*ākarṣaṇa*), in the form of Śeṣa, the world at the time of final dissolution.

[Sanātana Gosvāmī takes the reading *balabhadram balocchrayāt*:]

“[They will call Him Rāma] because of delighting (*ramaṇa*) everyone” by reaching Gokula simply only because He was pulled out of the womb. [He is Balabhadra (gentleman in strength)] “on account of a superiority of strength” (*balocchrayāt = balasya ucchrayāt ādhikyāt*) as a result of that attainment.

Jīva Gosvāmī—

(The commentary is the same as the above. In addition:)

He has superior strength because His mind is invigorated by the topmost *prema* for Him. In the reading: *balam balavad-ucchrayāt*, the sense is: *balavatsu ādhikyāt*, “because among those who are powerful he is superior.”

Rāmeti takes place by *saha supā* (*Aṣṭādhyāyī* 2.1.4). The compound has a case ending.

Baladeva Vidyābhūṣaṇa—

Rāmeti is made by *saha supā*.

Vallabhācārya—

It should have been said *rāma iti* instead of *rāmeti*. Or else it is a vocative.

Bhāvārtha-dīpikā-prakāśa—

The verb *prāhuḥ* (they call) signifies *vadiṣyanti* (they will call), based on the

rule: *vartamāna-sāmīpye vartamāna-vad vā* (*Aṣṭādhyāyī* 3.3.131).

ANNOTATION

Regarding *rāmeti*, Śrīdhara Svāmī takes the straightforward approach: Instead of carrying forward the verb *prāhuḥ* (they call), he implies the verb *sambodhanam kariṣyanti* (they will address Him: O Rāma). But by doing so there is a slight inconvenience in carrying forward the verb *prāhuḥ*, from the first line, as the verb of *balam* in the fourth, since *rāmeti* is in the third line and he supplies a different verb to it. Śukadeva could have said *rāmaṁ ca* instead of *rāmeti*.

The rule *saha supā* is the most basic rule in the formation of compounds. It is so general that Jīva Gosvāmī did not bother to write an equivalent in *Hari-nāmāmṛta-vyākaraṇa*. Commentators mention that *sūtra* as a last resort. It is conceived of as being inclusive of irregular compounds that are not covered elsewhere by Pāṇini. The term *su[p]*, of which *supā* is the instrumental case, is the locative plural case ending, but in usage it refers to the *su-ādis*, meaning all the case endings, beginning from *s[u]*, the first case singular suffix. *Saha supā* literally means: “[Compounding is done] with a [word that has a] case ending.”

In short, as a rule an indeclinable word is placed first in a compound, and compounds ending with *iti* are never seen. Ācārya Vallabha’s explanation that *rāmeti* stands for *rāma iti* is based on the *sūtra*: *supām su-luk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39).

In the details, the author of *Siddhānta-kaumudī* cleverly reformulated Pāṇini’s *sūtra* as two *sūtras*: (1) *saha (sup samasyeta samarthena)*, “A case-inflected word can be compounded with a word with which it is connected in sense (one indeclinable word, etc., is compounded with a word that has a case ending),” and (2) *supā (saha sup samasyeta)*, “A case-inflected word can be compounded with another case-inflected word (a compound is made with two words that have case endings, and the case ending of the first word is deleted)” (*Siddhānta-kaumudī* 649).

10.2.14

sandiṣṭaivam bhagavatā tathety om iti tad-vacaḥ |
pratigṛhya parikramya gām gatā tat tathākarot ||

sandiṣṭā—who had been ordered; *evam*—in this way; *bhagavatā*—by the

Lord; *tathā iti*—let it be in that way (*tathā = tathā astu*); *om*—(a particle used for expressing assent); *iti*—thus; *tat-vacaḥ*—His words; *pratigrhya*—accepting; *parikramya*—after circumambulating [Him]; *gām*—to Earth; *gatā*—she went; *tat*—that [order]; *tathā*—in that way; *akarot*—did.

evaṁ bhagavatā sandiṣṭā (devī) tad-vacaḥ “tathā (astu)” iti (punaḥ) “om” iti (ca ādara-pūrvakam vadan) pratigrhya (tam) parikramya (ca) gām gatā, tat (bhagavad-vacaḥ yathā ādiṣṭam) tathā (eva) akarot (ca).

Ordered by the Lord in this manner, she accepted His command with great respect by saying “So be it” and “om”. Then she circumambulated Him clockwise, went to Earth, and did His bidding in that way.

Śrīdhara Svāmī—

“Accepting with respect in this manner: ‘*tathā*’ and then ‘*om*’...” (*tathety om iti pratigrhya = tatheti punar apy om ity-ādareṇa pratigrhya*). *Gām* means *prthivīm* (Earth).

Viśvanātha Cakravartī—

“Accepting His words with reverence in this fashion: ‘*tathā*’ and then ‘*om*’...” (*tathety om iti tad-vacaḥ pratigrhya = tatheti punar apy om ity atyādareṇa tadīyaṁ vacaḥ pratigrhya*), she went to Earth (*gām = prthivīm*). Afterward (*tat = tad-anantaram*)...”

Sanātana Gosvāmī—

Bhagavatā (by the Lord) means *parameśvareṇa* (by God): That is the reason she accepted His command. “After circumambulating Him (*parikramya = tam pradakṣiṇī-kṛtya*)—for the complete success of what He ordered—she went to Earth.

She carried out the Lord’s speech just as it was ordered (*tat tathā = bhagavad-vacaḥ yathā ādiṣṭam tathā eva*),” without any deviation.

Jīva Gosvāmī—

“She carried out that speech of His just as it was ordered (*tat tathā = tasya bhagavataḥ vacaḥ tad yathā ādiṣṭam tathā eva*),” without any deviation.

10.2.15

*garbhe praṇīte devakyā rohiṇīm yoga-nidrayā |
aho visraṁsito garbha iti paurā vicukruśuḥ ||*

garbhe praṇīte devakyāḥ—given the fact that Devakī’s fetus had been eminently brought; *rohiṇīm*—to Rohiṇī; *yoga-nidrayā*—by Yoga-nidrā; *aho*—alas; *visraṁsitaḥ*—collapsed; *garbhaḥ*—[Devakī’s] fetus; *iti*—in this way; *paurāḥ*—the inhabitants of the city (*pura*); *vicukruśuḥ*—wailed.

yoga-nidrayā devakyāḥ garbhe rohiṇīm (prati) praṇīte (iti sthite), “*aho (devakyāḥ) garbhaḥ visraṁsitaḥ*” *iti paurāḥ vicukruśuḥ*.

Once Devakī’s fetus was eminently brought by Yoga-nidrā to Rohiṇī, the denizens of the city lamented: “Alas, the fetus collapsed.”

Śrīdhara Svāmī—

The fetus collapsed. This means it fell down (*visraṁsitaḥ* = *vibhraṣṭaḥ* = *visrastaḥ*). “They cried out in this way (*iti vicukruśuḥ*).” They did not know what happened.

Viśvanātha Cakravartī—

They thought the fetus collapsed only because of Kāṁsa, by some means such as a mantra, herbs, and so on. “They wailed (*vicukruśuḥ* = *vilepuḥ*),” since they had affection for Devakī.

Sanātana Gosvāmī—

Yogamāyā is called Yoga-nidrā because she, like sleep, takes away everyone’s awareness. The fetus was eminently brought (*praṇīte* = *prakarṣeṇa nīte*) by her.

Devakī’s sorrow and Rohiṇī’s amazement make one perceive that even the residents of Gokula and so on did not know anything at all.

Here also, in accordance with statements in *Śrī Hari-varṁśa*, etc., it should be understood as follows: Previously, Śrī Vasudeva impregnated Śrī Rohiṇī. Then she went to Gokula. In the seventh month of pregnancy, Yogamāyā removed her fetus and, after drawing out the seven-month-old fetus from Devakī’s uterus without anyone noticing, brought it to Śrī Rohiṇī’s womb (*rohiṇīm* = *rohiṇy-*

udaram). For example, in *Śrī Hari-varṁśa*, in the Lord’s speech to Yoga-nidrā:

saptamo devakī-garbho yo ’mśaḥ saumyo mamāgrajaḥ |
sa saṅkrāmayitavyas te saptame māsi rohiṇīm ||

“He who is My aṁśa, My elder brother, who is like the full moon, is Devakī’s seventh fetus that should be transferred to Rohiṇī during the seventh month.” (*Hari-varṁśa* 2.2.31)

The details of the manner it occurred are also told there:

sārdha-rātre sthitaṁ garbhaṁ pātayantī rajasvalā |
nidrayā sahasāviṣṭā papāta dharaṇī-tale ||
sā svapnam iva taṁ dṛṣṭvā sva-garbhe garbham āhitam |
apaśyantī ca taṁ garbhaṁ muhūrtaṁ vyathitābhavat ||
tām āha nidrā saṁvignāṁ naiśe tamasi rohiṇīm |
(rohiṇīm iva somasya vasudevasya dhīmataḥ) ||
karṣaṇenāsya garbhasya sva-garbhe cāhitasya vai |
saṅkarṣaṇo nāma sutaḥ śubhe tava bhaviṣyati ||

“In the middle of the night, Rohiṇī was suddenly possessed by Yoga-nidrā and was induced to have a discharge; her fetus fell on the ground. As if she were dreaming, she saw her fetus and became perturbed for almost one hour upon realizing that it was not in her womb. Then, in the dark of night Yoga-nidrā addressed Rohiṇī, who was perturbed: “O splendid one, you will have a son. On account of drawing out this fetus which is placed in your womb too, His name is Saṅkarṣaṇa.”” (*Hari-varṁśa* 2.4.3-6)

Aho is used in the sense of either *āścarya* (amazement) or *kheda* (grief): “How amazing! (or Alas!) Devakī’s fetus has fallen (*visraṁsitaḥ* = *visrastah*)... out of fear of Kāṁsa.” *Kāṁsa-bhayāt* is to be supplied.” For instance, in *Śrī Viṣṇu Purāṇa*:

saptamo bhoja-rājasya bhayād rodhoparodhataḥ |
devakyāḥ patito garbha iti loko vadiṣyati ||

“[Viṣṇu told Nidrā-devī:] People will say: “Devakī’s seventh fetus fell because of her fear of the king of the Bhojas and because of her detention in an enclosed dwelling.”” (*Viṣṇu Purāṇa* 5.1.75)

There is another explanation. The sense is: The fetus was caused to fall (*visramṣitaḥ* = *pātitaḥ*) by some means, only because of Kāṁsa. It was not said by the people out of fear of Kāṁsa. *Vicukruśuḥ* means: *uccair āṛta-svareṇa jajalpuḥ vilepuḥ iti vā*, “They gossiped, or wailed, with loud sounds of pain.”

Jīva Gosvāmī—

(The commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

10.2.16

bhagavān api viśvātmā bhaktānām abhayaṇ-karaḥ |
āviveśāṁśa-bhāgena mana ānakadundubheḥ ||

bhagavān—the Lord; *api*—although; *viśva-ātmā*—the Soul of all; *bhaktānām abhayam-karaḥ*—who makes the fearlessness of devotees; *āviveśa*—entered; *aṁśa-bhāgena*—(see below) (or *āṁśa-bhāgena*); *manaḥ*—the mind (or heart); *ānakadundubheḥ*—of Vasudeva.

bhagavān api viśvātmā (svasya) bhaktānām abhayaṇ-karaḥ aṁśa-bhāgena ānakadundubheḥ manaḥ āviveśa.

He, the Soul of all, makes His devotees fearless. Although He is the Lord, He entered Ānakadundubhi’s heart with His aṁśas and with His multitude of assets.

Śrīdhara Svāmī—

Mana āviveśa means: *manasy āvirbabhūva*, “He made an appearance in the mind.” The gist is: There was no connection with secretions used for procreation, as in the case of *jīvas*.

Viśvanātha Cakravartī—

“The Lord, who was becoming everyone’s object of love (*viśvātmā* = *viśvasya eva premāspadī-bhaviṣyan*), made an appearance in the mind (*manaḥ āviveśa* = *manasi āvirvabhūva*) along with the multitude of *aśvāryas*—in truth He already

had the six *aiśvaryas* (*bhāgena* = *bhaga-samūhena* = *ṣaḍ-aiśvaryeṇa sahitaḥ eva*)—and with a multitude of Avatāras such as the Puruṣas (*aṁśa* = *aṁśena* = *puruṣādy-avatāra-vṛndena saha*),” on account of a passage in the Third Canto: *parāvareśo mahad-aṁśa-yukto hy ajo ’pi jāta bhagavān*, “Though unborn, the Lord, who controls the high and the low, endowed with the *mahats* and the *aṁśas*, manifested just like fire” (*Bhāgavatam* 3.2.15).

Sanātana Gosvāmī—

Though He is the Almighty (*viśvātmā api* = *prabhuḥ api*), He makes the devotees fearless. Or else *viśvātmā* means *viśvāntaryāmī* (the inner controller of all, Paramātmā): Although (*api*) He permanently abides in the devotees, at that time He burst forth as a special state of being in Vasudeva’s consciousness (*manaḥ āviveśa* = *tac-citte bhāva-viśeṣeṇa paryasphurat*). On top of that, He did so in terms of being fully replete with all *aiśvarya*. With this intention he says: *bhagavān*. The meaning starting from this line is not agreed upon by everyone.

Jīva Gosvāmī—

(The commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*, with this addition at the end:)

Śrī Citsukha (the Māyāvādī commentator on *Bhāgavatam*) comments as follows: *mana āviveśa pauruṣaṁ dhāmeti sambandha iti*, “The words *pauruṣaṁ dhāma* (a divine form of the Puruṣa) (in the next verse) are connected with *mana āviveśa* (entered the mind).” Śrī Svāmipāda’s opinion is observed here because of the latter’s explanation [of the word *dhāma*] in that way.

Śrīnātha Paṇḍita—

Aṁśa-bhāgena means: *aṁśānāṁ bhāgaḥ vibhāgaḥ yasmāt tathā tena svena eva rūpeṇa*, “as His own form, from which there is the category of *aṁśas*.”

Vallabhācārya—

“The Lord entered Ānakadundubhi’s heart along with the category of *aṁśas* (*aṁśa-bhāgena* = *aṁśānāṁ vibhāgena*).” However, some say: “He entered with a part, in the form of hair, which is an *aṁśa* in the form of Nārāyaṇa (*aṁśa-bhāgena* = *aṁśena nārāyaṇa-rūpeṇa bhāgena keśa-rūpeṇa saha*), but Puruṣottama took birth with Yogamāyā, only in Nanda’s home,” otherwise there is a contradiction with: *nandas tv ātmaja utpanne jātāhlādaḥ*, “When his son was born, Nanda became overjoyed” (*Bhāgavatam* 10.5.1).

Siddhānta-pradīpa—

The Lord is the Soul of all (*viśvātmā* = *sarvātmā*). “Although (*api*)” He is able to remove the Earth’s burden in a wink, “the Lord (*bhagavān*)...” He is *bhagavān* because: *bhaktānām abhayaṇ-karaḥ* (He makes the devotees fearless), which means He fulfills the devotees’ wishes. Hence: “... entered Ānaka-dundubhi’s mind, due to the good fortune (*bhāga*) of two *aṁśas* of His: Śrī Devakī and Śrī Vasudeva.” In other words, He entered as a form that is suitable for being worshiped as a son by both of them (*aṁśa-bhāgena* = *aṁśayoḥ svāṁśa-bhūtayoh śrī-devakī-vasudevayoh bhāgena putratayā bhajanīyena rūpeṇa*).

10.2.17

sa bibhrat pauruṣaṁ dhāma bhrājamāno yathā raviḥ |
durāsado ’tidurdharṣo bhūtānām sambabhūva ha ||

saḥ—he (Vasudeva); *bibhrat*—bearing; *pauruṣam*—of the Puruṣa; *dhāma*—the effulgence; *bhrājamānaḥ*—shining; *yathā raviḥ*—like the sun; *dur-āsadaḥ*—one who is difficult to approach; *ati-dur-dharṣaḥ*—one who is very difficult to overpower; *bhūtānām*—for living entities; *sambabhūva*—became; *ha*—(a verse filler).

saḥ (vasudevaḥ) pauruṣaṁ dhāma bibhrat raviḥ yathā bhrājamānaḥ
bhūtānām durāsadaḥ atidurdharṣaḥ (ca) sambabhūva

Śrīnātha Paṇḍita—

saḥ (vasudevaḥ) pauruṣaṁ bibhrat yathā raviḥ (bhrājamānaḥ bhavati tathā)
bhrājamānaḥ (san) dhāma (babhūva, ataḥ eva bhūtānām janānām ca)
durāsadaḥ atidurdharṣaḥ sambabhūva.

Bearing the effulgence of the Puruṣa, Vasudeva was shining like the sun: he could neither be approached nor overpowered by beings.

Śrīdhara Svāmī—

Dhāma means *śrī-mūrtim* (divine form).

Viśvanātha Cakravartī—

Vasudeva was bearing the appearance of the Lord. This means he was seeing Kṛṣṇa who had appeared in Him (*pauruṣaṁ dhāma bibhrat = puruṣottamasya prādurbhāvaṁ dadhānaḥ = svasmin prādurbhūtaṁ kṛṣṇaṁ paśyan*). Viśva states: *dhāma dehe gṛhe raśmau sthāne janma-prabhāvayoḥ*, “*Dhāma* means *deha* (body), *gṛha* (house), *raśmi* (ray), *sthānam* (place, abode), *janman* (birth), and *prabhāva* (power)” (Viśva-kośa). (Viśvanātha Cakravartī takes *dharma* in the sense of *janma*.)

Vasudeva could not be approached by living entities (*durāsadaḥ = prāṇibhiḥ āsannī-bhavitum aśakyaḥ*), therefore: *atidurdharṣaḥ*, he could not be overpowered, even by Kāṁsa and others (*atidurdharṣaḥ = kāmśāḍibhiḥ api abhibhavitum aśakyaḥ*).

Sanātana Gosvāmī—

“He was bearing the Lord’s effulgence (*pauruṣaṁ dhāma = śrī-bhagavat-tejaḥ*),” because of the manifestation of His effulgence, due to His entrance in his mind. Alternatively, *dhāma* means *prādurbhāvam* (birth), or else *prabhāvam* (the power). For example, Viśva states: *dhāma dehe gṛhe raśmau sthāne janma-prabhāvayoḥ* (see above).

He could not be approached—or else he could not be grasped by the eyes and so on (*durāsadaḥ = nikaṭe gantum aśakyaḥ, cakṣur-ādy-agrāhyaḥ vā*)—therefore he could not be overpowered (*atidurdharṣaḥ = abhibhavitum aśakyaḥ*). *Sambabhūva* means *samyak babhūva* (he fully became). *Ha* means *sphuṭam* (clearly).

Jīva Gosvāmī—

(The commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Krama-sandarbha—

Pauruṣaṁ dhāma means *bhāgavatam vapuḥ* (body related to the Lord).

Baladeva Vidyābhūṣaṇa—

Vasudeva was bearing Kṛṣṇa’s form (*dhāma = mūrtim*) (*pauruṣam = puruṣasya = kṛṣṇasya*).

Śrīnātha Paṇḍita—

Bearing the form of the Puruṣa (*pauruṣam = puruṣākāram*), Vasudeva, shining like the sun, became effulgent by nature (or he became the nature of a

resting place) (*dhāma* = *dhāma babhūva* = *dhāma-svarūpaḥ babhūva*).

Another interpretation is this: By a mere connection, he was bearing Śrī Kṛṣṇa, who is the basis (*dhāma* = *āśraya-bhūtam*) of the Puruṣas and of Nārāyaṇa and others (*pauruṣam* = *puruṣāṇām nārāyaṇādīnām ca*).

Br̥hat-krama-sandarbhā—

Bearing the form of the Lord (*pauruṣam* = *puruṣākāram*), Vasudeva became effulgent by nature (*dhāma* = *dhāma babhūva* = *tejaḥ-svarūpaḥ abhavat*). This has the same significance as: *vasudevaṁ hareḥ sthānam*, “Vasudeva, the place of Hari” (*Bhāgavatam* 9.24.30).

Vijayadhvajā Tīrthā—

Pauruṣam dhāma means: *puruṣākārī-bhūtam viṣṇu-tejaḥ* (Viṣṇu’s effulgence, which had become the form of a man).

Vallabhācāryā—

He was bearing the Lord’s effulgence (*dhāma* = *tejaḥ*) (*pauruṣam* = *puruṣasya* = *bhagavataḥ*). *Ha* has the sense of *āścārya* (wonderment).

Siddhānta-pradīpā—

Pauruṣam dhāma signifies *viṣṇor dhāma*, in other words: *sucintyāparimita-kalyāṇa-vigraha-yuktaṁ bhagavat-svarūpam*, “the Lord’s *svārūpa*, which has a bodily form that is well conceivable (*sucintya*); unmeasured; and illustrious.”

Anvitārtha-prakāśikā—

He was bearing an effulgence that was the shape of a divine form (*dhāma bibhrat* = *śrī-mūrti-rūpaṁ tejaḥ bibhrat*).

10.2.18

*tato jagan-maṅgalam acyutāmśam
samāhitam śūra-sutena devī |
dadhāra sarvātmakam ātma-bhūtam
kāṣṭhā yathānanda-karam manastah ||*

upajāti (11)

tataḥ—afterward (or from Vasudeva); *jagat-maṅgalam*—who is auspicious for the world; *acyuta-amśam*—an *amśa* of Acyuta; *samāhitam*—fully placed (transferred); *śūra-sutena*—by Vasudeva (“the son of Śūra”); *devī*—the goddess (Devakī); *dadhāra*—bore; *sarva-ātmakam*—who comprises everything (or whose body is everything); *ātma-bhūtam*—who exists in her; *kāṣṭhā*—the eastern direction; *yathā*—just as; *ānanda-karam*—the moon (“whose rays are bliss”); *manastah*—in the heart.

tataḥ yathā kāṣṭhā ānanda-karam (dharati, tathā) devī (bhagavantam) jagat-maṅgalam acyutāmśam śūra-sutena samāhitam sarvātmakam ātma-bhūtam manastah dadhāra.

Afterward, He who is auspicious for the world, who comprises everything and who already existed in her was meditatively transferred by the son of Śūra. Just as the eastern direction harbors the moon, whose rays give bliss, so effulgent Devakī bore Him, an amśa of Acyuta, in the heart.

Śrīdhara Svāmī—

The Lord is embodied auspiciousness for the world (*jagan-maṅgalam* = *jagataḥ mūrtiman-maṅgalam*). *Acyutāmśam* signifies: *acyutāḥ cyuti-rahitāḥ amśaḥ aiśvaryādayaḥ yasya tam*, “His aspects, beginning from *aiśvarya*, have no decline.” Or else *acyutāmśam* means: *acyutasya amśaḥ iva amśaḥ*, “an *amśa* that is like an *amśa* of Acyuta.” It was a body that was delimited for the sake of showing mercy to devotees.

“She who is effulgent—the sense is she is transcendently existent (*devī* = *dyotamānā* = *śuddha-sattvā*)—sustained Him, who was completely placed, i.e. by means of scriptural initiation (*samāhitam* = *samyag bhūtam eva āhitam* = *vaidha-dīkṣayā arpitam*). He is the Soul of all (*sarvātmakam* = *sarvasya ātmānam*) and was, therefore, existing within her right from the beginning (*ātma-bhūtam* = *svasmin ādau eva santam*).”

“She sustained Him only with the mind (*manastah* = *manasā eva*) by means of concentration (*dadhāra* = *dhāraṇayā dhṛtavatī*).” A concordant example is provided: *kāṣṭhā* is the eastern direction and *ānanda-karam* is the moon.

Viśvanātha Cakravartī—

Here he says: “Thereafter, the Lord entered Devakī’s body from Vasudeva’s body.”

“She sustained the embodied auspiciousness for the world (*jagan-maṅgalam* = *jagatām mūrtiman-maṅgalam*), in which auspiciousness the *aṁśas*, such as Nārāyaṇa and Nṛsiṁha, do not fall (*acyutāṁśam* = *cyuti-rahitāḥ aṁśāḥ nārāyaṇa-nṛsiṁhādayaḥ yatra tat*); in which the happiness of the mind belongs to all the devotees, or else to Śiva (*sarvātma-kam* = *sarveṣāṁ bhaktānāṁ sarvasya śambhoḥ vā ātmanaḥ manasaḥ kam sukham yatra tat*); and which exists only by itself,” in other words He manifested by Himself (*ātma-bhūtam* = *ātmanā eva bhutam* = *svayam āvirbhutam*).

It is not that, like *yogīs*, He was brought in the mind through effortful concentration (another meaning of *samāhitam*).

She bore Him with the mind (*manastaḥ* = *manasā*). Because of that, the idea of a connection with a mother’s womb, as in the case of *jīvas*, is negated. A concordant example is provided: *kāṣṭhā* is the eastern direction and *ānanda-karam* is the moon.

However it should be understood that a few days later Devakī will also see Kṛṣṇa in her womb, in accordance with the upcoming passage: *diṣṭyāmba te kukṣi-gataḥ paraḥ pumān*, “Due to Providence, O mother, the topmost Puruṣa has entered your womb” (*Bhāgavatam* 10.2.41).

Sanātana Gosvāmī—

Śūra-sutena means *śūrasya sutena* (by the son of Śūra). As a double meaning (by the valiant son), his ability in that regard is said. *Devī* is Devakī. As a double meaning, even her capability to sustain the Lord is said.

“She bore Him, who, although He comprises everything (*sarvātmakam* = *sarvātmakam api*), had appeared in her (*ātma-bhūtam* = *ātmani prādurbhūtam*).” This means she bore the Lord—the word *bhagavantam* needs to be supplied—as a son. This word, *bhagavantam* should be perceived as the substantive, also on account of [Śrīdhara Svāmī’s] second explanation of *acyutāṁśam*.

Ānanda-karam means: *ānandayanti iti ānandāḥ karāḥ yasya tam*, “the moon, whose rays give bliss,” because the moon has rays of nectar. The rest was explained by Śrīdhara Svāmī.

Alternatively, *ācyutāṁśam* signifies: *na cyutāḥ aṁśāḥ yasya tam*, “Him, whose aspects do not deteriorate.” The sense is: *sarvāṁśa-paripūrṇaṁ bhagavantam*, “Him, the Lord, the complete fullness of all aspects.”

Samāhitam means: *sākṣād-arpita-vat prakāśitam*, “who manifested as if He

were directly placed.”

Earlier, even sorrow was stated, in: *harṣa-śoka-vivardhanaḥ* (Ananta increased Devakī’s joy and sorrow, 10.2.5), and now only the greatest bliss occurred: *sarvātmakam* means: *sarveṣāṃ ātmanāṃ jīvānāṃ kaṃ sukhaṃ yasmāt tam*, “Him, because of whom all living entities are happy.” Why? *ātma-bhūtam*, which means *paramātmā-rūpam* (the form of Paramātmā), since He is most dear.

There is another explanation. It is not that there is an endeavor involved in concentrating on Him like *yogīs* do: *ātma-bhūtam samāhitam* means, “He who exists by Himself and was being concentrated upon made an appearance of His own accord.”

Jīva Gosvāmī—

“Although the Lord comprises everything, He manifested in her (*ātma-bhūtam* = *ātmani prādurbhūtam*).” This means she bore Him as a son. Consequently, since He does not take birth like a *jīva*, only the manifestation (*vyakti*) is said to be the birth of the Lord. For example, there is a statement from *Tantra-bhāgavata*, cited by Śrī Madhvācārya:

aheyam anupādeyaṃ yad-rūpaṃ nityam avyayam |
sa evāpekṣya-rūpasya vyaktim eva janārdanaḥ |
agrhad vyasrjac ceti rāma-kṛṣṇādikāṃ tanum ||
paṭhyate bhagavān īśo mūḍha-buddhi-vyapekṣayā |
tamasā hy apagūḍhasya yat-tamaḥ-pānam īśituḥ ||
etat puruṣa-rūpasya grahaṇam samudīryate |
kṛṣṇa-rāmādi-rūpāṇāṃ loke vyakti-vyapekṣayā ||

“Janārdana’s body is eternal and immutable: It is neither given up nor accepted by Him. Only He sent forth and assumed a body, such as Rāma and Kṛṣṇa, that is the manifestation of an expected form. Bhagavān, the Lord, is explained as an aspect of material nature in consideration of dullards. This perception of the confidential form of the Lord, who controls the preservation of ignorance about His bodies, is proclaimed in the world with regard to the manifestation of forms such as Kṛṣṇa and Rāma.”

There is also this statement in *Mahā-Varāha Purāṇa*:

sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ |
heyopādeya-rahitā naiva prakṛti-jāḥ kvacit ||
paramānanda-sandohā jñāna-mātrās ca sarvataḥ |

“All the bodies of the Supreme Soul are constant and eternal, and are neither rejected nor accepted. They are not produced from material nature at any time. They are a mass of topmost bliss and the totality of consciousness everywhere.”

Thus *bhagavantam* (the Lord) is added to the verse. *Ānanda-karam* means: *ānandayanti iti ānandāḥ karāḥ yasya candrasya tam*, “the moon, whose rays give bliss,” because the moon has rays of nectar. The rest was explained by Śrīdhara Svāmī.

Alternatively, *ācyutāmśam* signifies: *na cyutaḥ ekaḥ api aṁśaḥ yasya tam*, “Him, not even one of whose aspects deviates.” The sense is: *sarvāmśa-paripūrṇam bhagavantam*, “the Lord, the complete fullness of all aspects,” only because: *ātma-bhūtam*, which means: *sarva-mūla-svarūpam* (the identity which is the root of all), and *samāhitam*, meaning: *sākṣād-arpita-vat prakāśitam* (He manifested as if He were directly placed).

Earlier, even sorrow was said, in: *harṣa-śoka-vivardhanaḥ* (Ananta increased Devakī’s joy and sorrow, 10.2.5), and now only the greatest bliss occurred: *sarvātmakam* means: *sarveṣāṁ ātmanāṁ jīvānāṁ kaṁ sukhaṁ yasmāt tam*, “Him, because of whom all living entities are happy.”

There is another explanation. It is not that there is an endeavor involved in concentrating on Him like *yogīs* do: *ātma-bhūtam samāhitam* means: *ātmanā bhūtaḥ samāhitaḥ san yaḥ svayam eva āvirbhūtaḥ tam ity arthaḥ*, “He who exists by Himself and was being concentrated upon made an appearance of His own accord. She bore Him.”

Baladeva Vidyābhūṣaṇa—

“Devī, i.e. Devakī, who is high-minded (*devī* = *parātmā*), sustained in her mind (*manastaḥ* = *manasi*) the Puruṣa’s effulgence (*pauruṣaṁ dhāma*) from Vasudeva’s mind (*tataḥ* = *vasudeva-manasaḥ sakāśāt*)...” and bore Him in her womb. This is to be understood.

The effulgence was placed (*samāhitam* = *arpitam*) by Vasudeva, the son of Śūra, by means of scriptural initiation known as the sacred tradition of the descendants of Kaṇva (the sage who brought up Śakuntalā) (*vaidha-dīkṣayā kāṇvāmnāya-khyātayā*). Thus it is obvious that Hari is Vasudeva’s legitimate son.

Śrīnātha Paṇḍita—

The word *dhāma* (effulgence) is carried forward from *sa bibhrat pauruṣaṁ dhāma* (10.2.17): “She bore in her mind (*manastah* = *manasi*) Śrī Kṛṣṇa’s effulgence, in which the aspects are undeviating (*acyutāmśam* = *acyutāḥ askhalitāḥ aṁśāḥ yatra tat*) and which was placed by means of trance (*samāhitam* = *samādhinā arpitam*) by the son of Śūra.” At first, Śrī Kṛṣṇa’s effulgence had appeared in his heart (*hṛdaya*). Therefore it was placed in Devakī by *samādhi* by him from his heart. It is said: *vasudevaṁ hareḥ sthānam*, “Vasudeva, the place of Hari” (9.24.30).

The point of the example “like the eastern direction bears the moon” is that the moon manifests in the sky: It is not that the eastern direction is the moon’s place of origin.

Vijayadhvaja Tīrtha—

Tataḥ (after that) means “after the Lord’s entrance in Vasudeva.” The Lord makes the world auspicious by removing the Earth’s burden (*jagan-maṅgalam* = *jagan maṅgalayati* = *bhū-bhāra-haraṇena jagan maṅgalam karoti*). The compound *acyutāmśam* means: *harer aṁśam*, “an *aṁśa* of Hari.” This is indicative of [Viṣṇu’s] black hair.

Or else *acyutāmśam* is an adjective of *ānanda-karam*. As such it denotes the full moon: “its *aṁśas* (digits) have not decreased.” The gist is that Devakī bore the Lord in the sky of her heart (*hṛdayākāśe*), not in the sky of her womb, just like the eastern direction bears the moon in the sky (*nabhastah* = *ākāśe*) (the moon is full in the east).

The sense of *ātma-bhūtam* is that He is Paramātmā in Devakī. Or else He manifested in Devakī from the mind (*ātma-bhūtam* = *manasaḥ abhiviyaktam*).

Vallabhācārya—

Someone might wonder: “Given that the Lord arrives this way, meaning He possesses Vasudeva and then enters Devakī, the Lord’s condition will be somewhat affected, whether as an increase or as a decrease.” With this in mind he says: *acyutāmśam*, “He is Acyuta (He does not dwindle), and He is an *aṁśa*” (*acyutāmśa* = *acyutaḥ ca asau aṁśaḥ ca*). That compound (a *karma-dhāraya*) is an adjective, even if it is taken as a *ṣaṣṭhī-tatpuruṣa* (“an *aṁśa* of Acyuta”).

Samāhitam, means *samyag āhitam* (fully / properly placed). This denotes a manifestation by means of scriptural initiation (*vaidha-dīkṣā*). The fact is, however, that in trance Vasudeva made Devakī full of *bhāva* and then directly established effulgence (*tejah*) in her, only through the mind. There was no personal effort involved, and so the example of the eastern direction’s bearing

the moon is given.

Devī means *devatā-rūpā* (Devakī is a form of the Deity). This suggests her ability to receive the Lord's effulgence and, moreover, in trance.

10.2.19

*sā devakī sarva-jagan-nivāsa-
nivāsa-bhūtā nitarām na reje |
bhojendra-gehe 'gni-śikhēva ruddhā
sarasvatī jñāna-khale yathā satī ||*

meters:

first three lines: *upajāti* (11)

fourth line: *vaṁśa-stha-vilam*

sā—she; *devakī*—Devakī; *sarva-jagat-nivāsa*—of He who is the abode of all the worlds; *nivāsa-bhūtā*—who is the abode; *nitarām*—completely; *na reje*—did not shine; *bhoja-indra*—of Kaṁsa; *gehe*—in a house; *agni-śikhā*—the flame of a fire; *iva*—like; *ruddhā*—covered (or confined); *sarasvatī*—Sarasvatī (wisdom); *jñāna-khale*—in a mischievous person as regards knowledge (i.e. in a scholar who does not share his knowledge); *yathā*—just as; *satī*—being (or virtuous).

Śrīdhara Svāmī—

sarva-jagan-nivāsa-nivāsa-bhūtā (satī api) sā devakī nitarām na reje, (kintu svayam eva ānandam anvabhavat, yataḥ sā) bhojendra-gehe ruddhā (anyaiḥ na dṛśyate. ghaṭādiṣu ruddhā) agni-śikhā iva (tathā) satī sarasvatī jñāna-khale (ruddhā) yathā (anyeṣām anupakāriṇī na rājate, tadvat sā na reje).

Viśvanātha Cakravartī—

sarva-jagan-nivāsa-nivāsa-bhūtā (satī api) sā devakī nitarām na reje (yataḥ sā gr̥he ruddhā) agni-śikhā iva bhojendra-gehe ruddhā. jñāna-khale (ruddhā) sarasvatī (sarva-lokānupakāriṇī) satī yathā na rājate, tathā eva sā na reje).

Although Devakī was the abode of He who is the abode of all the worlds, she was not fully resplendent because, like the enclosed flame of a fire or like wisdom in the mind of a person who keeps it to himself, she was confined in a house of the king of the Bhojas.

Śrīdhara Svāmī—

“Though Devakī was being the abode of Śrī Hari, who is the abode of all the worlds (*sarva-jagan-nivāsa-nivāsa-bhūtā* = *sarva-jagan-nivāsasya śrī-hareḥ nivāsa-bhūtā satī api*), she did not shine completely, in terms of delighting everyone (*nitarām* = *sarva-janāhlādatayā*)—rather she experienced bliss only by herself—because, confined in a residence of Kāṁsa, she was not seen by others. Just as the flame of a candle (*agni-śikhā* = *dīpa-kalikā*) that is confined in a clay pot and so on and just as resplendent (*satī* = *śobhamānā*) *sarasvatī* (wisdom) that is confined in a cheat of knowledge (*jñāna-khale* = *jñāna-vañcake*) do not benefit others and hence do not shine, so Devakī did not shine.”

Viśvanātha Cakravartī—

“Although Devakī was being the abode of Śrī Hari, who is the abode of all the material worlds and of all the spiritual worlds (*sarva-jagat* = *prākṛtāprākṛta-sarva-jagat*), she did not shine completely, in terms of delighting everyone (*nitarām* = *sarva-janāhlādatayā*)—rather she only delighted herself in the company of two or three other persons who were residing with her and who were part of her inner circle—because she was confined in Kāṁsa’s residence, like the flame of a fire.” Just as the flames of a fire that is confined to a house do not shed light on the city, rather they only illumine objects in that house, so Devakī dispelled the coldness, etc., of two or three people near her. The drift is this: Just like fire, being powerful, burns down the house of the person restraining it, so Devakī will burn Kāṁsa’s might.

Just as *sarasvatī* that is confined in a cheat of knowledge (*jñāna-khale* = *jñāna-vañcake*) and that is not being beneficial to anyone (*satī* = *sarvalokānupakāriṇī satī*) does not shine and in time destroys the person restraining it, due to heaps of sinful reactions, so Devakī will even cause Kāṁsa’s demise on account of his offenses.

Sanātana Gosvāmī—

She is the abode of Śrī Kṛṣṇa, who is the support of the entire world (*sarva-jagan-nivāsa* = *sarva-jagataḥ āśrayaḥ śrī-kṛṣṇaḥ tasya*). This means she has become the ultimate support (*nivāsa-bhūtā* = *paramāśrayatvaṁ prāptā*). In addition, she has descended as the mother of the primeval Lord. By virtue of her special good fortune in that sense, a suitability for being highly resplendent is stated. Nonetheless she was not resplendent (*na reje* = *na āśobhata*).

Since flames of a fire do not experience personal happiness, he gives another example: the knowledge of Vedic scriptures (*sarasvatī* = *veda-śāstra-rūpā*) in a cheat of knowledge, meaning a person who does not reveal it to another. Such a person has his own happiness because Vedic knowledge automatically shines, by being virtuous (*satī* = *satītvēna*), in many ways even in a cheat of knowledge. There is no similitude of a cheat of knowledge in Kāṁsa in terms of being one who merely understands. The rest was expounded by Śrīdhara Svāmī.

There is another explanation. A cheat of knowledge is someone dedicated to scriptural knowledge for the sake of giving trouble to others: Just as eminent (*satī* = *prāptottamā*) wisdom (*sarasvatī*) somehow or other does not shine in such a person because of a fault at the core, so [Devakī did not shine in Kāṁsa's prison].

There is a pun on *bhojendra*. “She was confined like the flames of a blazing fire that is covered by ashes and so on in the kitchen (*gehe* = *mahā-nase*) of the best of cooks (*bhojendra*),” by the derivation: “They enjoy, thus they are cooks” (*bhojendra* = *bhojayanti iti bhojāḥ sūdāḥ teṣāṁ indraḥ śreṣṭhaḥ tasya*). In this way, since no fault is conveyed here, another example is provided [with *sarasvatī* and so on].

There is another interpretation. Although confined to Kāṁsa's property, she did not completely shine. Why? With a modulation of the voice (“Devakī did not shine though she was confined?”), the sense is: “Rather, indeed she completely shone,” because she is *sarva-jagan-nivāsa-nivāsa-bhūtā*. This means she is fully under the control of the primeval Lord. “Just as the flames of a fire, though confined, shine, ...” But since there is not a constant luminosity in her, another example is given: “Just as words that are the form of scholarly knowledge (*sarasvatī* = *pāṇḍitya-rūpā sarasvatī*) which is the highest of all (*satī* = *sarvottamā*) continually shines—by implying an outstanding cleverness and so forth—in someone who explains knowledge only with hints and the like (*jñāna-khale* = *jñānasya khale*) (*khale* = *sūcake* = *saṅketādinā eva pratipādake*), [so Devakī shone].

Jīva Gosvāmī—

By the etymology: *gacchatīti jagat*, “*Jagat* (the world) is so called because it moves” (Commentaries on *Uṇādi-sūtra* 2.85), here everything impermanent (*anitya-sarva*) is stated with that word—although it only expresses *sarva* (everything)—because the word *sarva*, in *sarva-jagan-nivāsa-nivāsa-bhūtā*, is read separately. Thus, everything beyond that is stated with the word *sarva* in that compound, therefore: She is the abode of Śrī Kṛṣṇa, who is the foundation

(*nivāsa* = *āśraya*) of everything permanent (*sarva* = *nityasya sarvasya*) and of everything impermanent (*jagad* = *anityasya ca sarvasya*), since the *śruti* says: *yasya bhāsā*. The gist is: Everything permanent and everything impermanent shines only due to having Śrī Kṛṣṇa as the foundation. Devakī has attained the state of being the foundation (*nivāsa-bhūtā* = *āśrayatvaṁ prāptā*) of Him as well. A suitability for being highly resplendent as a delighter of all is stated that way. Though she is like that, she did not shine completely in terms of delighting everyone, rather she shone as one who delights only herself. Persons of her inner circle, such as Śrī Vasudeva, were in her company.

“Just as such a flame of a fire, as well as *sarasvatī* (wisdom), does not shine completely, i.e. as delighters of everyone...” The sense is: Rather, they only shine in terms of having something or someone around them. Since these two (a flame and wisdom) automatically shine by their own blazing, they only gladden those in their inner circle. On the side of *sarasvatī*, “someone around them” means someone who has a mind for that. The significance of *agni-śikheva ruddhā* (confined like the flame of a fire) is that a powerful flame will even burn down the house it is in. And that kind of *sarasvatī* (wisdom blocked in a cheat of knowledge) will destroy its own locus (that cheat) on account of sin (the sin of not revealing the truth).

Krama-sandarbhā—

The pronoun *sā* (she) signifies: *śuddha-sattva-vṛtti-rūpatvena prasiddhā*, “she who is well-known as being the form of a function of transcendental existence.”

Entering Kāṁsa’s house relates to the first example, the enclosed flames of a fire, but there is no connection with the second example inasmuch as knowledge never entered his mind.

Śrīnātha Paṇḍita—

“Just as *sarasvatī* (knowledge) abiding in—or else *sarasvatī* that is being resplendent in (*satī* = *vartamānā śobhamānā vā*)—a cheat of knowledge, meaning one who deceives himself, shines, so Devakī did not exist for the sake of the happiness of the king of the Bhojas, but she shone nonetheless.”

There is a similarity between Kāṁsa and a cheat of knowledge. It is exemplified in the first half of the next verse (she was illuminating his property).

Bṛhat-krama-sandarbhā—

[The similarity between Kāṁsa and a cheat of knowledge is explained as

follows:] Just as Sarasvatī, though resplendent (*satī = śobhanā api*) in a cheat of knowledge—a person who, after realizing some knowledge, does not put in in practice—does not exist for the sake of his happiness, so Devakī did not exist for the sake of Kāṁsa’s happiness.

Vīra-Rāghava—

“Being the abode of the Lord, who is the basis of the entire world (*sarva-jagan-nivāsa-nivāsa-bhūtā satī = sarva-jagad-ādhāra-bhūtasya śrī-bhagavataḥ nivāsa-bhūtā satī*), Devakī, by whom the topmost Puruṣa was borne (*sā = dhṛta-parama-puruṣā*), did not exceedingly (*nitarām = atitarām*) shine in a dwelling of the king of the Bhojas—either Ugrasena or Kāṁsa—like the confined flames of a fire do not shine and like the faultless (*satī = nirduṣṭā*) [knowledge of the] *Upaniṣads* (*sarasvatī = upaniṣad*) does not shine in a cheat of knowledge (someone who received knowledge from a guru but did not serve the guru).”

Since she was pregnant with Paramātmā, the example regarding the flame of a fire is said because of this statement in the *śruti*: *tasyāḥ śikhāyā madhye paramātmā vyavasthitaḥ*, “Paramātmā is situated within that flame [in the middle of the heart]” (*Mahā-nārāyaṇa Upaniṣad* 13.12) (*Nārāyaṇa-sūkta* 14).

Vijayadhvaja Tīrtha—

“She did not excessively (*nitarām = atyantam*) shine, like true words (*satī sarasvatī = satya-rūpā vāṇī*) in a cheat at dice do not shine,” that is to say: “like words of truth superseded by lies in a gambling house (*dyūta-khale = dyūta-raṅga-sthale anṛtena ruddhā*) do not shine.” (Vijayadhvaja Tīrtha has the reading *dyūta-khale* instead of *jñāna-khale*.)

Siddhānta-pradīpa—

“She is the form of the substratum of Him, the substratum of all in whom all universes abide (*sarva-jagan-nivāsa-nivāsa-bhūtā = sarvāṇi jaganti nivasanti yasmin tasya sarvādhārasya nivāsa-bhūtā ādhāra-rūpā*).

ANNOTATION

The multiplicity of material universes is mentioned in *Śrīmad Bhāgavatam* (10.13.51; 10.14.11; 10.87.41; 11.16.39) and in *Viṣṇu Purāṇa* (2.7.27).

Moreover, Devakī and Vasudeva were confined to Kāṁsa’s property (*Bhāgavatam* 10.3.48), but they were not prisoners in a strict sense. The *Hari-*

vaṁśa states: *devakī ca gr̥he guptā pracchannair abhirakṣitā, svairam caratu viśrabdhā garbha-kāle tu rakṣyatām*, “[Kaṁsa said:] Devakī is concealed in her dwelling and guarded on all sides by clandestine guards. She is tranquil: Let her move freely, but when she becomes pregnant, she should be placed under surveillance” (*Hari-vaṁśa* 2.2.3).

10.2.20

*tām vīkṣya kāmśaḥ prabhayājītantarām
virocayantīm bhavanam śuci-smitām |
āhaiṣa me prāṇa-haro hariḥ guhām
dhruvam śrito yan na pureyam īdrśī ||*

*upajāti (12)
(indra-vaṁśā,
vaṁśa-stha-vilam)*

tām—her; *vīkṣya*—after seeing; *kāmśaḥ*—Kaṁsa; *prabhayā*—because of her effulgence; *ajita-antarām*—in whose inside is Ajita; *virocayantīm*—causing to shine; *bhavanam*—the residence; *śuci-smitām*—whose smile is pure; *āha*—said [to himself]; *eṣaḥ*—this; *me*—my; *prāṇa-haraḥ*—killer (“one who takes away life airs”); *hariḥ*—Hari; *guhām*—a secret place (or the heart); *dhruvam*—certainly; *śritaḥ*—occupies; *yat*—because; *na*—was not; *purā*—previously; *iyam*—she; *īdrśī*—like this.

kāmśaḥ tām ajitāntarām prabhayā bhavanam virocayantīm śuci-smitām vīkṣya (svam) āha (sma)—yad iyaṁ īdrśī purā na (āsīt, ataḥ) eṣaḥ hariḥ me prāṇa-haraḥ guhām dhruvam śritaḥ.

Devakī, whose smile is pure, was carrying Ajita inside her and illuminating the residence by her effulgence. Observing Devakī, Kaṁsa thought: “She was not like this before, so it must be that Hari, my killer, abides in her heart.”

Śrīdhara Svāmī—

“Kaṁsa saw her. Ajita was in the middle of her womb (*ajitāntarām* = *ajitaḥ antarā kukṣi-madhye yasyāḥ tām*), and she was illuminating the dwelling by her

effulgence (*prabhayā bhavanam virocayantīm*).”

“He who is illuminating is certainly the same Hari (*eṣo harir dhruvam = eṣaḥ virocamānaḥ dhruvaṁ hariḥ eva*) because (*yat = yasmāt*) she was not like this before.”

Viśvanātha Cakravartī—

“Seeing her, in the middle of whose womb was Ajita (*ajitāntarām = ajitaḥ antare kuṣi-madhye yasyāḥ tām*); who was illuminating the dwelling by her effulgence; and whose smile is pure—her smile is a natural rise of bliss: it is not deceitful as if it were for cheating, a sense mentioned in the previous verse—Kaṁsa said to himself (*āha = sva-gatam āha*): “This is a lion (*hariḥ = simhaḥ*) for the elephant that I am (*me = me mātaṅgajasya*) because (*yat = yasmāt*) she was not like this before.””

Sanātana Gosvāmī—

He directly saw her (*vīkṣya = sākṣād dṛṣtvā*) on account of her effulgence. The details in this regard are mentioned in *Śrī Viṣṇu Purāṇa*:

*na sehe devakīm draṣṭuṁ kaścid apy atitejasā |
jājvalyamānām tām dṛṣtvā manāmsi kṣobham āyayuh ||*

“No one could gaze at Devakī because her radiance was intense. Everyone was moved by seeing how effulgent she was.” (*Viṣṇu Purāṇa* 5.2.5)

Her smile is pure (*śuci = śuddha*): it is not deceitful as if it were for cheating, as mentioned before.

“Hari occupies a hiding place—which is either the heart or the womb—in her consciousness (*guhām = sva-citte guhām*) (*guhām = hṛdayam udaram vā*). As a pun: *mad-bhayād gupta-sthānam āśritaḥ*, “Out of fear of me He sought refuge in a secret place!” Alternatively: “The lion (*hariḥ = simhaḥ*) occupies a cave (*guhām = darīm*) for the sake of killing the snake that I am (*me = mama nāgasya hananārtham*).”

Jīva Gosvāmī—

(The commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*, with this addition:) Devakī’s smile is pure because it naturally manifests the bliss of the Lord.

10.2.21

*kim adya tasmin karaṇīyam āśu me
yad artha-tantro na vihanti vikramam |
striyāḥ svasur gurumatyā vadho 'yam
yaśaḥ śriyam hanti anukālam āyuh ||*

meters:

first half: *vaṁśa-sthavilam*

second half: irregular

kim—what?; *adya*—now; *tasmin*—to him; *karaṇīyam*—should be done; *āśu*—quickly; *me*—by me; *yad*—because; *artha-tantraḥ*—whose main thing is his purpose (i.e. who is only interested in his own benefit); *na vihanti*—does not destroy; *vikramam*—valor; *striyāḥ*—a woman; *svasuḥ*—who is a sister; *gurumatyāḥ*—who is pregnant (“who has the guru”) (this is the play of Sarasvatī); *vadhaḥ*—killing; *ayam*—He; *yaśaḥ*—renown; *śriyam*—prosperity; *hanti*—destroys; *anukālam*—forthwith (“the time after”); *āyuh*—life span.

adya āśu me tasmin kim karaṇīyam, yad ayam artha-tantraḥ vikramam na vihanti? striyāḥ svasuḥ gurumatyāḥ vadhaḥ (mama) yaśaḥ śriyam āyuh (ca) anukālam hanti.

“Since He, acting in His own interest, will not withhold His prowess, what should I do to Him right now? Killing a woman who is a cousin and is pregnant immediately mars one’s renown, prosperity and life span.

Śrīdhara Svāmī—

Someone might wonder: “Is there no means of conciliation such as *sāma*?” No. Kāṁsa thinks: “He (*ayam*), whose main concern is the duty of the gods (*artha-tantraḥ* = *deva-kārya-pradhānaḥ*), does not hold back on His prowess.” This means: “He will be bold in killing me.”

Alternatively: “In that case, she must be killed now.” After deciding in this way, he thinks (he checks himself): “Although acting in his own interest (*artha-tantraḥ* = *artha-tantraḥ api*), a man (*ayam* = *pumān*) does not bring his valor to an end.” The gist is: Valor would come to nil by killing a woman. That is exactly what he says in the second half of the verse (“Killing a woman who is a cousin and is...”). *Gurumatyāḥ* means *gurviṇyāḥ* (pregnant).

Viśvanātha Cakravartī—

Kaṁsa even thinks clearly. “Now (*āśu* = *idānīm*), what should be done to Him, my enemy (*tasmin* = *mad-vairiṇi*)? Should I kill Him, who is in her womb? No, because (*yat* = *yasmāt*) people who are dedicated to their own benefit (*artha-tantraḥ* = *lokaḥ svārtha-paraḥ*) do not bring their valor to an end. If I kill Him now, my prowess, indicative of my valor, will be ruined. Therefore in a battle with Him, who will have taken birth, grown up and become a youth, whether I win or lose my valor will remain intact, but if I kill Him now as a fetus, what is the valor in that?”

In the second half, Kaṁsa says there would not only be a loss of prowess but also a loss of moral ethics (*dharma*) and so on. *Gurumatyāḥ* means *gurvinyāḥ* (pregnant): “In this matter, my innate bad attitude has frozen only due to fear. Actually, the reason is that I have discernment.” It should be understood that Kaṁsa, within himself, conceived of the happiness of his ego in this way.

Sanātana Gosvāmī—

Adya means *adhunā* (now), and in addition: *āśu* (quickly).

The sense of *ayam vadhaḥ* (this murder) is: “This murder, whose purpose is to protect one’s body—or else: This murder, though done quickly—will destroy renown and so on for all time (*anukālam* = *sarva-kālam*).” In terms of a prohibition of killing, the words *striyāḥ* (a woman), *svasuḥ* (a sister), and *gurumatyāḥ* (pregnant) are successively increasing in importance. In consideration of them, the terms *yaśaḥ* (renown), *śriyam* (prosperity), and *āyuh* (life span) are sequentially increasing in importance. The gist is: “What is the use of killing her?”

Jīva Gosvāmī—

In Śrīdhara Svāmī’s commentary, it is to be understood that if a person puts an end to his own valor, still, murdering a woman [destroys a good reputation, prosperity, and a long life span].

“What should be done to Him on this very day (*adya* = *asmin eva ahanī*)—and in addition—right now (*āśu* = *adhunā eva*)?” Thus in the second half of the verse and in the next verse Kaṁsa conceives the happiness of his conceit within himself as follows: “My innate bad attitude has frozen only out of fear. But actually I am effecting this passivity only because of discernment.”

(The rest of the commentary is the same as the last paragraph in *Bṛhad-vaiṣṇava-toṣaṇī*.)

Baladeva Vidyābhūṣaṇa—

Anukālam means *anukṣaṇam*, in other words: *tat-kṣaṇam eva* (immediately).

10.2.22

*sa eṣa jīvan khalu sampareto
varteta yo 'tyanta-nṛśaṁsitena |
dehe mṛte taṁ manujāḥ śapanti
gantā tamo 'ndhaṁ tanu-mānino dhruvam ||*

meters:

first three lines: *upajāti* (11)

fourth line: *indra-vamśā*

saḥ eṣaḥ—that very person; *jīvan*—while living; *khalu*—indeed; *samparetaḥ*—is dead; *varteta*—abides (keeps living); *yaḥ*—who; *atyanta*—excessively; *nṛśaṁsitena*—by being cruel; *dehe mṛte*—when a body is dead; *taṁ*—him; *manujāḥ*—humans; *śapanti*—curse (scold); *gantā*—he will go; *tamaḥ andhaṁ*—deep darkness (hell); *tanu-māninaḥ*—of a person who conceives of his body [as himself]; *dhruvam*—certainly.

yaḥ atyanta-nṛśaṁsitena varteta, saḥ eṣaḥ jīvan (api) khalu samparetaḥ, (yataḥ) manujāḥ “(asya) tanu-māninaḥ dehe mṛte (sati, ayam) tamaḥ andhaṁ dhruvaṁ gantā” (iti ādi-durvākyaiḥ) taṁ (jīvantam) śapanti (iti).

{*kimvā*: *yaḥ atyanta-nṛśaṁsitena varteta, saḥ eṣaḥ jīvan (api) khalu samparetaḥ, (yataḥ) manujāḥ taṁ śapanti. (asya) dehe mṛte (sati, ayam) tanu-māninaḥ (janasya) tamaḥ andhaṁ dhruvaṁ gantā.*}

“A man who acts with excessive cruelty is as good as dead. Indeed, when the body of that person who identifies with his physique expires, people scold him: “He will certainly go to hell.””

Śrīdhara Svāmī—

“Moreover, this very person is dead even while living: With abusive words, people revile him (*śapanti* = *durvākyaiḥ dhik-kurvanti*) who, while living (*taṁ = taṁ jīvantam eva*), abides with cruelty (*nṛśaṁsitena* = *krauryeṇa*). And when the body is dead, he goes to the hell of sinners (*gantā tamo 'ndhaṁ tanu-māninaḥ* = *saḥ ca pāpinaḥ narakaṁ gacchati*).”

Alternatively, Kaṁsa describes how they curse such a person: *tanu-mānino*

'*śya dehe mṛte 'yaṁ dhruvam andhaṁ tamo gamiṣyati*, “When the body of this person, who thinks he is his body, will be dead, he will certainly go to deep darkness.”

Viśvanātha Cakravartī—

In this verse Kaṁsa says: “If I were to kill a fetus, I would be reviled for the rest of my life.” *Nṛśaṁsitena* means *krauryeṇa* (with cruelty). *Dehe mṛte* signifies *dehe mṛte sati* (when the body is dead). The idea is: Although they feared him only when he was living, they revile him harshly and loudly (*śapanti* = *sākṣepam uccair ākrośanti*): “Hey sinner, fall in the Kumbhīpāka Hell.”

The syntactical connection is: *tanu-māninaḥ bhogyam yad andhaṁ tamaḥ tat dhruvam eva gantā*, “What is enjoyable to a person who thinks highly of his or her body by hurting another living entity is a dark hell: He certainly goes there (*gantā* = *gacchati*) (*tanu-māninaḥ* = *prāṇy-antara-himsayā sva-tanuṁ mānayatō lālayatō janasya*).”

Sanātana Gosvāmī—

Someone might think: “However many days one lives is a good thing.” Kaṁsa responds to that. By the pronoun *tam* (that person), he makes one aware that such a person is cursed either face to face or shortly thereafter. *Khalu* (indeed) is used in the sense of either *vitarka* (conjecture) or *niścaya* (certainty). *Nṛśaṁsitena* means *himsayā* (by hurting, killing). *Manujāḥ* means *sarve eva manuṣyāḥ* (all humans). The rest was explained by Śrīdhara Svāmī.

Alternatively, *dehe mṛte* stands for *dehe 'mṛte sati*, which means: *dehe jīvaty api sati*, “[They curse him] even while he is living.” Alternatively: *dehe sati mṛte ca sati*, “both when there is a body and when there is a death.”

Jīva Gosvāmī—

(Additions are underlined.)

Someone might think: “However many days one lives is a good thing.” Kaṁsa responds to that. The significance of *eṣaḥ jīvan* (he, while living) and so on is this: “Although seen as one who is alive, he is already dead (*samparetaḥ* = *mṛtaḥ eva*) owing to a similarity with being rejected by society.”

Khalu (indeed) is used in the sense of *vitarka* (conjecture). *Nṛśaṁsitena* means *himsayā* (by hurting, killing). *Manujāḥ* means *sarve eva manuṣyāḥ* (all humans). The rest was explained by Śrīdhara Svāmī. In his commentary, *tanu-māninaḥ* means *pāpinaḥ* (of a sinner). The sense is that one becomes engrossed

in sin simply by thinking of oneself as a material body.

Or else, *dehe mṛte* stands for: *dehe 'mṛte sati*, which means: *dehe jīvaty api sati*, “[They curse him] even while he is living.” Alternatively: *dehe sati mṛte ca sati*, “both when there is a body and when there is a death (*mṛte* = *maraṇe*).”

Baladeva Vidyābhūṣaṇa—

Kaṁsa says: “By killing a fetus, my life would become contemptible.” “People, afraid of one whose body is living by great cruelty characterized by killing that thing (another’s body or a fetus) (*atyanta-nṛśaṁsitena* = *tad-dhatyā lakṣaṇena atikrauryeṇa*), only mentally curse him, but when his body is dead: “Hey big sinner, fall down in the Kumbhīpāka Hell.” Therefore He should not be killed while He is in the womb but only when He will have become a youth. In that way my valor shall remain intact.” Kaṁsa thought that the suppression, though caused by fear, of his bad attitude was due to his discernment.

10.2.23

*iti ghoratamād bhāvāt
sannivṛttaḥ svayaṁ prabhuḥ |
āste pratīkṣaṁs taj-janma
harer vairānubandha-kṛt ||*

iti—in this way (or it marks the end of the quotation); *ghora-tamāt*—which is most dreadful; *bhāvāt*—from the intention (or from a deed); *sannivṛttaḥ*—refrained; *svayaṁ*—himself; *prabhuḥ*—master (or capable); *āste*—is (was); *pratīkṣan*—awaiting; *taj-janma*—His birth; *hareḥ*—toward Hari; *vairānubandha-kṛt*—he did the continuation of enmity.

iti (vicāreṇa, kaṁsaḥ) svayaṁ prabhuḥ ghoratamād bhāvāt sannivṛttaḥ (san) taj-janma pratīkṣan hareḥ vairānubandha-kṛd āste (sma).

In this way Kaṁsa, who had no master but himself, refrained from committing a most dreadful deed. He awaited Hari’s birth and maintained his animosity toward Him.

Sanātana Gosvāmī—

“By considering in this manner (*iti* = *evam vicāreṇa*),” Kaṁsa completely

desisted (*sannivṛttaḥ* = *samyañ nivṛttaḥ*), by himself (*svayam*), from the intention,” or else from the endeavor (*bhāvāt* = *abhiprāyāt ceṣṭitād vā*). It is not that he desisted because of someone’s advice and the like.

This means he did not make any effort to induce a miscarriage, because: *prabhuḥ*, which means: *tādṛśa-vicāre samarthaḥ* (he is able to cogitate in that manner). Alternatively: *svayaṁ prabhuḥ*. The sense is: *ātmanā eva na tu anya-sammatyā prabhuṁ-manyah*, “He thought himself capable only by himself, not by another’s opinion.”

“Continuing his enmity (*vairānubandha-kṛt* = *yad vairam tasmin dveṣaḥ tasya anuvartanam tam karoti iti tathā-bhūtaḥ san*) of Hari—although He takes away unlimited faults such as enmity, or else although He takes everyone’s mind away on account of His qualities—he was (*āste* = *babhūva*) awaiting His birth.” The details of Kāṁsa’s continued hatred are in *Śrī Hari-varṁśa*:

*māsān vai puṣpa-māsādīn gaṇayantu mama striyaḥ |
pariṇāme tu garbhasya śeṣaṁ jñāsyāmahe vayam ||*

“[Kāṁsa said to his ministers:] Indeed, my women should count the months beginning from Devakī’s menses. At long last we’ll know it’s the end of the fetus.” (*Hari-varṁśa* 2.2.4)

Therefore in this regard it is also stated in *Hari-varṁśa*:

*yad-arthaṁ sapta te garbhāḥ kāmśena vinipātītāḥ ||
tam tu garbhaṁ prayatnena rarakṣus tasya mantriṇaḥ |*

“Kāṁsa’s ministers diligently watched over that fetus, for the sake of attaining whom Kāṁsa made those seven babies fall.” (*Hari-varṁśa* 2.4.8-9)

Jīva Gosvāmī—

(Differences are underlined.)

“By considering in this manner (*iti* = *evam vicāreṇa*),” Kāṁsa completely checked (*sannivṛttaḥ* = *samyañ nivṛttaḥ*) himself (*svayam*) from having that intention,” or else he completely refrained from the endeavor (*bhāvāt* = *abhiprāyāt ceṣṭitād vā*). It is not that he stopped because of someone’s advice and the like. This means he did not make any effort to induce a miscarriage, because: *prabhuḥ*, which means: *anya-nirapekṣaḥ* (he has no regard for anyone but himself).

Alternatively: *svayaṁ prabhuḥ*. The sense is: *ātmanā eva na tu anya-*

sammatyā prabhum-manyah, “He thought himself capable only by himself, but not by another’s opinion.” In reality, however, he was under the control of Paramātmā.

“Continuing his enmity (*vairānubandha-kṛt* = *yad vairam dveṣaḥ tasya anuvartanam tam karoti iti tathā-bhūtaḥ san*) of Hari—who is well known by that name since He takes away unlimited faults such as enmity, or else since He takes everyone’s mind away on account of His qualities. Although it was said: *bhayāt kaṁsaḥ*, “Kaṁsa attained the Lord because of fearing Him” (*Bhāgavatam* 7.1.31), there is enmity instead of fear, since it is stated in that way here—, Kaṁsa kept awaiting (*pratīkṣan āste* = *pratīkṣamānaḥ babhūva*) Hari’s birth.”

In regard to Kaṁsa’s expectation of His birth, the details are in *Śrī Hari-varṁśa*, in a statement of Kaṁsa to his ministers: *māsān vai puṣpa-māsādīn...* (see above). Therefore, in this regard it is also stated in *Hari-varṁśa*: *yad-artham sapta te garbhāḥ...* (see above).

Baladeva Vidyābhūṣaṇa—

Svayam prabhuḥ signifies: *abhimānī upāya-jñāḥ*, “Kaṁsa was a conceited person, a contriver.”

Vijayadhvaja Tīrtha—

Svayam prabhuḥ means either: *sva-manasā eva samarthaḥ* (he is capable with his own mind) or *jñānitvābhimānī* (he has the conceit of being knowledgeable). *Vairānubandha-kṛt* means: *nirantara-vaira-kṛt* (he continuously showed enmity). In this way, Śukadeva implies that Kaṁsa’s main characteristic is hatred (*dveṣa*).

Vīra-Rāghava—

Svayam prabhuḥ signifies: *tām hantum samartho ’pi* (though he was able to kill her).

Vallabhācārya—

Svayam prabhuḥ means: *svayam eva prabhuḥ* (he himself is the master), in other words he has no master but himself.

Anvitārtha-prakāśikā—

The *parasmaipada* in *pratīkṣan* is poetic license. Moreover, *āste* (he is) stands

for *āste sma* (he was).

10.2.24

*āsīnaḥ saṁviśaṁs tiṣṭhan bhuñjānaḥ paryātan mahīm |
cintayāno hr̥ṣīkeśam apaśyat tan-mayaṁ jagat ||*

āsīnaḥ—while sitting; *saṁviśan*—while lying down; *tiṣṭhan*—while standing; *bhuñjānaḥ*—while eating; *paryātan*—while traveling (walking); *mahīm*—on the Earth (or on land); *cintayānaḥ*—while pondering; *hr̥ṣīkeśam*—upon Hṛṣīkeśa (“the controller of the senses” (*hr̥ṣīka*, *Uṇādi-sūtra* 4.18); *apaśyat*—he saw; *tat-mayaṁ*—consisting of Him; *jagat*—the world.

(*sah*) *āsīnaḥ saṁviśan tiṣṭhan bhuñjānaḥ mahīm paryātan (ca) hr̥ṣīkeśam cintayānaḥ jagat tan-mayaṁ apaśyat.*

Contemplating upon Hṛṣīkeśa while sitting, lying down, standing, eating, and walking, Kāṁsa saw the world as imbued with Him.

Śrīdhara Svāmī—

Saṁviśan means *śayānaḥ* (while lying down).

Viśvanātha Cakravartī—

Śukadeva expounds Kāṁsa’s mental absorption, which was due to fear engendered by continuous enmity. *Saṁviśan* means *śayānaḥ* (while lying down). Kāṁsa was thinking (*cintayānaḥ* = *cintayan*) about Hṛṣīkeśa, meaning the Lord had become the object of all his senses (*hr̥ṣīkeśam* = *sarvendriya-viṣayī-bhūtam*).

Through *prema*, seeing the world as imbued with Him is conducive to great bliss, but through fear it engenders the greatest sorrow. The difference between a devotee’s and an enemy’s seeing the world as imbued with Him should be perceived in this manner.

Sanātana Gosvāmī—

Kāṁsa was contemplating: (*cintayānaḥ* = *cintayan* = *bhāvayan*): “Now He will make His appearance and kill me.” The word *hr̥ṣīkeśam* is used because of the manifestation, by a full-fledged quivering in the faculties of all the senses, of

Hṛṣīkeśa's presence. Although seeing the world as imbued with Hṛṣīkeśa is very difficult even for *yogīs* to attain and is only fully effected by *prema-bhaktas*, nonetheless the philosophical conclusion is that, for them, such a visualization is full of great bliss, and for Kāṁsa it was full of sorrow.

Baladeva Vidyābhūṣaṇa—

“He saw the world as saturated with Him (*jagat tan-mayam = jagat tat-pradhānam*).”

Vīra-Rāghava—

Cintayānaḥ stands for *cintayamānaḥ* (while thinking, contemplating).

Vallabhācārya—

The participles are described as conditions (sitting, lying down, standing) and actions (eating and walking). Kāṁsa was contemplating (*cintayānaḥ*) upon Hṛṣīkeśa in all his conditions and activities.

Anvitārtha-prakāśikā—

The omission of the affix *m[uk]* in *cintayānaḥ* is poetic license.

10.2.25

brahmā bhavaś ca tatraitya munibhir nāradādibhiḥ |
devaiḥ sānucaraiḥ sākam gīrbhir vṛṣaṇam aiḍayan ||

brahmā—Brahmā; *bhavaḥ*—Śiva; *ca*—and; *tatra*—there; *etya*—after arriving; *munibhiḥ*—with great sages; *nārada-ādibhiḥ*—beginning with Nārada; *devaiḥ*—with the gods; *sa-anucaraiḥ sākam*—along with followers; *gīrbhiḥ*—with words; *vṛṣaṇam*—the Lord (“He who is raining”); *aiḍayan*—they praised.

brahmā bhavaḥ ca nāradādibhiḥ munibhiḥ sānucaraiḥ devaiḥ (ca) sākam tatra etya (bhavataḥ. te) gīrbhiḥ vṛṣaṇam (śrī-bhagavantam) aiḍayan.

Brahmā and Bhava arrived in Vasudeva's dwelling accompanied with Nārada and other sages and with the gods and their followers. They extolled the Lord, who rains Rasa, with the following invocations.

Śrīdhara Svāmī—

“With pleasing words (*gīrbhiḥ* = *ramyābhiḥ gīrbhiḥ*), they praised (*aiḍayan* = *tuṣṭuvuḥ*) Him who fulfills desires (*vṛṣaṇam* = *kāma-varṣiṇam*).”

Viśvanātha Cakravartī—

“They praised Him who rains the nectar of pastimes, in other words they praised the Kṛṣṇa cloud (*vṛṣaṇam* = *līlāmṛta-varṣiṇam* = *kṛṣṇāmbudam*).”

Brahmā is like a big agriculturist whose field is the fourteen planetary systems. Śiva is like a big peacock (*mahā-nīla-kaṇṭha*) who is delighting itself by dancing and whose straightened wings are resplendent (*ullāsita-sādhū-pakṣa*) (or “by whom the devotees’ side is made to rejoice”). Nārada and other sages are like longing *cātaka* birds, whose lives (or whose water) (*jīvanam*) rest only in the Lord. The gods are like huge elephants enclosed by a forest fire in the form of Kāṁsa, Jarāsandha, and others.

The verb *aiḍayan* (they praised) stands for *aiḍayata*. It amount to saying *tuṣṭuvuḥ* (they praised). The plural is poetic license.

Sanātana Gosvāmī—

Tatra (there) means *bandhanāgāre* (in the place where Devakī and Vasudeva were confined). Sanaka and others are included by the word *ādi* in *nāradaḍibhiḥ* because among them Śrī Nārada is first (*ādi*) since he is the topmost devotee of the Lord. Or else *nāradaḍibhiḥ* is said because he came in front of everyone out of great joy: his special effort to make the Lord descend, as told in *Śrī Hari-varṁśa* (1.55), had become fruitful. *Sānucaraiḥ* (with followers) means: *gandharvādi-sahitaiḥ* (accompanied with Gandharvas and others).

Aiḍayan (they praised) stands for *aiḍayata*. Since even the dual could have been said, the plural is poetic license. Or else the plural is used with regard to a multiplicity, owing to an accompaniment by sages and so on: The manifold gods panegyricized, because the sages were faraway. Afterward, the sages extolled the Lord.

Jīva Gosvāmī—

Tatra (there) means *bandhanāgāre* (in the place where Devakī and Vasudeva were confined). Sanaka and others are included by the word *ādi* in *nāradaḍibhiḥ* because among them Śrī Nārada is first in terms of fully delighting in exclusive

topmost *bhakti* and because he came in front of everyone out of great joy: his special effort to make the Lord descend, as told in *Śrī Hari-varṇśa*, had become fruitful. *Sānucaraiḥ* (with followers) means: *gandharvādi-sahitaiḥ* (accompanied with Gandharvas and others).

Aiḍayan stands for *aiḍayata*. Since even the dual could have been said, the plural is poetic license. Or else the plural is valid. The explanation is this: (1) The instrumental case in *munibhiḥ* has the sense of *saha* (accompaniment) because the sages and others were not predominant during the arrival since they arrived afterward. In the matter of praising, however, the doership refers to everyone simply due to a predominance on account of simultaneousness. At first Brahmā and Śiva, came. Then they were followed by the sages and so on. Subsequently, those two and the sages and others simultaneously praised the Lord, (2) There is also the use of the suffix *[k]tvā* (meaning its replacement *[l]ya[p]* on account of the prefix *ā[n]*, in *etya*), on account of the nonincompatibility of there being only one doer of the action of arriving (*etya*), since the sages are not the principal doers at first.

Vīra-Rāghava—

The verb *aiḍayan* means *tuṣṭuvuḥ*. The simple past tense is used after the verbal root *īḍ* (2A, 10U) (to praise), which ends with the suffix *[ṇ]i* in a noncausative sense. The plural is used with the intent to include Nārada and others.

Vallabhācārya—

Vṛṣaṇam means *kāma-varṣiṇam*. Other interpretations are: *vṛṣaṇḁ nayati* (He leads to the best) and *dharmaṇḁ nayati* (He leads to *dharma*).

Siddhānta-pradīpa—

“They praised (*aiḍayan* = *tuṣṭuvuḥ*) Him who rains the goals of human life (*vṛṣaṇam* = *puruṣārtha-varṣiṇam*).” The plural is due to Nārada’s contribution.

ANNOTATION

The gods went to the place where Devakī was confined on Kāṁsa’s property and eulogized Kṛṣṇa, who was within her. This praise by the gods is not related in other *Purāṇas*. The *Hari-varṇśa* does not mention anything like it. The *Viṣṇu Purāṇa* (5.1-2) says the gods only praised Devakī.

Moreover, the word *vṛṣaṇam* stands for either *varṣiṇam*, *varṣaṇam*, or

vṛṣāṇam. It is to be explained as a peculiarity, with the suffix *ana*, much like the suffix *abha[c]* is applied after the verbal root *vṛṣ[u]* (to rain) to make the word *vṛṣabha* (*Uṇādi-sūtra* 3.123) (*Nirukta* 9.22) (instead of *varṣabha*). The word *vṛṣaṇa* is not likely Śukadeva’s explanation of the term *vṛṣṇaḥ* in this famous Vedic text:

tā vām vāstūny uśmasi gamadhyai yatra gāvo bhūri-śṛṅgā ayāsaḥ |
atrāha tad urugāyasya vṛṣṇaḥ paramaṁ padam avabhāti bhūri ||

“We long to go to those locations of you two where the cows have great horns and are agile. In this place, one says: That supreme abode of Viṣṇu, who is profusely praised, abundantly shines.” (*Ṛg-Veda* 1.154.6)

In this citation, *vṛṣṇaḥ* stands for *vṛṣṇasya*. Yāska glosses *vṛṣṇaḥ* as: *viṣṇoḥ mahā-gateḥ*, “of Viṣṇu, the great destination” (*Nirukta* 2.6-7), since *viṣṇoḥ* is part of the previous verse (*Ṛg-Veda* 1.154.5). In his interpretation of this quotation, Jīva Gosvāmī glosses *vṛṣṇaḥ* as: *sarva-kāma-dughasya* (of He who fulfills all desires) (commentary on *Brahma-saṁhitā* 5.5). This is similar to Śrīdhara Svāmī’s above explanation of *vṛṣaṇam* as *kāma-varṣiṇam*. Therefore, just as the nominal base *kṛṣṇa* means *karṣaṇa* (He who attracts), as a Vedic irregularity, so *vṛṣṇ* in *Ṛg-Veda* and *vṛṣaṇa* in this verse of *Bhāgavatam* stand for *varṣaṇa* (He who rains).

10.2.26

satya-vrataṁ satya-param tri-satyam
satyasya yoniṁ nihitaṁ ca satye |
satyasya satyam ṛta-satya-netraṁ
satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ ||

(*indra-vajrā*)

satya-vratam—[You,] whose pledge comes true; *satya-param*—whose are dedicated to truth (or whose highest thing is honesty) (or who is beyond the five elements) (or who are the topmost aspect of the Absolute Truth) (and who are real and transcendental: *satyam param dhīmahi*, 1.1.1); *tri-satyam*—whose three are real; *satyasya yoniṁ*—the cause of reality; *nihitam*—who abides; *ca*—and;

satye—in the five elements (or in the real); *satyasya satyam*—the real of the real; *ṛta-satya-netram*—the guide of righteousness and truthfulness; *satya-ātmakam*—whose nature is real (or whose body is real); *tvām*—unto you; *śaraṇam prapannāḥ*—we have attained shelter.

(*bhagavan! vyaṁ*) *tvām satya-vratam satya-param tri-satyam satyasya yonim satye nihitam satyasya satyam ṛta-satya-netram satyātmakam śaraṇam prapannāḥ*.

“We take shelter of You. Your pledge is true: Honesty is most important to You. You are the Truth of the three Vedas. You are the cause of the five elements, and You abide in the real. You are absolutely real compared to what is materially real. You are the guide for speaking truthfully and pleasantly as well as for perceiving Paramātmā. Your body is real.

Śrīdhara Svāmī—

“His promise has come true.” Being thrilled this way, at first they only praise Him as being true. *Satya-vratam* means: *satyaṁ vratam saṅkalpaḥ yasya tam*, “You, whose solemn vow is true.” *Satya-param* signifies: *satyaṁ param śreṣṭham prāpti-sādhanaṁ yasmin tam*, “You, in regard to whom the best thing is honesty,” in other words, “You the means of attaining whom is honesty.”

Tri-satyam means: *triṣu api kāleṣu satyam*, “You exist without change (*satyam* = *avyabhicāreṇa vartamānam*) even in the three phases of Time”: before creation, during creation, and after universal dissolution. That is exactly what they say with *satya-yonim*: Earth, water, and fire as a group are designated with the word *sat*. Air and ether as a group are designated with the word *tyat*. Thus *sat* and *tyat* make the word *satya*, which denotes the five elements: “You are the cause (*yonim* = *kāraṇam*) of the five elements,” because the *śruti* says: *tat satyam ity ācakṣate*, “They call it *satya*” (*Taittirīya Upaniṣad* 2.6). Thus the fact that the Lord exists prior to creation is stated.

Likewise, *satye nihitam* means: *satye tasmin eva nihitam antaryāmitayā sthitam*, “In that same *satya* (the five elements), You abide as the inner controller.” Thus His realness even during the continuation of the world is stated. Similarly, *satyasya satyam* means: *tasya eva satyasya satyaṁ pāramārthikam tam*, “You, the transcendental *satya* of that *satya*,” in other words “You are the form that remains even when the five elements are annihilated.” In that way, His realness, in terms of being the limit even at the time of universal dissolution, is shown. Thus His state of being *tri-satyam* is demonstrated (He is real in the three phases of Time).

Then: *ṛta-satya-netram*. The word *ṛtam* denotes *sūnṛtā vāṇī* (truthful and pleasant speech) and *satyam* means *sama-darśanam* (seeing equally, or seeing the same), because the Lord will explain it in that way: *satyaṁ ca sama-darśanam anyac ca sūnṛtā vāṇī kavibhiḥ parikīrtitā*, “*Satyam* means *sama-darśanam*. The other, *ṛtam*, has been defined by the pandits as ‘truthful and pleasant words’” (*Bhāgavatam* 11.19.37-38). The Lord is the leader (*netram* = *nayana-sādhana* = *netāram*) of *ṛta* and *satya*. It amounts to saying that the Lord is the impeller (*pravartakam*) of *ṛta* and *satya*. Therefore in every way the Lord is *satyātmakam* (of the nature of the Absolute Truth). “O Lord, we have attained (*prapannāḥ* = *vayaṁ prāptāḥ*) shelter unto You.”

Viśvanātha Cakravartī—

“Only You are a real entity (*vāstavaṁ vastu*) in this material world, which is insubstantial (*avāstava*). You are understood by devotees, not by others.” The meaning of the praise is seen in this manner. They say: “Only You are worthy of being taken shelter of, because of Your sole dedication to protecting Your devotees and because You are eternally real (*nitya-satya*).”

Satya-vratam means: *satyaṁ vrataṁ yasya tam*, “You whose vow is true,” due to His statement:

*sakṛd eva prapanno yas tavāsmīti ca yācate |
abhayaṁ sarvadā tasmai dadāmy etad vrataṁ mama ||*

“I bestow constant fearlessness to anyone who, even just once, surrenders, and beseeches Me by saying: “I am Yours.” This is My pledge.” (*Rāmāyaṇa, yuddha-kāṇḍa* 12.20)

“Nor are You impermanent and noneminent like another *devatā* who protects his devotees.” They express this with *satya-param*, which means: *satyaḥ sarva-kāla-deśa-vartī paraḥ śreṣṭhaḥ ca tam*, “You, who abide throughout all time and space and who are the best.”

There is another interpretation owing to this statement in *udyama-parva*:

*satye pratiṣṭhitāḥ kṛṣṇaḥ satyam atra pratiṣṭhitam |
satyāt satyo ca govindas tasmāt satyo 'pi nāmataḥ ||*

“Kṛṣṇa abides in truth, and truth abides in Him. Govinda is truer than truth, therefore He is also called Satya.” (*Mahābhārata, Udyoga-parva* 68.12)

Thus *satya-param* means: *satyaṁ satya-nāmānaṁ param paramēśvaram*, “You are God, named Satya.”

Then, with *tri-satyam* they say: “Your intelligence, power, etc., as well are the Absolute Truth.” *Tri-satyam* means: *tisraḥ jñāna-bala-kriyā-śaktayaḥ satyāḥ yasya tam*, “You whose three potencies, *jñāna*, *bala*, and *kriyā*, are real,” on account of this verse in the *śruti*:

*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate |
parāsyā śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca ||*

“He has no duty to perform. He has no senses. No one is seen to be either equal to or superior to Him. It is heard that His transcendental potency, inherent in Him, is diverse: *jñāna-śakti*, *bala-śakti*, and *kriyā-śakti*.” (*Śvetāśvatara Upaniṣad* 6.8)

Next they say: “Your *aṁśas* too are real.” *Satyasya yonim* means: “You who are the source, i.e. the *Avatārī* (*yonim* = *udgama-sthānam* = *avatāriṇam*), of a multitude of *Avatāras*, such as *Matsya* and *Kūrma*.”

Then they say: “Your abode as well is eternal.” *Satye nihitam* means: *satye mathurā-vaikuṇṭhādi-loke nihitaṁ sannihitaṁ sthitam*, “You who are in the real, meaning in abodes such as *Mathurā* and *Vaikuṇṭha*.”

With *satyasya satyam* (the real of the real), which is like saying *sārasya sārāḥ* (the essence of the essence), they say: *samasta-cid-vastu-sāras tvam eva*, “Only You are the essence of all transcendental things.” Another rendering of *satyasya satyam* is as follows. Just as it is said: *cakṣuṣaś cakṣur uta śrotrasya śrotram*, “He is the eye of the eye, the ear of the ear” (*Bṛhad-āraṇyaka Upaniṣad* 4.4.18) (*Kena Upaniṣad* 1.2), similarly He is *satyasya satyam*, in other words: *satyasya yat-kiñcit-kāla-vartino māyika-prapañcasya prakāśakatvāt satyaṁ sarva-kāla-vartinam*, “You are the real which abides for all time (*satyam* = *sarva-kāla-vartinam*) of the real which abides for some time (*satyasya* = *yat-kiñcit-kāla-vartinaḥ*), since He manifests the material world, which is illusory.” A *śruti* scripture made authoritative by virtue of being quoted by *Madhva* in a commentary of his states: *satyaṁ hy evedaṁ viśvam asṛjata*, “He created this world, which is real (materially real).”

Ṛta is a vocative. The sense is: *nitya-satya-svarūpa*, “O You whose nature is eternal and real.”

In the compound *satya-netram*, the eye (*netram*) denotes all the senses, as a partial indication. Thus *satya-netram* means: “You whose senses are real.”

Satyātmakam signifies: *satyaḥ ātmā śrī-vigrahaḥ yasya tam*, “You whose body is the Absolute Truth.” (In this interpretation, the syllable *ka* is left out of the analysis since it is the suffix *ka[p]*, a *bahuvrīhi* marker.)

Sanātana Gosvāmī—

Concerning *satya-vratam* (You whose vow is true) (in Śrīdhara Svāmī’s commentary): Whatever there is about Him, even a solemn vow (*saṅkalpa*), that is true, not to mention a promise, thus His descent here is fitting.

The gist of *satya-param* (You in regard to whom the highest thing is to be true) is: “For that reason, even Mother Earth attained You by truly crying.”

With *tri-satyam* they say: “It is not that Your appearance now at Dvāpara yuga’s end, the doorway to Kali yuga, does not occur.” This epithet is elucidated with the three adjectives *satyasya yonim*, *satye nihitam* and *satyasya satyam*. The words *satyasya satyam* should be recited in such a way that there is no phonetic combination with *ṛta*, in consideration of the meter. (In the third line, there should be a pause between “*satyasya satyam*” and “*ṛta-satya-netram*”, although the *sandhi* does not allow it.)

They say *ṛta-satya-netram* with this idea: “He did us a huge favor.” *Ṛta-satya-netram* means: “You, the impeller (*netram* = *pravartakam*) of *ṛtam* and *satyam*.” Alternatively: “the revealer of *ṛtam* and *satyam* unto the eyes (*netram* = *cakṣuḥ-prakāśakam*).” *Satyam* means *sama-darśanam*, in other words *samatayā jñānam* (knowledge in terms of sameness), that is to say the knowledge that every soul is an *aṁśa* of the Lord. Or else *sama-darśanam* means perceiving the Lord with sameness everywhere, as *Paramātmā*. Another interpretation is: *mayā lakṣmyā saha vartate iti samah bhagavān tasya darśanam*, “seeing the Lord, who is called *sa-ma* by the derivation ‘He exists with Lakṣmī.’” The sense is: “Our extolling You and our knowledge of You are set in motion only by You, by Your mercy.” Thus their praise and their knowledge had already been offered (was already known to the Lord). The rest was expounded by Śrīdhara Svāmī.

There is another interpretation. The word *vrata* is indicative of the following verse: *sakṛd eva prapanno yas...* (see above) (*Rāmāyaṇa*). Therefore the drift of *satya-vratam* is this: “Your Descent for the sake of bestowing fearlessness to Your devotees such as the Yādavas is fitting.” And that is because He is *satya-param* (real and transcendental), which signifies that He is devoid of unrealness (*mithyātvam*) at all times in every way. Thus, He is *tri-satyam*.

“What is totally good for everyone occurs only by Your grace.” They express that idea with *ṛta-satya-netram*: *ṛtena sūnṛtayā vānyā satyam prema*, “[You who

impel, i.e. inspire,] love with true and pleasing words.” The sense is: “Even our love, whose object is our praise of You, only occurs from You.”

Someone might argue: “How can it be said that He who has entered Devakī’s womb is the source of *satya*?” In response they say *satyātmakam*. This means: *satyaḥ vikāra-rahitaḥ ātmā śrī-mūrtiḥ yasya tam*, “You whose glorious body is real, meaning it has no material transformation.” Or else *satyātmakam* means: *satyam avyabhicāri ātmanām jīvānām api kaṁ sukhaṁ yasmāt tam*, “You because of whom even the happiness of all the souls is true, unwavering.” Thus, although He entered Devakī’s womb out of affection for His devotees there is no unhappiness in abiding in a womb and so on, unlike in the case of *jīvas*. The rest of the interpretation is the same.

Jīva Gosvāmī—

In *satya-vratam* (You whose vow is true), *vrata* means *pratiśrutam* (promise). Whatever solemn vow (*saṅkalpa*) there is comes true, not to mention a vow in the form of a promise, therefore this Descent of His here is fitting. Consequently He is *satya-param*. “Being honest is dearer to You than only being one whose promise comes true.

Additionally, honesty becomes the best if, knowing Your affection, it is put in practice.” It is the best in the sense that it is the means to attain Him. Śrīdhara Svāmī explained it that way. The idea is: “Therefore even Mother Earth attained You by truly crying.” “And that attribute (having a liking for being true) is especially suitable in Your case. You are *mahā-satya*.” They express this with *tri-satyam*. The drift is: “Therefore this Descent of Yours, which includes the first part of Kali yuga though You are Tri-yuga, is not inappropriate.”

The term *tri-satyam* is elucidated with the three adjectives *satyasya yonim*, *satye nihitam* and *satyasya satyam*. Regarding *satyasya satyam*, the last syllable is perceived as heavy (*guru*) because of an interruption in the time of pronunciation by not making the phonetical combination with *ṛta*, or else by a prolongation (*pluta*) of the song along with a modulation of the voice as if it were at the end of a line. It should read in that way in conformity with the meter.

Thus, being *satya-vrata* and being *tri-satya* are amazing. That is what they say with *ṛta-satya-netram*, which means: *satyā priyā ca yā vāk sā sūnṛtā sā eva ṛtaṁ samam avyabhicāri yaj jñānaṁ tat satyaṁ tayoh api pravartakaṁ prakāśakaṁ ca*, “You, the impeller and the revealer of *ṛta*, true and pleasant words, and *satya*, unwavering knowledge.” Hence the notion that He is unwavering as regards two attributes of those two, speech and intellect, more or less comes to mind, as does the idea that He is also *tri-satyam* as the ultimate basis of those two in their

forms pertaining to the Vedas.

Then they say: “Only by Your grace do we know You and praise You,” thus yet another favor is implied. The rest was explained by Śrīdhara Svāmī. In his commentary, this is to be understood: “the fact that the Lord exists prior to creation” is a specific mention of the past, “His realness during the existence of the world” signifies the present, and “His realness in terms of being the limit even at the time of universal dissolution” denotes the future. [The epithet *tri-satyam* is thus explained.]

There is another interpretation. The word *vrata* is indicative of the following verse: *sakṛd eva prapanno yas...* (see above) (*Rāmāyaṇa*). The gist of *satya-vratam* is: “Your descent for the sake of bestowing fearlessness to Your devotees such as the Yādavas is appropriate,” because He is *satya-param*, meaning *satyasya param* (beyond the five elements), which signifies that He is devoid of unrealness at all times in every way (*satyasya param* = *sadā sarvathā mithyā-rahitam*).

Therefore He is *tri-satyam*. And that is because He is *satyasya yonim* and so on. *Satyasya yonim* means: *vyavahārika-satyasya prapañcasya yonim*, “You, the source of the material world, which is real in a relative sense.”

Someone might object: “How can it be said that He who has entered Devakī’s womb is *satya-yoni* and so on?” In that regard they say: “Your glorious body is eternal, without a transformation (*satyātmakam* = *satyaḥ vikāra-rahitaḥ ātmā śrī-mūrtiḥ yasya tam*).” The rest of the interpretation is the same.

Baladeva Vidyābhūṣaṇa—

In this verse they express this much: Since He is dedicated to protecting His devotees and since He has the topmost position, He should be taken shelter of. The syntactical connection is: *bhagavan, tvām vyaṁ śaraṇam prapannāḥ*, “O Lord, we take shelter of You.” What is He like? *Satya-vratam* means: *satyam abādhitam tv āśrita-trāṇa-rūpaṁ vrataṁ yasya tam*, “You whose promise, in the form of protecting those who are surrendered, is not broken,” from Your statement: *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*, “O son of Kuntī, swear it (in My name): “My devotee does not perish”” (*Bhagavad-gītā* 9.31).

Satya-param signifies: *satyebhyo jīva-pradhāna-kālebhyaḥ param śreṣṭham*, “You are superior to the souls, Pradhāna, and Time.” *Tri-satyam* means “He who has the three *satyas*: *jñāna-śakti*, *bala-śakti* and *kriyā-śakti*.” *Satyasya yonim* means *viśvasya kāraṇam* (the cause of the world), because of this scriptural text: *yāthātathyato ’rthān vyadadhāt*, “He created things in conformity with reality” (*Īśopaniṣad* 8) (quoted in *Prameya-ratnāvalī* 3.1), and because of this verse:

*brahma satyaṁ tapaḥ satyaṁ satyaṁ caiva prajāpatiḥ |
satyād bhūtāni jātāni satyaṁ bhūtam ayaṁ jagat ||*

“Brahman is real. *Tapas* (meditation) is real. *Satya* is Prajāpati. Beings originate from the Absolute Truth, therefore this world is *satya* (real in the sense that its ultimate cause is real).”

Satye nihitam means: *satye parama-vyomni tad-upari śrī-gokulādau ca nihitaṁ sthitam*, “You are located in abodes such as Śrī Gokula, which are above *satya*, the spiritual sky.”

Satyasya satyam means: *jīvātma-vṛndasya satyaṁ tad-apekṣayā api atisatyam*, “You are more real than the souls are real,” on account of the statement: *prāṇā vai satyaṁ teṣāṁ eva satyam*, “The *prāṇas* are real. It is the reality of them” (*Bṛhad-āraṇyaka Upaniṣad* 2.1.20; 2.3.6). This means He is the most real (*parama-satya*) because He has no scent of a transformation that is the form of the development of the shrunk consciousness of the *jīvas*.

Śrīnātha Paṇḍita—

Satya-vratam signifies *satya-saṅkalpam* (You, whose resolve comes true). *Satya-param* means: *satyaṁ brahma tasmād api param*, “You are even superior to Brahman.” *Tri-satyam* means: “You, in whom there are three *satyas*”: His body, His pastimes, and His abodes, because: *satyasya yonim*, which means: *satyasya utpatti-sthānam* (You are the source of the real).

“We surrender to You, Śrī Kṛṣṇa, who are continuously favorable to a real *sādhū* of this world, who, in a devotee, are the guide of *prema*, which is even harder to get than liberation, and whose happiness directed at Your entourage is constant.” (*nihitam ca satye satyasya satyam ṛta-satya-netram* = *nihitam ca satye saty asya saty amṛta-*

satya-netram) (*nihitam ca satye saty asya* = *asya lokasya satye sati nihitam nitarām hitam anukūlam*) (*saty amṛta-satya-netram* = *sati bhakte amṛtāt mokṣād api satyaṁ durlabham yat prema tasya netram netāram*) (*satyātma-kam* = *satyaṁ niranantaram ātmasu ātmīyeṣu parijaneṣu kaṁ sukham yasya tvām śrī-kṛṣṇam*)

Madhvācārya—

It is said in *Tantra-bhāgavata*:

sac-chabda uttamam brūyād ānandantīti vai vadet |

yeti jñānam samuddiṣṭam pūrṇānanda-dṛśis tataḥ ||
satya-śabdoditam tādṛg-rūpaṁ nityaṁ yato hareḥ |
satya-vratas tato viṣṇuḥ sad-bhūta-trayaṁ ucyate ||
tyaṁ tad-anyaṁ samuddiṣṭam tat-paratvāt tu tat-paraḥ |
veda-mukhyārtha-rūpatvāt tri-satyo bhagavān hariḥ ||
satyasya cottamānanda-jñāna-dāṭṛtvataḥ sadā |
satyasya satyo bhagavān satya-stho jagati sthitaḥ ||
jagan-netṛtvataḥ satya-netā viṣṇuḥ prakīrtitaḥ |
atṛtvāc ca tadādānāt satyātyecocyate vibhuḥ ||

“The word sat expresses the highest. It can signify ānandanti (they are blissful). Seeing the complete bliss is called jñāna. Since Hari’s body, which is of that sort and is eternal, is stated with the word satya, Viṣṇu is Satya-vrata. A triad that is real is stated. Tyam is pointed out as other than That (Brahman). He is tat-paraḥ because of being superior to That. Lord Hari is Tri-satya because He is a form that is the main meaning of the Vedas. The Lord is the reality of the real (satyasya satya) on account of giving topmost knowledge and bliss to the real (the jīvas). He is situated in the world, thus He is Satya-stha. Viṣṇu is famous as Satya-netā because he leads the world. He is said to be Vibhu because He pervades.”

Vijayadhvaḥ Tīrtha—

Satya-vratam means: *yathārtha-kathanam satyam tad eva vrataṁ niyamah yasya saḥ tathā tam*, “You, whose principle is truthful speech.” *Satya-param* means “You, who are beyond the five elements.” *Tri-satyam* means: *trayāṇāṁ vedānāṁ satyaḥ tam*, “You, the Truth of the three Vedas,” insofar as the three Vedas are real and are the primary meaning of the word *tri*. Alternatively, *tri-satyam* signifies: *triṣu lokeṣu satyam* (You are the real in the three worlds). The sense is that He does not perish when the three worlds are annihilated.

Satyasya yonim means either “the primary cause (*yonim* = *mūla-kāraṇam*) of the material world (*satyasya* = *prapañcasya*)” or “the originator (*yonim* = *utpādakam*) of Mukhya-prāṇa (the universal life force) (*satyasya* = *mukhya-prāṇasya*).” The śruti says: *ātmano eṣa prāṇo jāyate*, “Mukhya-prāṇa originates from the Soul” (*Praśna Upaniṣad* 3.3). *Satye nihitam* means: *mukhya-prāṇe sannihitam*, “You are present in Mukhya-prāṇa.”

Vīra-Rāghava—

They praise the Lord from here to the end of the chapter. *Satya-vratam* means *satya-saṅkalpam* (You, whose resolve comes true). *Satya-param* signifies: *cid-acid-ātmakam jagat satyam tataḥ param*, “You, who are superior to the world, which is of the nature of consciousness and inertness and which is real.” *Tri-satyam* means: *prakṛti-puruṣa-kālāḥ satyāḥ yasya tam*, “You, whose Prakṛti, Puruṣa, and Time are real.” The sense is: *prakṛti-puruṣa-kāla-śarīrakam* (You for whom Prakṛti, Puruṣa, and Time are bodies).

Satyasya yonim means: *satyasya cid-acid-ātmaka-prapañcasya yonim kāraṇam*, “the cause of the material world, which is of the nature of consciousness and inertness.” *Satye nihitam* is construed as: *satye nirvikāre pare vyomni nihitam adhitiṣṭhantam*, “You who are abiding, i.e. ruling, in Vaikuṇṭha, which is real, i.e. changeless.” The suffix [k]ta in *nihitam* is in the active voice.

Satyasya satyam means: *jīvebhyo 'pi satyam*, “You are even more real than the souls,” since even the attributes are changeless. The *śruti* says: *prāṇā vai satyam teṣām eva satyam* (*Bṛhad-āraṇyaka Upaniṣad* 2.1.20; 2.3.6), and: *nityo nityānām cetanaś cetanānām*, “the unique, eternal one among eternal beings; the consciousness of conscious beings” (*Śvetāśvatara Upaniṣad* 6.13) (*Kaṭha Upaniṣad* 2.2.13): *Satyasya satyam* denotes Paramātmā: He is changeless (*satyam* = *nirvikāram*), because, as compared to living beings, pointed out with the word *prāṇa* in that passage, there is no shrinkage of consciousness and so on.

By the usage of the word *anṛta* in the sense of nonvirtuous actions, *ṛta-satya-netram* denotes: *ṛtaṁ puṇyam anuṣṭheyaṁ karma satyam ucyamāna-dharmaḥ tayoh netāram*, “You, the leader of *ṛta* (righteousness), that is pious actions that ought to be done, and of *satya* (truthfulness), meaning *dharma* which is being said (as this praise).” Further, *satyātmakam* portends: *svarūpeṇa api nirvikāram*, “You are changeless by nature.”

Vallabhācārya—

“We surrender to You, whose vow is true (*satya-vratam* = *satyam eva vrataṁ yasya*).” The Lord’s vows are explained by statements such as: *kaunteya pratijānīhi* (*Bhagavad-gītā* 9.31) and: *sādhavo hṛdayam mahyam*, “The *sādhus* are My heart” (*Bhāgavatam* 9.4.68).

Only the Lord, the soul of Time (*kālātmā*, the foundation of Time), is the cause (*yonim* = *kāraṇam*) of the world (*satyasya*). He does not only originate the world, He also protects it. That is what he says: “You are in the world,” meaning “You are a constant protector in the world” (*nihitam ca satye* = *satye nihitam* = *satye nitarām rakṣakah*). He protects while He Himself is in the world: Such is the comprehensive meaning of the term *nihita*.

Satyasya satyam is said in the sense of: *pūrṇasya pūrṇam*, “He is the fullness of the fullness” (*Bṛhad-āraṇyaka Upaniṣad* 5.1).

Having described *kriyā-śakti* as real, with *ṛta-satya-netram* he describes *jñāna-śakti* as real: *Ṛta* is *sūnṛtā vāṇī*. The Vedas expound the truth. Therefore: *ṛta-satye netre prāpake yasya*, “You, the means of attaining whom are both honest and pleasant speech and the truth.”

Satyātmakam means: *satyam eva ātmā svarūpaṁ yasya*, “You whose identity is real.” The suffix *ka* is used in the sense of *svārtha* (without a change in meaning). Alternatively: *satyam ātmā kaṁ sukhaṁ ca yasya*, “You whose happiness and body are real.” The Lord is the form of *sat-cid-ānanda*. Even *cit* (consciousness) and *ānanda* (bliss) are the form of *satya* (real). It is said in that way.

Siddhānta-pradīpa—

Worshiping the Lord was done on the shore of the Milk Ocean. All the *bhajana* was made real by the Lord by bestowing the result of that. Being delighted this way, they merely praise Him as being real. *Satya-vratam* means: “You to whom *bhajana* (worshipful service) (*vrataṁ = bhajanaṁ yasya*) offered by persons like us is real.” *Satya-param* signifies: “You because of whom the result of *bhajana* (*param = bhajana-phalaṁ yasmāt*) is real.”

Tri-satyam means: “He because of whom the three, i.e. the devotees, *bhajana*, and the result of that, are real.” The resultant meaning is: “You who have arrived in Devakī’s womb on account of our *bhajana* demonstrate that *bhajana* and the result of *bhajana* are real. In addition, the fact that we are real devotees is also shown.”

“He is always situated (*nihitam = sarvadā sthitam*) in the spiritual world (*satye = aprākṛte loke*).” Its eternality is demonstrated. The sense is “from which You have come.” That will become clear with the statement: *darśayāmāsa lokam svaṁ gopānāṁ tamasaḥ param*, “He showed His own world, which is beyond Prakṛti, to the cowherds” (*Bhāgavatam* 10.28.14).

What is the use of saying much? “You are the form of the topmost realness (*satyam = parama-sattā-rūpam*) of all that is real (*satyasya = satyasya sarvasya*), i.e. Prakṛti, Puruṣa, Time, and so on, which are useful for Your pastimes.”

ANNOTATION

This verse is a mine of meanings. It is classed as *paramottama-kāvya* (most

excellent poetry). The ornament of sound called *punar-uktavad-ābhāsa* (a semblance of a repetition) is prominent: *satya* and *vrata* as one unit, as well as the words *satyasya* and *yonī*, *satyasya* and *satya*, *ṛta* and *satya*, and *satya* and *ātmā*, are used with different meanings although in one sense they are synonymous:

The word, *satya* and *vrata* mean ‘vow’, by the definition: *satyaṁ ca śapathe tathye kṛte tadvati vācyā-vat, tapolokāt pare satyaḥ*, “*Satyam* means vow, truth, Kṛta yuga, true words, and Satyaloka” (*Viśva-kośa*, *ya-dvikam* 42-43).

The words *ṛtam*, *satyam*, and *yonī* are synonyms of water (*Nighaṇṭu* 1.12). In addition, *kam* means water, by the definition: *sukha-śīrṣa-jaleṣu kam*, “In the neuter gender, *ka* means happiness, head, and water” (*Medinī-kośa*). As a pun, *satyasya yonim* (the source of water) denotes Garbhodaka-śāyī Viṣṇu, who filled half the universe with the water of His perspiration. Additionally, *satye nihitam* (He is present in water) is indicative of the following statement: *yo ’psu tiṣṭhann adbhyo ’ntaraḥ, yam āpo na viduḥ, yasyāpaḥ śarīram, yo ’po ’ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ*, “He who abides in water, who is inside water, whom water does not know, and whose body is water, is your inner controller: He is immortal, He controls water from within” (*Bṛhad-āraṇyaka Upaniṣad* 3.7.4). In that sense it is a look back at *vṛṣaṇam* (He who rains), in the previous verse (10.2.25). The Lord is Rasa. As a double meaning, *satyātmakam* means He is of the nature (*ātmaka*) of water (*satya*): *rasa* (taste): *raso ’ham apsu*, “I am taste in water” (*Bhagavad-gītā* 7.8). Another meaning of *satyātma-kam* is: “He the water (*kam*) related to whose body (*ātmā*) is real (*satya*).” This connotes *caranāmṛta*.

Elsewhere Śrīdhara Svāmī glosses *ṛtam* as *satyam* (*Bhāvārtha-dīpikā* 8.1.12). The definition is: *satyaṁ tathyaṁ ṛtaṁ samyak*, “*Satyam*, *tathyam*, *ṛtam* and *samyak* [are synonymous and mean truth, or true words]” (*Amara-kośa* 1.7.22).

Satyam means *ātmā* (soul): *tat satyaṁ sa ātmā tat tvam asi śvetaketo*, “That Truth is the soul. You are That, Śvetaketu” (*Chāndogya Upaniṣad* 6.8.7). In that sense, *satyasya satyam* means: “He is Paramātmā,” lit. the Soul of the soul: *kṛṣṇam enam avehi tvam ātmānam akhilātmanām*, “Understand that Kṛṣṇa is the Soul of all souls” (*Bhāgavatam* 10.14.55).

10.2.27

ekāyano ’sau dvi-phalas tri-mūlāś

catū-rasaḥ pañca-vidhaḥ ṣaḍ-ātmā |
sapta-tvag aṣṭa-viṭapo navākṣo
daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ ||
upajāti (11)
(with irregularities)

eka-ayanaḥ—whose shelter is the one; *asau*—that [tree]; *dvi-phalaḥ*—which has two fruits; *tri-mūlaḥ*—which has three roots; *catuḥ-rasaḥ*—which has four saps; *pañca-vidhaḥ*—which is fivefold; *ṣaḍ-ātmā*—which has six natures; *sapta-tvak*—whose bark is seven; *aṣṭa-viṭapaḥ*—which has eight branches; *nava-akṣaḥ*—which has nine holes; *daśa-chadī*—which has ten leaves (*chada*); *dvi-kha-gaḥ*—in which there are two birds (“that which goes in the sky”); *hi*—indeed (or a verse filler); *ādi-vṛkṣaḥ*—the primeval tree.

asau (prapañcaḥ) ādi-vṛkṣaḥ (dvābhyām) ekāyanaḥ dvi-phalaḥ tri-mūlaḥ
catū-rasaḥ pañca-vidhaḥ ṣaḍ-ātmā sapta-tvag aṣṭa-viṭapaḥ navākṣaḥ daśa-
cchadī dvi-khagaḥ hi (bhavati).

Baladeva Vidyābhūṣaṇa—

asau (prapañcaḥ) ādi-vṛkṣaḥ ekāyanaḥ dvi-phalaḥ tri-mūlaḥ catū-rasaḥ
pañca-vidhaḥ ṣaḍ-ātmā sapta-tvag aṣṭa-viṭapaḥ navākṣaḥ daśa-cchadī dvi-
khagaḥ (yam āśritaḥ, vyaṁ tam tvām śaraṇaṁ prapannāḥ).

Vijayadhvaja Tīrtha—

(yatra) asau (prapañcaḥ) ādi-vṛkṣaḥ ekāyanaḥ dvi-phalaḥ tri-mūlaḥ catū-
rasaḥ pañca-vidhaḥ ṣaḍ-ātmā sapta-tvag aṣṭa-viṭapaḥ navākṣaḥ daśa-cchadī
dvi-khagaḥ (sthitāḥ).

“The material world is the primordial tree. It has one foundation. It has two fruits. It has three roots. It has four kinds of sap. It is fivefold. Its nature is sixfold. Its bark has seven layers. It has eight branches. It has nine apertures. It has ten leaves. Two birds nest in that tree.

Śrīdhara Svāmī—

The Lord might say: “You are controllers of the world like I am. Why are you taking shelter of Me?” Here they describe the duality that is the material world in the form of a tree, in order to express this: “O Lord, that should never be said. You are the sole controller of everything because You are the fundamental cause of all creation. We, however, have exclusively taken shelter of You. Duality—in

the form of the world and so on—which encompasses everything, is not separate from You.”

“The material world (*asau = asau prapañcaḥ*) is the primeval tree,” by the derivation: *vṛścyate iti vṛkṣaḥ*, “A tree is so called because it is cut down.” That tree is the form of the body of the whole (*samaṣṭi*) and of the parts (*vyaṣṭi*).

What is the tree like? Its foundation is one: Prakṛti (*ekāyanaḥ = ekā prakṛtiḥ ayanam āśrayaḥ yasya saḥ*). It has two fruits: happiness and unhappiness. It has three roots: the three modes of material nature. It has four saps: *dharma* (moral duty), *artha* (wealth; economic development), *kāma* (the fulfilment of material desires), and *mokṣa* (liberation). Its means of knowing are the five senses (*pañca-vidhaḥ = pañcendriyāṇi vidhāḥ jñāna-prakārāḥ yasya saḥ*). It has six natures: either the six waves or the six *kośas* (*ṣaḍ-ātmā = ṣaḍ-ūrmayaḥ kośāḥ vā ātmanaḥ svabhāvāḥ yasya saḥ*). Its barks are the seven essential components of a body (*sapta-tvak = sapta dhātavaḥ tvacaḥ yasya*). It has eight branches, i.e. extensions (*aṣṭa-viṭapaḥ = aṣṭau viṭapāḥ śākhā vistārā yasya saḥ*): the five elements, mind, intelligence, and ego. Its nine holes are the nine doors (eyes, mouth, nostrils, etc.) (*navākṣaḥ = nava dvārāṇi akṣāḥ chidrāṇi yasya saḥ*). It has ten leaves, i.e. the ten life airs (*daśa-cchadī = daśa prāṇāḥ chadāḥ patrāṇi vidyante yasya saḥ*). There are two birds in it: a soul and God (*dvi-khagaḥ = dvau jīveśvarau khagau yasmin saḥ*).

Viśvanātha Cakravartī—

The Lord might say: “If only I, characterized by a body, senses, an abode and so on, am *satya* (real), how is it that the world is *asatya* (unreal from the transcendental point of view)?” They respond: “Though the world is *satya*, it is cut to pieces by Time. You, however, are not destroyed by Time.”

The syntactical connection is: *asau prapañcaḥ ādi-vṛkṣaḥ bhavati*, “The material world is a primeval tree.” It is primeval because it was set in motion right at first. The etymology of *vṛkṣa* is: *vṛścyate iti vṛkṣaḥ*, “A tree is that which is cut down,” thus the material world is called a tree insofar as it is cut down to pieces by Time. It is the form of the body of the whole (*samaṣṭi*) and of the parts (*vyaṣṭi*).

Its foundation is one: Prakṛti. It has two fruits: happiness and unhappiness. It has three roots: the three modes of material nature. It has four saps, either the duties of caste (*varṇa-dharma*) or the duties of a Vedic stage of life (*āśrama-dharma*). Its means of knowing are the five senses (*pañca-vidhaḥ = pañca indriyāṇi vidhāḥ jñāna-prakārāḥ yasya saḥ*). It has six natures, the six waves: sorrow (*śoka*), delusion (*moha*), old age (*jarā*), death (*mṛtyu*), hunger (*kṣut*) and

thirst (*pipāsā*) (*Varāha Upaniṣad* 1.9). Its barks are the seven essential components of a body: skin (*tvac*), blood (*asṛj*), flesh (*māṁsa*), fat (*medas*), bone (*asthi*), marrow (*vasā*) and semen (*śukra*). It has eight branches... (The rest is the same as *Bhāvārtha-dīpikā*.)

Sanātana Gosvāmī—

It's as if unrealness (*mithyātvam*) is implied by the word *catū-rasaḥ* (it has four saps) [in Śrīdhara Svāmī's explanation] because it will be said: *ajñāna-samjñau bhava-bandha-mokṣau*, “Bondage, and liberation from bondage, are two technical terms brought about through ignorance” (*Bhāgavatam* 10.14.26). As regards *dvi-khaga* (two birds): The mention of both of them in terms of equality is merely in consideration of being an *adhiṣṭātr* (presider over the body). Moreover, the compound *ādi-vṛkṣa* is a *karma-dhāraya* compound: It is primordial (*ādi*) because it existed right from the beginning in the form of a continuous series, and it is a tree because it is impermanent. The break in the meter, in *tvag aṣṭa-viṭapaḥ*, is to be tolerated on account of poetic license (the first syllable *ṭa* should be long).

Jīva Gosvāmī—

As regards *dvi-khaga* (two birds): The mention of both of them in terms of equality is merely with the intent to express the state of being an *adhiṣṭātr* (presider over the body). However, the specificity should be understood, in regard to: *ekas tayoh khādati pippalānnam*, “One of the two birds eats the fruit of the Pippala tree” (*Bhāgavatam* 11.11.6), and so on. In this way, since they are not a limb of a tree, it is shown that they transcend the material world. The compound *ādi-vṛkṣa* is a *karma-dhāraya* compound: The tree is primordial (*ādi*) because it existed right from the beginning in the form of a continuous series, and it is a tree because it is always cut down by Time.

The two fruits are happiness and unhappiness. There are four saps. In *tvag aṣṭa-viṭapaḥ* as well, the meter takes place with a prolonged sound (*pluta-svara*) (in addition, the syllables *dvi* and *go* in *dvi-khago* are not in conformity with the meter). The rest was explained by Śrīdhara Svāmī. In his commentary, the word *dvābhyām* should be supplied at the end of *ekāyanaḥ* [meaning *dvābhyām ekā prakṛtiḥ ayanam āśrayaḥ yasya saḥ*, “that whose foundation is Prakṛti, which is one of two (including the Puruṣa)”]. In his interpretation of *pañca-vidhaḥ* (*pañcendriyāṇi vidhā jñāna-prakārā yasya saḥ*), the word *jñāna* is made with the suffix *[l]yu[t]* in the instrumental voice (“its modes which are means of knowing are the five senses”). Even a tree can have five senses, thus

statements such as *paśyanti pādapāḥ* (trees see) are well-known.

The six layers (*kośa*) are: skin (*tvac*), flesh (*māṁsa*), blood (*rudhira*), fat (*medas*), marrow (*majjan*), and bone (*asthi*) (*Varāha Upaniṣad* 1.9-10). Others say they are: hair (*loma*), blood (*rakta*), flesh (*māṁsa*), nerve (*snāyu*), bone (*asthi*), and marrow (*majjan*). As for the essential components of the body (*dhātus*), they are composed of skin, etc., plus semen (*śukra*). The compound *sapta-tvak* means: *saptāvaraṇāni tvag yasya*, “Its bark has seven coverings.”

Baladeva Vidyābhūṣaṇa—

In case the Lord were to reply, “I too am characterized by having a body, qualities and an abode. If both I and the universe are real, there must be some difference between the material world and Me,” they say: “There is a difference inasmuch as the world can be cut down by Time.” *Asau* (that) denotes: “the material world, whose characteristics are the whole and the parts.”

The sentence is connected with the previous verse: *īdṛśo vṛkṣo yam āśritas taṁ tvām*, “[We take shelter] of You, whom this tree inhabits.” Though both are *satya*, there is a difference in terms of permanence and impermanence (*anitya*): “Efforts should be made to only attain You because You are permanent.”

Madhvācārya—It is said in *Tantra-bhāgavata*:

jagad-vṛkṣāśrayā hy eṣā prakṛtis tu guṇa-trayaṁ |
mūlaṁ mātrāḥ śikhās tasya utpitsutvādikās tathā ||
ṣaṭ prakārās tu viṭapā deva-gandharva-dānavāḥ |
rākṣasās ca piśācās ca tiryak-mānuṣa-tasthuṣaḥ ||
indriyāṇy asya patrāṇi dvāro dvāro nava-smṛtāḥ |
pravṛttiṁ ca nivṛttiṁ ca phala-dvayam udīritam ||
dharmādayas tatra rasā mokṣa eva phalasya tu |
pravṛttās ca nivṛttās ca pakṣiṇo dvi-vidhā matāḥ ||
kāraṇasya sadā sattvāt pravāhena ca sann asau |
na kadācin na bhūto 'sau na caiva na bhaviṣyati ||
svato vā parato vāpi sann ato 'sau jagat-taruḥ |
asya sargādi-kṛd viṣṇuḥ sadānandaika-rūpakāḥ ||

“Prakṛti is the shelter of the world tree. The three guṇas are the root. The sensory objects are its topmost parts, which desire to grow. There are six branches: divine Gandharvas; asuras; Rākṣasas and imps; animals; humans; and stationary entities. The senses are its leaves. Its holes are the nine apertures. Renunciation and worldly activity are stated to be the two

fruits. Dharma and other aspects are the saps, but only liberation pertains to the fruit. The many birds are twofold: those in worldly activity and those in renunciation. Existing as a continuous series, it was never nonexistent nor will it not exist, since the cause (Pradhāna) is eternal. Existing either automatically or dependently, it is the world tree. Its creator is Viṣṇu, whose form is the topmost, eternal bliss.”

Vijayadhvaja Tīrtha—

The word *yatra* in the previous verse needs to be carried forward; *asāv ādi-vṛkṣo yatra sthitas taṁ tvāṁ śaraṇaṁ prapannāḥ*, “We take shelter of You, in whom that primeval tree is situated.” Concerning *catū-rasaḥ* (four juices): *Dharma*, *artha*, and *kāma* are one group of three. They represent the juice (*rasa*) of the fruit to be renounced, and *mokṣa* is the other juice.

Vīra-Rāghava—

In this verse, after describing the entire universe as a tree to expound His state of being Tri-satya (“You, whose Prakṛti, Puruṣa, and Time are real,” in his previous commentary), they say it is a servant of the Lord. *Ekāyanam* signifies: *ekaṁ param brahma ayanam āśrayaḥ yasya*, “Its foundation is the One, Para-Brahman” (*Kaṭha Upaniṣad* 2.3.1). It is fivefold: the sensory objects. The six natures are either the six waves or the six senses: the mind is the sixth. Its eight branches are the two hands, the two feet, the head, the neck, the chest, and the abdomen.

Siddhānta-pradīpa—

The tree has five modes (*pañca-vidhaḥ = pañca prakārāḥ yasya*). This denotes the five *kośas*: *anna-maya*, *prāṇa-maya*, *mano-maya*, *vijñāna-maya*, and *ānanda-maya*, because the *śruti* says: *sa vā eṣa puruṣaḥ pañcadhā pañca nāma*.

ANNOTATION

In the *Upaniṣads*, there are two versions of the five layers. In *Taittirīya Upaniṣad* (2.3-5) the term *pañca-puruṣa* is used, not *pañca-kośa*, therefore in that concept the soul, the *vijñāna-maya-puruṣa*, and Paramātmā, the *ānanda-maya-puruṣa*, are not layers per se. The concept of *pañca-kośa* originates from *Pañgala Upaniṣad*. In that interpretation, the five sheaths covering a soul are the body; the life force; the mind and the five senses for action; the intelligence

and the five knowledge-acquiring senses; and the ego. This last covering is also called *kāraṇa-śarīra* (causal sheath) and *ānanda-maya-śarīra* (the body imbued with bliss), because the ego is described as a mix of *cit* (spiritual) and *acit* (inert): *kāraṇam cid-acin-mayaḥ* (*Bhāgavatam* 11.24.7), meaning the ego is imbued with the soul: *cid-acin-mayaḥ, cid-ābhāsa-vyāptatvād ubhaya-granthi-rūpa iti* (*Bhāvārtha-dīpikā* 11.24.7).

An additional explanation of *ṣaḍ-ātmā* (its nature is sixfold) is these well-known conditions: existence, birth, growth, change, decay, and death. Yāska writes: *ṣaḍ-bhāva-vikārā bhavantīti vārṣyāyaṇiḥ, jāyate 'sti vipariṇamate vardhate 'pakṣīyate vinaśyati*, “Vārṣyāyaṇi says the six modifications of existence are: birth, existence, change, growth, decay, and death” (*Nirukta* 1.2).

The numerical symbology of the world tree variously applies. Another illustration is this verse in the Eleventh Canto: *dve asya bīje śata-mūlas tri-nālaḥ pañca-skandhaḥ pañca-rasa-prasūtiḥ, daśaika-śākho dvi-suparṇa-nīḍas tri-vaḥkalo dvi-phalo 'rkam praviṣṭaḥ*, “The tree of material existence has two seeds (virtue and sin), hundreds of roots (innumerable tendencies lodged in the subconscious), three hollow stalks (the *guṇas*), and five boughs (five elements). It produces five kinds of saps (sensory objects) and has eleven branches (mind and ten senses). Two birds nest in that tree. It is covered with three types of bark (*vāta, pitta, kapha*). It gives two fruits (joy and distress) and extends up to the sun (one gets out of *samsāra* by the path of no return, symbolized by the sun)” (*Bhāgavatam* 11.12.22).

In the next verse, Kṛṣṇa explains: *adanti caikam phalam asya grdhṛā grāme-carā ekam araṇya-vāsāḥ, haṁsā ya ekam bahu-rūpam ijjair māyā-mayaṁ veda sa veda vedam*, “Those lusty after material enjoyment and dedicated to family life enjoy one of the tree’s fruits, whereas swanlike men who have renounced the world enjoy the other fruit. One who understands, with the help of worthy teachers, that the one God is made of *Māyā* and is the many forms knows the purport of the Vedas.” (*Bhāgavatam* 11.12.23)

Kṛṣṇa concludes: *evam gurūpāsanayaika-bhaktiā vidyā-kuṭhāreṇa śitena dhīraḥ, vivṛścyā jīvāśayam apramattaḥ sampadya cātmānam atha tyajāstram*, “You, Udhava, who are intelligent and serious, should cut down the subtle body with the axe of knowledge (trance) sharpened by exclusive *bhakti* consisting in service to a guru, achieve the soul, and then give up that weapon” (*Bhāgavatam* 11.12.24).

*tvam eka evāsyā sataḥ prasūtiḥ
tvam sannidhānam tvam anugrahaś ca |
tvan-māyayāsaṁvṛta-cetasas tvām
paśyanti nānā na vipaścito ye ||*

upajāti (11)

tvam—You; *ekaḥ*—the sole; *eva*—indeed; *asya*—of this [tree in the form of the material world]; *sataḥ*—which is an effect (or which is real); *prasūtiḥ*—the source; *tvam*—You; *sannidhānam*—the receptacle (the place of dissolution); *tvam*—You; *anugrahaḥ*—the favorer (the maintainer); *ca*—and; *tvan-māyayā*—by Your illusory, external energy; *asaṁvṛta-cetasas*—those whose intelligence is not covered (or *saṁvṛta-cetasas*—those whose intelligence is covered); *tvām*—You; *paśyanti*—see; *nānā*—many (i.e. multiplicity); *na*—do not; *vipaścitaḥ*—scholars; *ye*—who.

Śrīdhara Svāmī—

asya (evam-rūpasya saṁsāra-vṛkṣasya) sataḥ tvam ekaḥ eva prasūtiḥ (bhavasi). tvam (eva) sannidhānam (bhavasi). tvam (eva) anugrahaḥ ca (bhavasi). tvan-māyayā saṁvṛta-cetasas tvām (eva) nānā paśyanti. ye (tu) vipaścitaḥ (bhavanti, te tathā) na (paśyanti).

Viśvanātha Cakravartī—

tvam eva asya (prapañca-vṛkṣasya) sataḥ ekaḥ (eva) prasūtiḥ (bhavasi). tvam sannidhānam (bhavasi). tvam anugrahaḥ ca (bhavasi). tvan-māyayā asaṁvṛta-cetasas tvām nānā na paśyanti ye, vipaścitaḥ (te bhavanti).

Baladeva Vidyābhūṣaṇa—

asya (jagataḥ) sataḥ ekaḥ eva tvam prasūtiḥ (asi). tvam sannidhānam (asi), tvam anugrahaḥ ca (asi). tvan-māyayā ye asaṁvṛta-cetasas tvām nānā na paśyanti, (te) vipaścitaḥ (santi).

“You are one and only cause of this world, which is existing. You are the place of its dissolution, and You are the favorer. Those whose intelligence is not covered by Your Māyā do not see You as manifold: they are learned.”

Śrīdhara Svāmī—

“You are the one and only cause—by the derivation: “He from whom the origination is eminently done” (*pra-sūtiḥ* = *prakarṣeṇa sūtiḥ janma yasmāt saḥ tvam kāraṇam*)—of the world, whose form is such, the tree of material existence

(*asya = evaṁ-rūpasya saṁsāra-vṛkṣasya*), and which is an effect (*sataḥ = kāryasya*).

Only You are the place of dissolution—by the derivation: “in Him, containing is completely done” (*sannidhānam = samyañ nidhīyate ’sminn iti laya-sthānam*)—and only You do a favor, thus You are the protector (*anugrahaḥ = anugṛhnāti iti pālakaḥ*).”

The Lord might reply: “Brahmā, it is renowned that you, along with Viṣṇu and Śiva, are like that. Why do you describe Me that way?” They respond in the second half of the verse: “Those whose consciousness is covered (*saṁvṛta-cetaḥ = pihitaṁ cetaḥ jñānaṁ yeṣāṁ te*) by Your Māyā see You as manifold, but those who are learned (*vipaścitaḥ = vidvāṁsaḥ*) do not see You in that way.”

Viśvanātha Cakravartī—

In this verse they say: “Since it is an effect of Your potency, this tree only belongs to You.”

“Only You are the sole originator (*prasūtiḥ = utpādakaḥ*), place of dissolution (*sannidhānam = laya-sthānam*), and protector (*anugrahaḥ = pālakaḥ*) of this tree of material existence, which is real (*sataḥ = satyasya*).” By merely pointing to a state of existence, in *sannidhānam*, the superiority of *prasūti* and *anugraha* is intended to be expressed.

In case He replies: “Brahmā, it is renowned that you, along with Viṣṇu and Śiva, are such. Why do you say I am like that?”, they declare: “Those whose knowledge is not covered (*asamvṛta-cetaḥ = anāvṛta-jñānāḥ*) by Your Māyā do not see You as manifold; they are learned.” The sense is: “because Brahmā and others are Your Avatāras.”

Sanātana Gosvāmī—

There is a repeated usage of the word *tvam* (you) to strengthen the rejection of whatever is other than Him. There is a subsequent mention of *anugraha* (the favorer, the maintainer) because that attribute was His chief characteristic then. These three terms, *prasūti*, *sannidhānam* and *anugraha*, are sequentially superior. The rest was expounded by Śrīdhara Svāmī.

Another rendering is as follows. *Sannidhānam* means *āśrayaḥ* (the foundation). There is no mention of *saṁhāraka* (the destroyer) because it is inappropriate in a eulogy. Thus, “Although You are also different from the Mahā-Puruṣa, Nārāyaṇa, Viṣṇu, and other Avatāras, due to Your pastimes as the cause, as the foundation, and as the protector (*anugraha = pālaka*), they do not see You as manifold.” Who are they? The scholars (*vipaścitaḥ*) whose ever

expanding intelligence is not covered (*asamvṛta-cetasah* = *na samvṛtaṁ sarvataḥ prasarac cetaḥ buddhiḥ yeṣaṁ te*) by Your potency called Māyā (*tvan-māyayā* = *tava māyākhyā-śaktyā*).” The nondifference between all the forms of the Lord is meant.

Alternatively, *tvan-māyayāsamvṛta-cetasah* is separated as *tvan-māyayā* and *samvṛta-cetasah*. The sense is: “Those whose intelligence is meager (*samvṛta-cetasah* = *sv-alpa-buddhayaḥ*) see You as manifold (*nānā* = *nānā-vidham*) only due to Your Māyā, but they do not perceive You in truth. However, those who are scholars do not see multiplicity by Your Māyā. Rather, without Māyā they truly perceive multiplicity with regard to the forms of Śrī Mahā-Puruṣa and so on, which are real, fully conscious, and fully blissful (*sac-cid-ānanda-ghana*).”

Or else *tvad*, in *tvan-māyayā*, is taken as a separate word meaning *tvattaḥ* (‘from You’, by taking it as a Vedic irregularity). The sense is: *tvattaḥ samvṛtaṁ ākṛṣṭaṁ cetaḥ yaiḥ te*, “those by whom their intelligence is drawn away from You [by Your Māyā].” This means they are not devotees. The rest of the explanation is the same. Thus the notion that none of the bodies of the Lord is illusory (*māyika*) is stated.

Jīva Gosvāmī—

There is a repeated usage of the word *tvam* (you) to strengthen the rejection of whatever is other than Him. The rest was expounded by Śrīdhara Svāmī.

There is another interpretation. The Lord might ask: “The Mahā-Puruṣa is the originator and the substratum, and Viṣṇu is the maintainer. How is it that only I have these forms?” They reply with *tvan-māyayā* and so on. Owing to the coalescence of the vowel *a*, the word is *asamvṛta-cetasah*, “Only those whose intelligence is not covered by Your Māyā do not see multiplicity.” This means they perceive only one. Thus the nondifference between all the forms of the Lord is meant, since the Lord’s body, which is only one, simultaneously exists as many forms by His inherent, inconceivable power and also on account of a variety of Vedic philosophies only due to the varieties of *upāsanās*. There is an example in Śrī Nārada-pañcarātra:

maṇir yathā vibhāgena nīla-pītādibhir yutaḥ |
rūpa-bhedam avāpnoti dhyāna-bhedāt tathācyutaḥ ||

“Just as a cat’s-eye reflects a spectrum of light such as blue or yellow and appears differently [when it is turned], so Acyuta appears in various forms due to the different types of meditation.”

Alternatively: *saṁvṛta-cetasah*. “Those of meager intelligence (*saṁvṛta-cetasah* = *svalpa-buddhayaḥ*) see You in diverse ways (*nāna* = *nānā-vidham*)—as mentioned in the first half of the verse (Brahmā, Viṣṇu and Śiva are completely different from Kṛṣṇa)—only by Your Māyā (*tvan-māyayā* = *tvadīyayā māyayā eva*).” This means they think: “He becomes manifold just by Māyā.” However, scholars do not think like that, on account of Māyā, i.e. only on account of the Lord’s inherent potency. The rest is the same. In this way, the nonillusoriness of all the forms of the Lord and the fact that His forms are real, fully conscious, and fully blissful are stated.

Baladeva Vidyābhūṣaṇa—

In case He were to reply: “Since it is said: *brahmā devānām prathamah sambhūva viśvasya kartā bhuvanasya goptā*, “Brahmā, the creator of the universe and the protector of the world, was the first among the gods to appear” (*Muṇḍaka Upaniṣad* 1.1.1), and: *eko hi rūdro na dvitīyāya taṣṭhuḥ*, “Since Rudra is one, the sages did not wait for a second Deity” (*Śvetāśvatara Upaniṣad* 3.2), and also because it is heard from the scriptures that both Brahmā and Śiva are creators of the world, why do you proclaim that I too am a creator of the world?”, they say: “The only one that owns the universe (*asya* = *jagataḥ*), which is real (*sataḥ* = *satyasya*), is You, from whom the origination is eminently done (*pra-sūtiḥ* = *prakarṣeṇa sūtiḥ utpattiḥ yasmāt saḥ*)—this means He is the independent, archetypical doer (*svatantra-tantra-kartā*)—, who are the place of dissolution (*sannidhānam* = *layādhāraḥ*), and who do favors,” in other words He protects, thus He is the benefactor and the maintainer (*anugrahaḥ* = *anugṛhṇāti pālayati iti anugrahaḥ pālakaḥ ca*).

“However, those whose intelligence is covered by Your Māyā perceive You as manifold,” as the forms of Brahmā and so on. “Those who are scholars, that is to say those who understand the purport of the scriptures, perceive that only You are those various forms.” Consequently, in consideration of the statement: *sattvaṁ rajas tama iti prakṛteḥ guṇāḥ taiḥ yuktaḥ paraḥ puruṣaḥ eka iha asya dhatte sthity-ādaye hari-viriñci-hareti saṁjñāḥ*, “In regard to creation and so on, the supreme Person connected with the three modes of material nature assumes in this world the names Hari, Viriñci, and Hara,” (*Bhāgavatam* 1.2.23), they affirm: “You are Brahmā and Rudra” and moreover: “You are inside them,” by virtue of an ascertainment from this passage of a *śruti* scripture: *yaṁ kāmaya taṁ tam ugraṁ kṛṇomi, taṁ brahmāṇam*, “[Lakṣmī says:] “Whomsoever I wish, I make him Rudra, I make him Brahmā,” (*Rg-Veda* 10.125.5). In this way there is no trace of a doubt.

Vīra-Rāghava—

In this verse they explain His state of being *satyasya yonim* (the cause of the world).

ANNOTATION

In this verse, the world is called *sat* (existing, real), a synonym of *satya*, in reference to the Lord, who is the origin and the end of the universe. Śrīdhara Svāmī's above explanation of *sat* as 'effect' culminates in the same understanding, from the perspective of *Sat-kārya-vāda*.

10.2.29

*bibharṣi rūpāṇy avabodha ātmā
kṣemāya lokasya carācarasya |
sattvopapannāni sukhāvahāni
satām abhadrāṇi muhuḥ khalānām ||*

upajāti (11)

bibharṣi—You assume; *rūpāṇi*—forms; *avabodhaḥ*—awake (or who causes one to awaken); *ātmā*—who are the Soul; *kṣemāya*—for the sake of benefiting; *lokasya*—the world; *cara-acarasya*—consisting of moving and nonmoving [living entities]; *sattva-upapannāni*—endowed with [real] existence (*śuddha-sattva*); *sukha-āvahāni*—which bring happiness; *satām*—to the righteous; *abhadrāṇi*—which are not good; *muhuḥ*—repeatedly; *khalānām*—to miscreants.

(*tvam*) *ātmā avabodhaḥ carācarasya lokasya kṣemāya satām sukhāvahāni khalānām abhadrāṇi sattvopapannāni rūpāṇi muhuḥ bibharṣi.*

“You are the Soul who is awake. For the well-being of the universe, in which there are moving beings and stationary entities, You repeatedly assume transcendental bodies: They delight the righteous and afflict the miscreants.

Śrīdhara Svāmī—

“I am Devakī’s son. Why do you talk like that?” They respond: “You, the Soul who has a unique nature of awareness (*avabodha ātmā* = *avabodhaika-svarūpaḥ ātmā*), have (*bibharṣi* = *dhatse*) bodies (*rūpāṇi* = *mūrtīḥ*).” The sense is: “You are not the son of anyone.” *Kṣemāya* means *pālanāya* (for the sake of protecting). Those bodies both make the happiness of those who abide in moral codes (*satām sukhāvahāni* = *dharma-vartinām sukha-karāṇi*) and destroy (*abhadrāṇi* = *nāśakāni*) miscreants.

Viśvanātha Cakravartī—

Here they say: “You have many other Avatāras, such as Matsya and Kūrma.” He has a form of dense consciousness (*avabodhaḥ* = *cid-ghana-rūpaḥ*). His forms have the nature of transcendental existence (*sattvopapannāni* = *śuddha-sattva-svarūpāṇi*). They do not do good (*abhadrāṇi* = *abhadra-karāṇi*) to miscreants.

Sanātana Gosvāmī—

Rūpāṇi (forms) signifies divine forms such as Śrī Matsya. In regard to *avabodhaika-svarūpa* [in Śrīdhara Svāmī’s commentary:] It is implied that His forms are like that. That is exactly what they bring to light with *sattva* and so on. The sense is that His bodies are endowed with Brahman, which is sheer existence (*sattvopapannāni* = *sattvaṁ sattā-mātraṁ brahma tad-upapannāni*). This means they are dense *sat-cid-ānanda*.

There is another explanation. “You assume bodies of Your own accord (*ātmā* = *svayam eva*),” but not by Māyā. That meaning was already established. The reason He is benefiting the world is that His forms have diverse excellences (*sattvopapannāni* = *sattvaṁ vividha-sādhutā tad-yuktāni*). Therefore they uninterruptedly make the happiness of the righteous, insofar as bringing about protection takes place by conveying happiness to the righteous and by exterminating the miscreants.

Alternatively, *sattvopapannāni* means: *sattvānām sāttvikānām upapannāni hitārthaṁ samīpaṁ prāptāni*, “His forms came to benefit those who are in the mode of material goodness.”

The syntactical connection of *muhuḥ* (repeatedly) is with *bibharṣi* (You assume), and therefore a multiplicity of forms and the distinctness of each one are made to be understood. Or else *muhuḥ* is connected with *sukhāvahāni* and with *abhadrāṇi* (forms that repeatedly delight the righteous and repeatedly trouble miscreants), consequently there is no interruption of either one.

Alternatively: *muhuḥ khalānām*, which means: *punaḥ punar duṣṭānām* (to those who are repeatedly bad). The idea is: Sometimes, if they are good, the forms are gracious toward them too. The rest was explained by Śrīdhara Svāmī.

There are other explanations. In regard to *avabodhaḥ*, the gist is: *yathā yasya yadā yena rūpeṇa kṣemaṁ syāt taj-jñānaṁ tad-anusāreṇa bibharṣi*, “When well-being can take place by means of which form of whom at which time in which way, You have that knowledge in conformity with that.” *Kṣemāya* (for the well-being) means *hitāya* (for the benefit). *Abhadrāṇi* means: *daṇḍādīnā duḥkha-karāṇi* (the forms give trouble by punishing and so on). Still, for some persons among wicked people a benefit can only be accomplished by breaking their arrogant pride, and for some other wicked people their benefit occurs by also giving liberation to them. As regards the latter alternative, they are not the only ones who are benefited: With *bibharṣi* and so on they say, “You also manifest (*bibharṣi* = *prakaṭayasi*) various other forms to benefit the world.” The meaning is the same (He gives a method to achieve liberation).

Jīva Gosvāmī—

“Only You, the Soul in the form of awareness—meaning You are the root *svarūpa* of all, the *svarūpa* known as Śrī Devakī-nandana (*avabodha ātmā* = *avabodha-rūpa ātmā* = *sarva-mūla-svarūpaḥ*)—, repeatedly assume, i.e. manifest, having in mind the creation of the world (*bibharṣi* = *jagat-srṣṭim prati dhatse* = *prakaṭayasi*), forms, known as the Puruṣa and so on, that are perfect in terms of suitability and are established through the scriptures as being dense *sat-cid-ānanda* (*sattvopapannāni* = *sattvena sac-cid-ānanda-ghanatvena upapannāni śrauta-yukti-siddhāni*). The drift is: “Your being like that too is not compromised, although You are Devakī’s son, simply because You manifest through Your own potency which is characterized by her.”

The reason the Lord benefits the world is *sukhāvahāni* (forms that bring happiness), owing to the effectuation of that simply by protecting the righteous and by punishing miscreants, since the miscreants cease from committing bad deeds. Here the righteous are those who are instrumental in bringing about the etiquette of moral codes. The miscreants are those who violate it. The rest is by Śrīdhara Svāmī.

Alternatively: Having concluded in the previous verse that only His form of Devakī-nandana is like that (born from a womb), now they say this form, which had to descend, is the purpose of those many forms. The gist is: “Given that all such forms of Yours are perfect, how much more so are You, the primeval Lord.”

Baladeva Vidyābhūṣaṇa—

In this verse they say: “You have been protecting the world at other times too, as other Avatāras.” “You, the one essence of consciousness (*avabodhaḥ* = *cid-eka-rasaḥ*) and the pervader (*ātmā* = *vibhuḥ*), manifest (*bibharṣi* = *prakaṭayasi*) forms, such as Matsya, Kūrma, and Varāha.” For what purpose? To protect (*kṣemāya* = *rakṣaṇāya*) the world. What are those forms like? They have unexcelled power (*sattvopapannāni* = *sattvena niratiśayena balena upapannāni*). They bring happiness to the righteous and bring trouble (*abhadraṇi* = *duḥkhāvahāni*) to miscreants. The drift is: “Now also, do it like that.”

Śrīnātha Paṇḍita—

The word *ātmā* is said in the sense that He is not an *aṁśa* (a *svāṁśa*) like Matsya. “You manifest transcendental forms not only for world security, but also for the sake of enlightenment, *bhakti-rasa* (*avabodhe* = *bhakti-rase*).”

Bṛhat-krama-sandarbha—

“You are a body (*ātmā* = *vigrahaḥ*) of the nature of sheer consciousness (*avabodhaḥ* = *jñāna-svarūpaḥ*),” because it will be said: *tvayy eva nitya-sukha-bodha-tanāv anante*, “[This universe appears as if real] in You, who are infinite and whose body is eternal bliss and consciousness” (*Bhāgavatam* 10.14.22). “You assume bodies that bring happiness to devotees (*satām* = *bhaktānām*).”

Alternatively: “You assume transcendental forms for the purpose of the enlightenment of the world; in other words, for the sake of *prema* (*avabodhe* = *premaṇi*).” The locative case is in the sense of *nimitta* (purpose), that is to say *tad-artham* (for the sake of that) (*nimittāt karma-saṁyoge saptamī*, *Vārttika* 2.3.36; HNV 698).

Madhvācārya—

It is stated in *Nārada Purāṇa*:

sadā sarva-guṇāḍhyatvāt sattvavān harir ucyate |
na tu sattva-guṇātmavād yatas tri-guṇa-varjitah ||

“Hari is said to be Sattvavān (He has sattva) because He is always richly endowed with every quality, but not because He is composed of sattva-guṇa, since He is devoid of the three guṇas.”

Vīra-Rāghava—

His forms are transcendental (*sattvopapannāni* = *śuddha-sattva-mayāni*) and bring happiness to *sādhus* (*satām* = *sādhūnām*).

ANNOTATION

The Soul referred to in this verse is Nārāyaṇa in the Causal Ocean: *jīva ātmani mayy aje, ātmā kevala ātma-sthaḥ*, “Jīva (Mahā-Viṣṇu) merges in the Soul, Me, who am birthless. The Soul is alone: He exists by Himself” (*Bhāgavatam* 11.24.27). He is naturally immersed in Yoga-nidrā (*Brahma-saṁhitā* 5.12). This is the significance of describing Him as awake (*avabodhaḥ*).

10.2.30

tvayy ambujākṣākhila-sattva-dhāmni
samādhināveśita-cetasaike |
tvat-pāda-potena mahat-kṛtena
kurvanti go-vatsa-padam bhavābdhim ||
upajāti (11)

tvayi—in You; *ambuja-akṣa*—O You whose eyes are like lotuses; *akhila-sattva-dhāmni*—[in You,] the abode of transcendental existence; *samādhinā*—by means of trance; *āveśita-cetasā*—because the mind is made to be absorbed; *eke*—some persons (see 10.2.4) (or the best persons); *tvat-pāda-potena*—with the boat in the form of Your feet; *mahat-kṛtena*—which have been made by the greats; *kurvanti*—they make; *go-vatsa*—of a calf (“the offspring of a cow”); *padam*—the hoofprint; *bhava-abdhim*—material existence (*bhava*) in the form of an ocean.

Śrīdhara Svāmī—

ambujākṣa! akhila-sattva-dhāmni tvayi samādhinā āveśita-cetasā (nimittena) tvat-pāda-potena (āśritena) mahadbhiḥ kṛtena eke bhavābdhim go-vatsa-padam kurvanti.

Viśvanātha Cakravartī—

ambujākṣa! eke akhila-sattva-dhāmni samādhinā tvayi āveśita-cetasā (hetunā

prāptena) tvat-pāda-potena mahat-kṛtena bhavābhidhiṁ go-vatsa-padam kurvanti.

“O lotus-eyed Lord! With the boat of Your feet that was made by the greats and that was obtained because the mind is caused to be engrossed in You, who are the reservoir of transcendence, by means of trance, the best persons turn the ocean of material existence into a hoofprint of a calf.”

Śrīdhara Svāmī—

In this verse they say: “You do not assume forms only for that, but also for the sake of liberating the devotees.”

“Since the mind is absorbed by means of trance in You, the foremost wise persons (*eke* = *mukhyāḥ vivekinaḥ*) make the ocean of material existence insignificant with the boat of Your feet, which is resorted to and which was obtained in terms of being suitable for being served by the greats (*mahat-kṛtena* = *mahadbhiḥ sevyatayā sampāditena*).”

Another explanation of *mahat-kṛta* is as follows, by rejecting the disrespect in the form of: “Even this boat is made of Māyā.” *Mahat* and *kṛta* are two separate words. *Mahat* means the boat of His feet is great, that is to say it is more eminent than anything (*mahat* = *sarvotkṛṣṭam*). The gist is that the boat is made in the mind, meaning [it is taken] with high regard (*kṛtena* = *manasi kṛtena, bahu-matena iti arthaḥ*).

They render the ocean of material existence insignificant (*go-vatsa-padam kurvanti* = *tucchī-kurvanti*). This means liberation belongs to those wise persons, and is effortlessly effected in accordance with their *bhajana*.

Viśvanātha Cakravartī—

It was said: *kṣemāya* (for the well-being). Now they imply that it is truly real.

“With the boat of Your feet which was made by the greats—this means the greats made His feet similar to a boat for the ocean of material life (*mahat-kṛtena* = *mahadbhiḥ bhavābdheḥ pota-tulyī-kṛtena*)—and which was obtained because the mind is engrossed in You by means of an intense meditation (*samādhinā* = *dhyānātīśayena*) on You—on the forms, qualities, pastimes and so on of You who have descended on Earth—, whose nature is transcendental (*akhila-sattva-dhāmni* = *viśuddha-sattvaṁ nirguṇaṁ dhāma svarūpaṁ yasya tasmin*), some persons make the ocean of material existence into a hoofprint of a calf.” The

sense is: They don't even know the ocean of material life exists.

Sometimes the reading is *amala-sattva* instead of *akhila-sattva*. The *sattva* that is lowly (*khila* = *nikṛṣṭa*) consists of a *guṇa*, but *akhila-sattva* means *viśuddha-sattva*, which is transcendental.

Sanātana Gosvāmī—

In two verses they say: “You assume forms so that the devotees and the *mumukṣus* can easily and automatically cross material life, and so that others can cross too.”

The topmost beauty is pointed out with the vocative *ambujākṣa* (O lotus-eyed one). This is the reason the mind is caused to be engrossed by *samādhi*.

There are three interpretations of *akhila-sattva-dhāmni*:

(1) *akhilānām sattvānām jīvānām dhāmni āśraye* (in You, the shelter of all living entities), (2) *sattvānām sādhutvānām āspade* (in You, the repository of all types of excellence); (3) *sampūrṇa-brahma-mūrtau* (in You, the form of the fully complete Brahman).

In the reading *amala* (pure), those three interpretations are modified as follows: (1) *amale sattva-dhāmni* (in You, the pure shelter of *jīvas*), (2) *amalānām sattvānām* (in You, the repository of pure excellences), and (3) *viśuddha-sattvaṁ kevala-sattva-rūpaṁ brahma eva* (in You, the abode of Brahman, which is the form of absolute *sattva*). In that way it is stated that He has every good quality, etc.

Jīva Gosvāmī—

On the occasion, in two verses they say: “So far, this discourse only related to those who are present during the time of the *āvirbhāva* of Your form. The cessation of all afflictions of material life effortlessly occurs at other times too for those who have obtained the shelter of Your form even just with their minds. And they too attain You, who have the nature of the highest happiness.”

The topmost beauty is pointed out with the vocative *ambujākṣa* (O lotus-eyed one). That is the reason the mind is engrossed “in You, who are like an island which is on the other side of that ocean and is of the nature of the highest happiness (*tvayi* = *parama-sukhātmaka-tat-pāra-dvīpāyamāne*) and who are the abode, i.e. the foundation, of the nonfragmented *sattva*, i.e. of *śuddha-sattva*, a particular *cit-śakti* which indicates the happy state of Your nature, a nature which is inconceivable, unmeasured, and of the nature of all good qualities.” (*akhila-sattva-dhāmni* = *akhaṇḍasya sattvasya dhāmni* = *śuddha-sattvasya āśraye*) (*śuddha-sattvasya* =

cic-

chakti-viśeṣācintyāparimita-sarva-sad-guṇātmaka-tvadīya-svarūpa-sukhābhivyañjaka-śuddha-sattvasya)

In the reading *amala* (lit. without dirt), His having the designation *śuddha-sattva* in terms of being devoid of the dirt of *Māyā* is exactly what is directly stated.

Krama-sandarbha—

“You do not only assume a form for the sake of protection, but also to immerse devotees in the bliss of their own realizations, by means of which they know the ocean of material existence is being traversed and ends up being crossed.”

“Since the mind was caused to enter (*āveśita-cetasā* = *āveśitaṁ praveśitaṁ yat cetaḥ tena*) in You, who are like an island that gives the topmost happiness of the other shore of the sea of material life (*tvayi* = *bhava-samudra-pāra-parama-sukhada-dvīpāyamāne*), they make the ocean of material life into a hoofprint of a calf with Your feet in the form of a boat (*tvat-pāda-potena* = *tvat-pādena eva potena*) which is made an object of paramount respect (*mahat-kṛtena* = *paramādara-viṣayī-kṛtena*).” The sense is: Owing to their bliss, they don’t even know it exists.

Baladeva Vidyābhūṣaṇa—

Here they explain these words: *satāṁ sukhāvahāni* (forms that bring bliss to the righteous) (in the previous verse). “With the boat of Your feet, which is won as such by the greats (*mahat-kṛtena* = *mahadbhiḥ tattayā sampāditena*) and which was gained because the mind is caused to be engrossed (*āveśita-cetasā* = *āveśitaṁ yat cetaḥ tena hetunā labdhena*) through repeated deep meditation (*samādhinā* = *nididhyāsanena*) on You—i.e. on Your divine feats and so on—who are the shelter of all living beings, such as gods and humans (*akhila-sattva-dhāmnī* = *deva-mānavādi-samasta-prāṇinām āśraye*), the Vaiṣṇavas, who are foremost (*eke* = *vaiṣṇavāḥ agre*), turn the ocean of material existence into the hoofprint of a calf,” that is to say they make it like a palmful of water in a calf’s hoofprint. This means they do not even know it exists.

*svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmaṁ adabhra-sauhrdāḥ |
bhavat-padāmbhoruha-nāvaṁ atra te
nidhāya yātāḥ sad-anugrahaḥ bhavān ||*

(vaṁśa-stha-bilam)

svayaṁ—themselves (or automatically); *samuttīrya*—completely crossing; *sudus-taraṁ*—which is very difficult to cross; *dyu-man*—O You who have the heavens; *bhava-arṇavam*—the ocean of material existence (material existence in the form of an ocean); *bhīmaṁ*—which is frightful; *adabhra*—is not little; *sauhrdāḥ*—whose friendliness; *bhavat-pada-ambhoruha-nāvaṁ*—the boat in the form of Your lotus feet; *atra*—in this world; *te*—they; *nidhāya*—putting down (setting aside); *yātāḥ*—went; *sat-anugrahaḥ*—who are merciful to *sādhus*; *bhavān*—You.

*dyuman! te adabhra-sauhrdāḥ (anyeṣāṁ) sudustaraṁ bhīmaṁ
bhavārṇavaṁ svayaṁ samuttīrya, bhavat-padāmbhoruha-nāvaṁ atra nidhāya,
(pāraṁ tvad-dhāma) yātāḥ, (yataḥ) bhavān sad-anugrahaḥ (asti).*

“O You who own the heavens! They, whose friendship is great, automatically cross this frightful and hardly traversable ocean of material existence, leave the boat of Your lotus feet here, and go. You do a favor to sādhus.

Śrīdhara Svāmī—

Since previous devotees crossed the ocean with that boat, what are the current devotees supposed to do? They respond to that here. The sense is: “O You who are self-effulgent (*dyuman* = *sva-prakāśa*)! Given that the ocean of nescience becomes a mere hoofprint of a calf merely due to the proximity of the boat of Your lotus feet, they go to the other shore (*yātāḥ* = *pāraṁ yātāḥ*) after crossing the sea of material life—although it is very difficult to cross and is frightful... for others if they disregard the boat of Your feet—and after setting aside the boat of Your lotus feet.” In other words, after causing the sacred tradition (*sampradāya*) of the path of devotion to continue.

How is it that they crossed? Because they have great affection for every living entity (*adabhra-sauhrdāḥ* = *sarva-bhūteṣu atiprīti-yuktāḥ*). Consequently they go only after setting the boat aside so that others may cross.

The Lord might say: “How is it that they traverse the ocean merely by depending on the boat of My feet?” Therefore it is said: “You do a favor to

devotees” (*bhavān sad-anugrahaḥ* = *bhavān sataḥ bhaktān anugrṇāti iti*).

Viśvanātha Cakravartī—

“Moreover, when the ocean of material existence has become akin to a calf’s hoofprint, merely by taking shelter of the boat of Your feet, the Vaiṣṇavas, not aware that it is an ocean, cross it with their two feet.” Such is the sense of *svayam* (automatically) and so on. “Although that ocean is fearsome and is most difficult to cross—by others if a means of crossing is disregarded—they cross and go.”

The vocative *dyuman* means *sūrya* (O sun). The idea is: “Material life, the form of a mass of ignorance, resembles an ocean and remains difficult to traverse and frightful only to those in whose mind You do not rise. But when You do rise above the Eastern Mountain of *prema-bhakti*, all ignorance automatically perishes and the means of crossing material existence spontaneously manifests.”

“Therefore, they go—this is fancifully imagined with this intention: They go so that others too may cross in the same way—only after leaving aside, here on the shore (*atra* = *kūle*), the boat of Your lotus feet,” in other words “only after causing the sacred tradition of the path of devotion to continue.”

The devotees’ false conceit of being in *saṁsāra* (material existence), in the shape of a calf’s hoofprint, is this: “Although material life has entirely come to an end, we remain in *saṁsāra*.” And just as the water contained in a calf’s hoofprint is purifying and praiseworthy, so even that false conceit of theirs, which dispels the disease-like conceit of others who view themselves as devotees, is also praiseworthy by knowledgeable persons.

“They go because You do this sort of favor only for Vaiṣṇavas, not for others.” (*bhavān sad-anugrahaḥ* = *yataḥ bhavān sad-anugrahaḥ*) (*sad-anugrahaḥ* = *satsu vaiṣṇaveṣu eva anugrahaḥ etādrśaḥ na anyeṣu yasya saḥ*)

Sanātana Gosvāmī—

“They go after completely traversing above (*samuttīrya* = *samyag uccais tīrtvā*).” By turning the ocean into a calf’s hoofprint, the idea of a connection at any point in time with the ocean of nescience is repudiated. Further, the gist of the vocative *dyuman* is: “That too occurs only due to the display of Your mercy (*krpā-prakāśa*).” The rest was explained by Śrīdhara Svāmī.

Alternatively: “You never at any time disregard even those devotees who expect liberation.” That is just what they say with *bhavān sad-anugrahaḥ*, which

means: *san satyaḥ uttamaḥ vā anugrahaḥ yasya saḥ*, ““You whose favor is real,” or “You whose favor is the highest.””

Jīva Gosvāmī—

“They go after completely traversing above (*samuttīrya* = *samyag uccaḥ tīrtvā*).” In that regard, by turning the ocean into a mere hoofprint of a calf, a mere action either of the boat or of one who wants to cross is repudiated.

The idea in the vocative *dyuman* is this: “That too takes place because of Your effulgent nature.” Here, as before, the purport of the word *pada* (foot) is *bhakti* characterized by *sādhana*. Therefore it is said here: *nidhāya* (after setting aside). The rest is by Śrīdhara Svāmī. In his commentary, in “How is it that they traverse the ocean merely by depending on the boat of My feet?”, “without knowledge” is to be supplied.

Alternatively, the reason only they are the cause of crossing it is: *bhavān sad-anugrahaḥ*. This means: *santaḥ eva anugraha-rūpāḥ yasya* (Your *sādhus* are forms of mercy).

Baladeva Vidyābhūṣaṇa—

The greats cross with the boat of His feet. How is it obtainable by others? In that regard they say, “O You whose body is dense consciousness (*dyuman* = *vijñāna-ghana-mūrte*)! Themselves fully crossing the ocean of material existence, which is hard to traverse by other means and which is frightful, they set aside here the boat which is Your lotus feet, in the form of the *sampradāya*, and go to the other shore, to Your abode (*yātāḥ* = *tat-pāram tvad-dhāma yātāḥ*), because their friendship is great, meaning they have compassion for living beings (*adabhra-sauhrdāḥ* = *yataḥ bahu-sauhrdam bhūteṣu dayā yeṣāṁ tādṛśāḥ*).”

Someone might wonder: “If there is no pilot, how will the ship sail?” They respond: “Your favor is for the transcendentalists” (*sad-anugrahaḥ bhavān* = *satsu anugrahaḥ yasya saḥ tvam eva*). The gist is: With the transcendentalists, the *sampradāya* can make the boat sail.

Vallabhācārya—

With much effort, they worshiped the Lord, put Him under control, ascended unto His feet, put everything on His feet, crossed, and went on, but those whom the greats instructed are not like them, so how will they be able to cross? Therefore it is said: *adabhra-sauhrdāḥ* and *sad-anugraho bhavān*. Their

friendliness has no defect, which means it bears fruit (*adabhra-sauhṛdāḥ* = *adabhram acchidraṁ saphalaṁ sauhṛdaṁ yeṣāṁ*). Their friendliness, shown previously to those ones, is the cause of their means to cross that ocean, and that very means is the boat of His lotus feet. Moreover: “Your favor is for the transcendentalists” (*sad-anugrahaḥ bhavān* = *satsu anumgrahaḥ yasya bhavān*). ”

ANNOTATION

On this topic it is said:

*nātiprasīdati tathopacitopacārair
ārādhitaḥ sura-gaṇair hr̥di baddha-kāmaiḥ |
yat sarva-bhūta-dayayāsad-alabhyayaiko
nānā-janeṣv avahitaḥ suhṛd antar-ātmā ||*

“Bound with material desires in their hearts, the gods who worship You with proper articles of formal worship do not please You as much as those who worship You by means of showing compassion to all living beings, a virtue that cannot be acquired by bad people. You are pleased in this way because You, the one inner Soul of all, are attentive to various persons and are a well-wisher.” (*Bhāgavatam* 3.9.12)

Further, the expression “the boat of Your lotus-like feet” involves the metaphor “feet in the form of a boat.” However, the word ‘feet’ itself is based on figurative usage because it stands for *bhakti* to Him. His feet are a symbol of *bhakti* to Him. This is a synecdoche. Owing to literary strikingness, it is also classed as the *atiśayokti* ornament (introsusception): The concept of “*bhakti* to Him” was subsumed by the notion of “His feet”.

Bhakti involves the scriptures on *bhakti*, primarily implemented by means of *Bhagavad-gītā*. Thus the greats of old crossed material life by *bhakti*, specifically by practicing the teachings set forth in *Bhagavad-gītā* and so forth. Before they moved on, after they reached the other shore, they wrote books on *bhakti*, in the wake of *Bhagavad-gītā* and *Śrīmad Bhāgavatam*. Therefore, the words “they leave the boat of Your lotus feet here and go” also involves an implied *paryāyokta* ornament (circumlocution): They leave behind the boat of *bhakti*, which means that they leave behind the devotional commentaries and other books that they wrote, which have the same transcendental nature as *Bhagavad-gītā* and *Śrīmad Bhāgavatam*, so that others too can succeed in realizing that the soul’s nature is pure love, to say nothing of crossing the ocean

of material life.

10.2.32

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ |
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ ||*

upajāti (12)

ye—who; *anye*—others; *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi asta-bhāvāt*—because the mood toward You is rejected; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—after climbing; *kṛcchreṇa*—with difficulty; *param padam*—to the highest position; *tataḥ*—from that [position]; *patanti adhaḥ*—they fall down; *anādrta-yuṣmad-aṅghrayaḥ*—they by whom Your two lotus feet are not honored.

aravindākṣa! ye anye vimukta-māninaḥ tvayi asta-bhāvād aviśuddha-buddhayaḥ padam param kṛcchreṇa āruhya (api, te) tataḥ adhaḥ patanti (yadi te) anādrta-yuṣmad-aṅghrayaḥ (bhavanti).

“O lotus-eyed Lord, others who consider themselves liberated have an impure intelligence because of their mood toward You, which we reject. Upon ascending to the ultimate status, with hardship, those who do not honor Your lotus feet fall from that.

Śrīdhara Svāmī—

The Lord might say: “For such wise men, what is the use of serving Me? They’re already liberated.” They respond to that here: “The intelligence of those who think: “We’re liberated” (*vimukta-māninaḥ* = *vimuktām vayam iti manyamānāḥ*) is impure (*aviśuddha-buddhayaḥ* = *na viśuddhā buddhiḥ yeṣām te*) because the mood toward You is rejected,” meaning it is bad. In other words, because there is no *bhakti* (*tvayy asta-bhāvāt* = *tvayi astaḥ nirastaḥ ataḥ eva asan yaḥ bhāvaḥ tasmāt* = *bhakteḥ abhāvāt*).

Alternatively, the second line is separated as follows: *tvayi asta-bhā vāda-viśuddha-buddhayaḥ*. This means: *tvayi asta-bhāḥ iti cchedaḥ, asta-matayaḥ vādeṣu eva viśuddha-buddhayaḥ*, “Their opinions about You are rejected; their intelligence is brilliant only in wrangles.”

“Upon ascending with hardship, by performing austerities throughout many lifetimes, to the ultimate status—in other words: having achieved what is proximate to liberation (*param padam* = *mokṣa-sannihitam*) such as a noble birth, and being austere and learned—they by whom Your two lotus feet are not honored (*anāḍṛta-yuṣmad-aṅghrayaḥ* = *na āḍṛtau yuṣmad-aṅghrī yaiḥ te*) fall.” They are vanquished by obstacles.

Viśvanātha Cakravartī—

The ocean of material existence becomes the size of a hoofprint of a cow only for Vaiṣṇavas, but for *jñānīs*, who consider that Your body, made of transcendental *sattva*, is Māyā, that ocean remains frightful and very difficult to cross. For instance, Sanat-kumāra said [to Mahārāja Pṛthu]:

*kṛcchro mahān iha bhavārṇavam aplaveśāṁ
ṣaḍ-varga-nakram asukhena titīṛṣanti |
tat tvam harer bhagavato bhajanīyam aṅghrim
kṛtvoḍupam vyasanam uttara dustarārṇam ||*

“In this world, there is great hardship for those who don’t have a god in the form of a boat. They want to cross with difficulty the ocean of material existence, where there are sharks in the form of the five senses and the mind. Therefore you should cross the evil that is this hardly traversable ocean by turning the worshipable feet of Lord Hari into a ship.” (*Bhāgavatam* 4.22.40)

Other examples are the Lord’s statement: *kleśo ’dhikataras teṣām*, “There is greater hardship for them” (*Bhagavad-gītā* 12.5), and Nārada’s remark [to Vyāsadeva]: *naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam*, “The state of trance, in which there is no *upādhi* nor activity, is not resplendent if it does not involve devotion to Acyuta” (*Bhāgavatam* 1.5.12).

The gods speak in the same way in this verse. *Anye* (others) denotes those who are other than the devotees whose characteristics were mentioned and who were favored by Him. The drift of the vocative *aravindākṣa* (O lotus-eyed one) is: “We are experiencing the sweetness of Your glance of mercy.”

In point of *vimukta-māninaḥ*: “Your devotees think of themselves as materialists although they have gone beyond material life, and those *jñānīs* consider themselves liberated although they have fallen in material existence.”

The reason for that is: *tvayy asta-bhāvād aviśuddha-buddhayaḥ*. “Their knowledge is impure (*aviśuddha-buddhayaḥ* = *aviśuddha-jñānāḥ*) because, by thinking of You, whose eyes resemble two lotuses and whose body has sweetness and charm, as a mix of Māyā, they have no affection for You (*asta-bhāvāt* = *māyā-śābalya-mananena prīty-abhāvāt*).” And that is because of foolishness, owing to the Lord’s statement: *avajānanti mām mūḍhā mānuṣīm tanum āśritam*, “Fools do not understand about Me, who assume a human-like body” (*Bhagavad-gītā* 9.11).

This means: Although knowledge arose in them, due to their purity of consciousness, which is the fundamental cause of vanquishing lust, material desires and so on, it is not pure.

Still, “Upon ascending to the stage of being liberated while living (*param padam* = *jīvan-mukta-daśām*) with hardship, they fall down.” In other words, they ascend by means of realizations brought about with hardship in terms of performing austerities, subduing the mind and senses, and so on. Thus it should be understood that they have *bhakti* mixed with the *guṇas*, inasmuch as it is impossible to reach the highest level without *bhakti*: *śreyaḥ-sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave*, “O pervader, those who reject *bhakti*, the best path, to attain the state of trance suffer” (*Bhāgavatam* 10.14.4), since without *bhakti* the state of trance acts like water in a mirage. And so they fall.

Why do they fall, since there is *bhakti*? The answer is: *anāḍṛta-yuṣmad-aṅghrayaḥ*, “they by whom Your two feet are not honored,” by considering those feet illusory (*māyika*).

The drift is this: For the *jñānīs*, *bhakti* that has become an aspect of *jñāna* occurs in one of two ways: (1) *Bhakti* is given some importance only on account of the scriptural injunction: *bhaktiṁ vinā jñānam na siddhyet* (trance is not effected without *bhakti*); this type of *bhakti* is disrespectful toward the bodies of the Lord, who ought to be worshiped, due to thinking of them either as *māyika* or as Māyā, and (2) *Bhakti* devoid of disrespect toward Him.

The first kind of *bhakti* generates knowledge (*vidyā*), which dispels, after a long time, their ignorance, brings about their being Brahman—they achieve this by also practicing austerities, controlling the mind and the senses, etc.—and at once disappears. Those *jñānīs* are said to be only *vimukta-mānin* (they consider themselves liberated): They are not really liberated while living, for these reasons: (A) The Lord’s statement: *bhaktiāham ekayā grāhyaḥ*, “I can be grasped by exclusive *bhakti*” (*Bhāgavatam* 11.14.21), (B) The possibility of offending the Lord, and (C) Without *bhakti*, there is no attainment of direct cognition of Brahman. They fall down because of the re-emergence of karma,

though it had been burnt. For example, there is a statement in the *Purāṇas* quoted in *Viṣṇu-bhakti-candrodaya*, in the context of Ratha-yātrā:

*nānuvrajati yo mohād vrajantaṁ parameśvaram |
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||*

“A person who out of delusion does not follow the Lord as He is going [in a procession] will become a Brāhmaṇa ghost, although that person’s karma was burnt by the fire of trance.”

There is also a supplementary statement upheld in *Vāsanā-bhāṣya*:

*jīvan-muktā api punar bandhanaṁ yānti karmabhiḥ |
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ ||*

“Although they are liberated while living, they again become bound by material actions if they offend the Lord, whose power is huge and inconceivable.”

However, the second type of *bhakti* (devoid of disrespect to the Lord) brings about their being Brahman (*brahma-bhūta*). Yet that *bhakti* it does not cease when *vidyā* and *avidyā* cease. By this type of *bhakti*, the *jñānīs*, being caused to experience direct cognition of Brahman, become accomplished *jīvan-muktas*. That is stated as follows:

*brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||
bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tad-anantaram ||*

“A person who is Brahman is joyful at heart: he neither laments nor has a desire. He behaves the same way toward all beings. He attains the topmost devotional service to Me. By *bhakti*, one truly knows who I am to the full extent. Knowing Me in truth because of that, afterward he enters.”
(*Bhagavad-gītā* 18.54-55)

Sanātana Gosvāmī—

They say: “Without *bhakti* to You, a Sannyāsī and even a cognizer of Brahman experience miseries.” The fact that the Lord dispels everyone’s sorrow with a mere glance is expressed with the vocative *aravindākṣa* (O lotus-eyed one). *Tvayi* (their offensive mood ‘toward You’) denotes *tādrśe ’pi tvayi* (toward You, though You are like that). Moreover, “those who belong to You” are also included by the word *yuṣmat* (Your) (in: “they who do not honor Your lotus feet”).

Jīva Gosvāmī—

“Without resorting to My feet, a person can be delivered from material existence simply by directly cognizing Brahman, so what is the use of resorting to them?” They reply here. The fact that the Lord dispels everyone’s sorrow with a mere glance is expressed with the vocative *aravindākṣa* (O lotus-eyed one). *Tvayi* denotes *tādrśe ’pi tvayi* (toward You, though You are like that).

Moreover, by the word *yuṣmat* (Your), which amounts to a multiplicity, “those who belong to You” are also included. The rest is by Śrīdhara Svāmī. In his commentary, the word *ādi* (etc.) in *sat-kula-tapaḥ-śrutādi* (a noble birth, being austere, being learned, etc.) signifies: *manana-nididhyāsanādi*, (contemplation [on the meaning of scriptures]; deep meditation, and so on).

Alternatively, right from the beginning they are *tvayy asta-bhāvād aviśuddha-buddhayaḥ* (their understanding is impure because of a mood toward You which is rejected). Nonetheless, having resorted to the path of *jñāna*, they consider themselves liberated, meaning they think they are different from the coarse body and from the subtle body. Afterward: “Even after attaining (*āruhya* = *prāpya api*), with hardhip—in reference to the statement: *kleśo ’dhikataras teṣām avyaktāsakta-cetasām*, “There is greater hardship for those whose minds are fond of the Unmanifest” (*Bhagavad-gītā* 12.5)—, the ultimate status, in the form of liberation while living, they fall from that.”

When do they fall? In consideration of this they say: *anādrta-yuṣmad-aṅghrayaḥ*. The word *yadi* (if) needs to be supplied (“if they do not honor Your feet”). They fall because they do not stop disrespecting Him. That disrespect involves a lack of intelligence on their part, since there was no continuation of the influence of *bhakti*. On account of contempt for the lotus feet of the Lord, who has great power, sinful reactions emerge though they were burnt. For example, there is a statement in the *Śrī Bhagavat-pariśiṣṭa* quoted in *Vāsanā-bhāṣya*: *jīvan-muktā api...* (see above). Therefore it is also stated there:

jīvan-muktāḥ prapadyante kvacit saṁsāra-vāsanām |

yogino na vilipyante karmabhir bhagavat-parāḥ ||

“In some cases, those who are liberated while living begin to harbor material desires. However, the yogīs who are devoted to the Lord are not contaminated by material activities.”

In the context of Ratha-yātrā, there is a statement in the *Purāṇas* that is upheld in *Viṣṇu-bhakti-candrodaya: nānuvrajati...* (see above).

Still, in regard to the passage that begins: *tac cāpi citta-baḍiśaṁ śanakair viyuṅkte*, “The yogī gradually detaches the hook that is his mind [from the fish that is Viṣṇu, the object of the mind’s meditation, and merges in Brahman]” (*Bhāgavatam* 3.28.34), and in reference to:

*tatra labdha-padaṁ cittam ākṛṣya vyomni dhārayet |
tac ca tyaktvā mad-āroho na kiñcid api cintayet ||*

“The yogi should focus the mind on My smiling face, and then on the sky of the heart. Then, the yogi should shift the mind’s attention to Brahman and should not think of anything.” (*Bhāgavatam* 11.14.44)

When, on the path of *jñāna*, a ladder to bhakti, it is heard that there is a relinquishment of *dhyāna* and a perfection after *dhāraṇā* (concentration), the disregard at that time should not be thought of as disrespect. Rather there is a relaxation on account of the influence of the *saṁskāra* of desiring oneness in Brahman, much like the sense enjoyers are seen to experience a slackening, owing to the influence of the *saṁskāra* of dream, as regards an object of their attention. (In everyday life, sheer amazement is dream-like.)

In that matter, the cheating too is done by the Lord. There can be an immersion in Brahman that way. For example it is said: *astv evaṁ aṅga bhagavān bhajatām mukundo, muktim dadāti karhicit sma na bhakti-yogam*, “O King Parīkṣit, let it be so. Lord Mukunda grants liberation to those who continuously worship Him, but He never bestowed *prema-bhakti-yoga* previously” (*Bhāgavatam* 5.6.18). In addition, it is heard that hell is a destination when one disrespects the Lord. For instance:

*nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ |
paśyāmi viśva-srjam ekam aviśvam ātman*

*bhūtendriyātmakam adas ta upāśrito 'smi ||
tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no darśitaṁ ta upāsakānām |
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādr̥to naraka-bhāgbhir asat-prasaṅgaiḥ ||*

“[Brahmā said:] O Supreme Being, O You whose effulgence is unimpaired, I do not regard Your svarūpa of Brahman, which is sheer bliss and is not diversified, as different from this body of Yours. O Soul, I take shelter of Your body: It is unique, since it creates the world, and so it is different from the world. Moreover, it is the cause of the senses and of the five elements.

“O auspiciousness of the worlds, to create auspiciousness for me, Your worshiper, You revealed this very body of Yours in my meditation. I offer multiple obeisances to You, the primeval Lord. You are disrespected by those who associate with nondevotees. And therefore they go to hell.”
(*Bhāgavatam* 3.9.3-4)

Thus, everything makes sense.

10.2.33

*tathā na te mādhae.va tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhr̥dāḥ |
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho ||*

(*vaṁśa-sṭha-vilam*)

tathā—in that way; *na*—do not; *te*—they; *mādhava*—O husband of Lakṣmī; *tāvakāḥ*—devotees (“those who are Yours”); *kvacid*—at some time; *bhraśyanti*—fall down; *mārgāt*—from the path [of devotional service]; *tvayi*—to You; *baddha*—is bound; *sauhr̥dāḥ*—[being] those whose friendship; *tvayā*—by You; *abhiguptāḥ*—protected on all sides; *vicaranti*—they go; *nirbhayāḥ*—fearless; *vināyaka-anīka-pa*—of troublemakers (“of generals of obstacles”); *mūrdhasu*—on the heads; *prabho*—O Almighty.

Viśvanātha Cakravartī—

mādhava! prabho! (yathā vimukta-māninaḥ adhaḥ patanti,) tathā te tāvakāḥ mārgāt kvacid (api) na bhraśyanti, (yataḥ te bhraṣṭatve api) tvayi baddha-sauhrdāḥ tvayā abhiguptāḥ nirbhayāḥ vināyakānīkapa-mūrdhasu vicaranti.

Baladeva Vidyābhūṣaṇa—

mādhava! prabho! (yathā tvad-aṅghry-avajñātāraḥ bhraśyanti,) te tāvakāḥ tathā mārgād na bhraśyanti. (te tu) kvacid (bhraśyanti, tadāpi te) tvayi baddha-sauhrdāḥ (eva tiṣṭhanti), tvayā abhiguptāḥ nirbhayāḥ (ca santaḥ) vināyakānīkapa-mūrdhasu vicaranti (ca).

“O Mādhava, Your devotees never fall from the path in that way. They remain bound to You in friendship. Being protected by You, O Almighty, they become fearless and go over the heads of masterminds of obstacles.

Śrīdhara Svāmī—

Now they say: “Those who are Yours, however, never fall.” “They go above the heads of those who implement a multitude of causes of trouble.” (*vināyakānīkapa-mūrdhasu vicaranti* = *vināyakāḥ vighna-hetavaḥ teṣām anīkāni stomāḥ tāni pānti ye teṣām mūrdhasu vicaranti*). The sense is: They overcome obstacles.

Viśvanātha Cakravartī—

“Why do you say only the *jñānīs* are thrown down? The devotees may also be thrown down, by looking at Bharata, Inradyumna, and Citraketu.” They respond: *tathā na te mādhava tāvakāḥ kvacid bhraśyanti mārgāt*, which means: *yathā vimukta-mānino ’dhaḥ patanti tathā tāvakā mārgāt bhakti-yogān na braśyanti*, “O Mādhava, those who are Yours do not fall from the path of *bhakti-yoga* in the same way those who conceitedly consider themselves liberated fall down.” The sense is: “Needless to say, they do not abandon You, who should be sought.”

“But if they do fall, even so, they remain bound to You in friendship.” Although devotees do fall, that is only seen as a cause for an increase of their *prema*, because it was shown that the love of Citraketu, Indradyumna, Bharata and so on soared one hundredfold after they fell and became Vṛtra, [Gajendra,] and so on.

There is another interpretation: *tathā na bhraśyanti yato bhraṣṭatve ’pi tvayi baddha-sauhrdāḥ*, “They do not fall in that way because even in their degraded

state their friendship remains bound to You.” This means: “Their determination is firm and is endowed with confidence in You.”

They think: “My fall occurred because of my Lord, who will help me since He promised: *na me bhaktaḥ praṇaśyati*, “My devotee does not perish”” (*Bhagavad-gītā* 9.31).” And therefore: “Protected by You on all sides (*abhiguptāḥ* = *abhitaḥ tvayā rakṣitāḥ*), they go above the heads of those who protect a multitude of troublemakers (*vi-nāyaka* = *vighna-kārin*).” The sense is: They vanquish them.

Or else, “Even they, as fallen devotees, hold on their own heads the feet of the troublemakers, with devotion.” (*vināyakānīkapa-mūrdhasu vicaranti* = *tac-caraṇān te api bhaktyā sva-mūrdhasu dhārayanti*)

Sanātana Gosvāmī—

“However—the sense is: “although they do not have full realization of *ātmā*, although they rejected their own *dharma* and although something terrible has somehow or other happened to them”—those who are Yours (*tāvakāḥ* = *tvadīyāḥ*) don’t fall.” Here *tathā* has the sense of *tu* (but, however): “However, those who are Yours, meaning those who have somehow taken shelter of You, never fall from the path, let alone forget You, who should be sought.” They mention the reasons for that, with *tvayi* and so on: “Being bound to You in friendship, protected on all sides (*abhiguptāḥ* = *abhitaḥ guptāḥ*) and, therefore, not fearing obstacles (*nirbhayāḥ* = *ataḥ eva vighnādeḥ nirbhayāḥ santaḥ*)...”

Mā-dhava means *lakṣmī-kānta* (O You whose beloved is Lakṣmī). The intended meaning is: “The fallen devotees will automatically be wealthy.” Or else *mādhava* signifies: “O You who have descended in Madhu’s dynasty.” This means He is highly compassionate. *Prabho* (O Almighty) signifies: “O You who have all potencies.” The idea is: Having power on account of Prabhu’s might is appropriate for them too. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. *Tathā* means *tena prakāreṇa* (in that way): “Those who are Yours because of a material desire, and so on, due to an impure intelligence in that way, do not fall. Rather, they, bound to You in friendship, are fully protected by You, and go on the heads of troublemakers in a special manner (*vicaranti* = *viśeṣeṇa caranti*).” The drift is: “Since those who are Yours are fearless, they move on the heads of those master organizers of a multitude of big problems—people who have come for the sake of making trouble—in a special way.” This means they turn the heads of those troublemakers into steps and ascend to a planet of Śrī Vaikuṇṭha. Or else: “For the sake of the journey to a planet of Śrī Vaikuṇṭha, those who are Yours go on the heads of one who is a

type of Garuḍa, meaning a bird in the same species as Śrī Garuḍa,” by the derivation: *vīnām pakṣiṇām nāyakāḥ mukhyāḥ teṣām anīkaṁ pakṣi-rājatvāt pāti iti vi-nāyakānīka-paḥ śrī-garuḍa-jātīya-garuḍa-bhedaḥ tasya mūrdhasu*, “A *vi-nāyakānīka-pa* is a bird that protects an army of the best of birds (*vi*), due to being the king of birds.” *Mūrdhasu* (on the heads) is in the plural either because of reverence or because of being large. The rest of the interpretation is the same.

Jīva Gosvāmī—

“However, those who worship Your body do not fall although they do not have full realization of *ātmā* although they rejected their own *dharma* and although something terrible has somehow or other happened to them.”

Tathā has the sense of the opposite of what was said. It is similar to: *yathā tvam mūrkhā tathāham na*, “I am not a fool like you.” Or else *tathā* means *kiñca* (moreover): “Only those who are Yours, those who have somehow taken shelter of You, never fall from the path, let alone forget You, who should be sought. On the contrary, they attain unwavering love for You (*tvayi baddha-sauhrdāḥ* = *prāpta-niścala-premāṇaḥ santaḥ*). Therefore they are protected on all sides by You (*abhiguptāḥ* = *abhitaḥ guptāḥ santaḥ*)” and so forth.

Mā-dhava means *lakṣmī-kānta* (O You whose beloved is Lakṣmī). The intended meaning is: “The fallen devotees will automatically become wealthy.” Or else *mādhava* signifies: “O You who have descended in Madhu’s dynasty.” The sense is He is highly compassionate. *Prabho* means: “O You who have all potencies.” The idea is: Having power on account of Prabhu’s might is appropriate for them too. The rest is by Śrīdhara Svāmī.

Another interpretation is that *tathā* means *tena prakāreṇa* (in that way): “They do not fall in that way either. Since they are engaged [in *bhakti*] from the beginning, they do not fall even by somehow being disrespectful of Your feet. Rather, being bound to You in friendship...”

“Since those who are Yours are fearless, they move on the heads of the master organizers of a multitude of big problems—people who have come for the sake of making trouble—in a special way (*vicaranti* = *viśeṣeṇa caranti*).” This means they turn their heads into steps and ascend to a planet of Śrī Vaikuṇṭha.

They might be repentant specifically when there is an obstacle in their *bhakti*. And because of that too the Lord’s great mercy can happen. The rest of the interpretation is the same.

Baladeva Vidyābhūṣaṇa—

“It is seen that some devotees fall although they worship Me. Why are they

said to be fallen?” They respond: “They do not fall in the same way those who offend Your feet fall.” It is a contrasted example. “If they do fall, they remain bound to You in friendship,” because it is perceived that Bharata, Citraketu and so on, called by You, increased their love for You although they were fallen. “Protected on all sides by You, they go on the heads of the generals of a multitude (*anīka-pa* = *vr̥nda-senāpati*) of obstacles (*vināyaka* = *vighna*).” In other words, “They overcome obstacles and worship You. For example, you said: *kṣipraṁ bhavati dharmātmā*, “The person quickly becomes righteous” (*Bhagavad-gītā* 9.31).”

Vallabhācārya—

In *vināyakānīka-pa*, *vi* means *vighna* (obstacle), and *vi-nāyaka* means *vi-karṭṛ*, that is, *vi-janaka* (troublemaker).

10.2.34

*sattvaṁ viśuddhaṁ śrayate bhavān sthitau
śarīriṇām śreya-upāyanam vapuḥ |
veda-kriyāyoga-tapaḥ-samādhibhis
tavārhaṇam yena janaḥ samīhate ||*

upajāti (12)

sattvaṁ viśuddhaṁ—which is transcendental existence; *śrayate*—employ (the third person is used in connection with *bhavān*); *bhavān*—You; *sthitau*—for the continuation [of the world]; *śarīriṇām*—for embodied beings; *śreyaḥ-upāyanam*—because of which there is the attainment of what is best (as opposed to *preyas*, material activities); *vapuḥ*—a body; *veda*—along with [studying] the Vedas; *kriyā-yoga*—*karma-yoga*; *tapaḥ*—austerity; *samādhibhiḥ*—trance; *tava arhaṇam*—the worship of You; *yena*—because of which [body]; *janaḥ*—a person; *samīhate*—completely does.

bhavān sattvaṁ viśuddhaṁ śarīriṇām śreya-upāyanam sthitau vapuḥ śrayate, yena (vapuṣā hetunā) janaḥ veda-kriyā-yoga-tapaḥ-samādhibhiḥ tava arhaṇam samīhate.

Baladeva Vidyābhūṣaṇa—

śarīriṇām sthitau (tvayi citta-sthairyāya) viśuddham sattvaṁ vapuḥ śreya-upāyanam bhavān śrayate, yena (vapuṣā ālambanena) janaḥ veda-kriyā-yoga-tapaḥ-samādhibhiḥ (sārdham) tava arhaṇam samīhate.

“For the continuation of the universe, You assume a transcendental body, which makes embodied beings achieve the best. Because of Your body, a person reveres You by either studying and teaching the Vedas, performing karma-yoga, undergoing austerities, or reaching and maintaining the state of trance.

Śrīdhara Svāmī—

In the verse that begins *bibharṣi rūpāṇi* (10.2.29), it was said that the Lord assumes bodies that bring happiness to devotees. In which way does He bring happiness? They speak in that regard.

The syntactical connection is: *sattvaṁ vapuḥ śrayate*, “You, sir, assume a body which is Existence.” Such a body gives the results of actions (*śreya-upāyanam* = *karma-phala-dātr*). Why? “Because of Your body (*yena* = *yena vapuṣā*), a person worships You (*arhaṇam samīhate* = *pūjām karoti*).” By what means is the worship done? “by the duties of the four Vedic stages of life: by the Vedas, by *kriyā-yogas*, by austerity, and by trance.” If a person does not acknowledge that the Lord’s body is the foundation, there is no worship of the Lord, hence there is no perfection of the results of actions.

Viśvanātha Cakravartī—

The Lord’s manifestation of bodies of transcendental *sattva* in the material world was mentioned with the verse that starts *bibharṣi rūpāṇi* (10.2.29). *Kṣemāya* (for the well-being), in that verse, is His purpose. And that well-being is the exclusive performance of *bhakti*. This was expounded in four verses, beginning from *tvayy ambūjākṣa* (10.2.30-33). Therein, with the words *ye ’nye ’ravindākṣa* and so on (10.2.32) it was implied that the devotees obtain liberation as a secondary result if they keep honoring the Lord’s feet.

Now they say the predominance of *bhakti* is another purpose of the manifestation of bodies composed of *śuddha-sattva*: “You assume a body that has the nature of Existence (*viśuddham sattvaṁ vapuḥ* = *śuddha-sattvātmaka-vapuḥ*).” Here *viśuddham* means *māyātītam* (beyond *Māyā*), and *śuddham* means *cin-mayam* (transcendental).

That type of body causes an attainment, in a superior way, of the best things (*śreya-upāyanam* = *śreyasām upa ādhikyena ayanam prāptiḥ yataḥ*) at the time

of the protection of the world (*sthitau* = *pālana-samaye*).” They mention those best things: “A person worships with the four duties, starting from Vedic study, of the four stages of life (*veda-kriyā-yoga-tapaḥ-samādhībhiḥ* = *vedādibhiḥ caturbhiḥ catur-āśrama-dharmaiḥ saha*), because of the body (*yena* = *yena vapuṣā*).” The sense is: If the Lord’s body is not taken shelter of, there is an imperfection in the worship.

Sanātana Gosvāmī—

Sthitau means *pālanārtham* (for the sake of protecting). They only talk about the manner it takes place: Causing embodied beings, whether mobile or immobile, to achieve the best occurs by studying the Vedas and so on, in other words by offering one’s respective duty (*veda-kriyā-yoga-tapaḥ-samādhībhiḥ* = *vedādibhiḥ kṛtvā* = *sva-sva-dharmārpaṇena*).

“Because of His body (*yena* = *yena vapuṣā hetunā*) a person—any person in one in the four Vedic stages—properly worships (*samīhate* = *samyag īhate*)...” on account of purity of mind by means of one’s *dharma*. Their means of accomplishing the worship is mentioned this way. In that regard it is appropriately said *śarīriṇām* (of embodied beings) since, owing to the perfection of the worship of those in one of the four *āśramas*, all other persons related to them accomplish that. The rest was explained by Śrīdhara Svāmī.

Or else, *śreya-upāyanam* means His body causes the attainment, nearby, of all goals (*śreya-upāyanam* = *śreyasām sarvārthānām upa samīpe eva ayanam prāptiḥ yasmāt tat*). And specifically, in the second half of the verse they say the sense of *śreya-upāyanam* is that His body brings about the development of *bhakti* to Him. Otherwise there would be no effectuation of the *bhakti* of the members of the four *āśramas*.

Alternatively, *śreya-upāyanam* means: *śreyaḥ sarvam eva upāyanam upadhaukanam samarpyam yasmin tat* (a body to which every best respectful present should be offered). How? “A person—one who is Your devotee, even any person in one of the four stages of life—properly worships You by means of studying the Vedas and so on. The means are offered (*veda-kriyā-yoga-tapaḥ-samādhībhiḥ* = *vedādibhiḥ arpitaiḥ*) through the medium of one of those divine forms (*yena* = *yena vapuṣā* = *tac-chrī-mūrty-adinā dvārā*).”

There is another explanation: Such a body of His quickly makes embodied beings achieve *prema*, or else it quickly makes them attain Śrī Vaikuṇṭha (*śreya-upāyanam* = *śreyaḥ prema vaikunṭha-lokaḥ vā tasya upāyanam śīghra-prāpakam*). How? by studying the Vedas and so on. This means: “by offering one’s *dharma*,” by virtue of the accomplishment of the *śreyas* (the best) by the

excellence of worshiping Him through the medium of a divine form.

Alternatively, with *sattvam* they say: “Everything, starting from being one who belongs to You, is accomplished only when *sattva-guṇa* is brightly manifested by You.” The sense is this: *bhavān sattva-guṇam śrayate adhiṣṭhati prakāśayati ity arthaḥ, yena sattvena śarīriṇām dehābhimāninām api kimvā sarva-jīvānām vapuḥ śreya-upāyanam sarvārtha-prāpakam bhavati*, “You superintend, i.e. manifest, *sattva-guṇa* (*sattvam* = *sattva-guṇam*). Because of *sattva-guṇa* (*yena* = *yena sattva-guṇena*), the bodies of embodied beings, even of those who have the conceit of being the body—or else of all living entities—become the cause of the attainment of all goals.” How? by studying the Vedas and so on. Or else, with *veda* and so on they say: *yena ca sva-dharma-kṛt san sarvāśramī tvad-bhaktaḥ syāt*, “because of which [body] and [because of which *sattva-guṇa*] a person in any *āśrama* can, by carrying out one’s moral duty, become Your devotee.” Thus even in both possibilities, the syntactical connection of *yena* is double (with *sattvam* and with *vapuḥ*).

Jīva Gosvāmī—

“You assume a body for the sake of protecting (*sthitau* = *pālanārtham*).” *Viśuddham* means “beyond *Māyā*”. Although the Lord’s body, the supreme cause of all, is the unique form of the topmost *tattva*, in accordance with this passage in the Third Canto: *nātaḥ param parama yad bhavataḥ svarūpam*, “O Supreme Being, I do not regard Your nature as Brahman, which is sheer bliss and is not diversified, as different from this body of Yours” (*Bhāgavatam* 3.9.3), here it is said that the *sattva* (transcendental existence) which is a specific function of *cit-śakti* is His body with the intent to express a nondifference between *viśuddha-sattva* and *prakāśa-śakti*, the potency that reveals His body, inasmuch as *viśuddha-sattva* is a form of the latter.

The sense of “He assumes a body” is this: “You, who already have various kinds of forms of eternal bliss, use (*śrayate* = *pravartayati*) whichever body is well-suited for the sake of protecting.” An example of that usage of the verb *śrayate* is: *nānendriyavān eva devadatto darśanārtham cakṣuḥ śrayate, śravaṇārtham śrotram indriyam*, “Devadatta, who has various senses, uses eyes to see, ears to hear,” and so forth.

Thus, being one who conveys happiness by protecting, upon becoming manifest by Himself, is shown (since His body is transcendental, it must give joy). In the rest of the verse, they even illustrate it in terms of being related to a meditation.

His body is like a respectful present (*upāyanam* = *upaḍhaukanam iva*)—

meaning it is that by means of which there is a respectful gift, out of compassion—of *śreyas*, which signifies either the results of good actions or the goals of human life, the last goal being *prema* for Him, unto embodied beings, i.e. unto all souls.

Or else, *śreya-upāyanam* means His body is a superior form of *śreyas* compared to that *śreyas*, in other words His body is the form of the highest bliss, since the *śruti* says: *etasyaivānandasyānyāni bhūtāni mātrām upajīvanti*, “Other beings (those other than the Soul) live on a mere particle of this bliss” (*Bṛhad-āraṇyaka Upaniṣad* 4.3.32). In both interpretations, He knows what being the giver of the results of the *upāsakas*’ deeds culminates into.

A person reveres Him by means of studying the Vedas, and so on. This means those activities are the duties of the four Vedic stages of life and are the main aspects in revering Him, because a reverence (*arhaṇa*) is meant and because it is allowed to point out what those forms of reverence are, namely the study of the Vedas and so on, without referring to His body.

“Because of Your body (*yena* = *yena vapuṣā hetunā*), a person—any person who abides in one of the four Vedic stages of life—properly worships (*samīhate* = *samyag īhate*).” The gist is: A reverence by merely offering one’s study of the Vedas and so on, without considering His body, is not *samyak* (complete, proper).

In addition, it is appropriately said *śarīriṇām* (of embodied beings) since, by the perfection of the reverence of those in a Vedic stage of life, all the others related to them accomplish that. The rest was explained by Śrīdhara Svāmī. In his commentary, the words “there is no perfection of the results of actions” are in conformity with this axiom: *sarvāsām api siddhīnām mūlaṁ tac-caraṇārcanam*, “The worship of His feet is the fundamental cause of all perfections” (*Bhāgavatam* 10.81.19).

Baladeva Vidyābhūṣaṇa—

They say: “The manifestation of Your form is for the sake of disseminating *bhakti*.” “You manifest (*śrayate* = *prakāśayati*) a glorious form (*vapuḥ* = *śrī-vigrahaḥ*) which is *viśuddha-sattva*.” The verb *śrayate* has the sense of *prakāśa* (manifestation). For example: *cakṣuḥ śrayan rūpe sthita iti*, “He uses eyes when there is a form.”

For what purpose? *śarīriṇām sthita*, which means: *jīvānām tvayi citta-sthairyāya sva-bhakti-pracāra-phalako bhavān*, “You, the fruit of the dissemination of devotion to You, manifest a body for the sake of the fixity of the beings’ minds on You,” on account of Kuntī’s statement: *bhakti-yoga-*

vidhānārtham, “[You descend] to enjoin *bhakti-yoga*” (*Bhāgavatam* 1.8.20).

It is a body that is the ultimate basis of the goals of human life (*śreya-upāyanam* = *pum-arthānām paramāśrayam*), also because of the axiom: *phalam ata upapatteḥ*, “The result comes from Him, on account of appropriateness” (*Vedānta-sūtra* 3.2.39).

“... because of which body as the object of worship (*yena* = *yena vapuṣā ālambanena*) a person, someone who is in good association (*janaḥ* = *sat-prasaṅgī*), worships (*arhaṇam samīhate* = *arcām karoti*) You along with his practice of one of the four duties of the four Vedic stages of life (*veda-kriyā-yoga-tapaḥ-samādhībhiḥ* = *catur-āśrama-dharmaḥ caturbhiḥ sārddham*).” (This is the *sahokti* ornament: “He does the worship of You and does his practice of *dharma*.)

Madhvācārya—It is said in *Bhāgavata-tantra*:

viśuddha-sattva-brahmādeḥ śarīre saṁsthito hariḥ |
teṣām ādeśa-mārgena vedādyair arcayanti tam ||

“Hari is in the bodies of Brahmā and others, which are viśuddha-sattva (pure sattva-guṇa). They worship Him by means of the Vedas and so on, due to a command given to them. That is their path.”

***Vīra-Rāghava*—**

“The material world, thought of as a mere *saṅkalpa* (idea), is You, who are able to protect the world merely by *saṅkalpa* (volition). Thus although You do not need to descend, You descend for the sake of being the *ālambana* (the object of worship) of the worshipers’ methods of homage.”

Sattvam stands for *sattva-mayam* (made of Existence). “By studying the Vedas, performing *kriyā-yoga* such as fire sacrifices (*kriyā-yoga* = *yajñādi-kriyā-yoga*), and so forth, a person worships You, who are indicated by such a body, which is the object of worship (*yena tava* = *yena vapuṣā ālambana-bhūtena upalakṣitasya tava*).”

***Vallabhācārya*—**

“They worship You by studying the Vedas (*veda* = *vedādhyayana*), by performing work (or rites) (*kriyā-yoga* = *karmānuṣṭhāna*), by austerities such as residing in a forest, and by remaining steadfast in trance (*samādhi* = *ātma-sthiti*).”

10.2.35

*sattvaṁ na ced dhātar idaṁ nijaṁ bhaved
vijñānam ajñāna-bhid āpa mārjanam |
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ ||*

upajāti (12)

sattvaṁ—existence; *na*—not; *cet*—if; *dhātaḥ*—O Maker; *idaṁ*—this; *nijaṁ*—own; *bhavet*—were; *vijñānam*—transcendental realizations (or knowledge); *ajñāna-bhid*—which dispels ignorance; *āpa*—attained (would attain); *mārjanam*—destruction (or *ajñāna-bhidā-apamārjanam*—which destroys varieties of ignorance); *guṇa-prakāśaiḥ*—by the manifestations of *guṇas* (either qualities, or the *guṇas* as defined in Nyāya philosophy); *anumīyate*—are inferred; *bhavān*—You; *prakāśate*—manifest (or shine); *yasya*—of whom; *ca*—and (or a verse filler); *yena*—because of which; *vā*—or (or and); *guṇaḥ*—the qualities (or the *guṇas* as defined in Nyāya philosophy).

dhātaḥ! idaṁ nijaṁ sattvaṁ (tava vapuḥ) na bhavet cet, (tarhi) vijñānam ajñāna-bhidāpamārjanam (na bhavet). bhavān guṇa-prakāśaiḥ anumīyate, yasya (tava) guṇaḥ yena (śuddhena sattvena hetunā yena) vā (asmākaṁ vijñānena) prakāśate.

Śrīdhara Svāmī—

dhātaḥ! idaṁ nijaṁ sattvaṁ na bhavet cet, (tarhi) vijñānam ajñāna-bhidāpamārjanam (na bhavet). bhavān guṇa-prakāśaiḥ (kevalam) anumīyate (na tu sākṣāt-kriyate), yasya (sambandhī ābhyantaraḥ buddhy-ādi-)guṇaḥ prakāśate, yena vā (buddhy-ārūḍhena pramātrā buddhy-adhiṣṭhātrā bāhyaḥ) guṇaḥ prakāśate.

Viśvanātha Cakravartī—

dhātaḥ! idaṁ (tava vapuḥ) nijaṁ sattvaṁ na bhavet cet, (tadā) vijñānam ajñāna-bhid mārjanam āpa. bhavān guṇa-prakāśaiḥ anumīyate, yasya ca (bhavataḥ) yena vā (śuddha-sattvena eva hetunā) guṇaḥ prakāśate.

Jīva Gosvāmī—

dhātaḥ! idaṁ (asmābhiḥ anubhūyamānaṁ tvat-prakāśa-śakti-rūpaṁ) sattvaṁ ced nijaṁ vijñānam na bhavet, (tadā tava) ajñāna-bhidā mārjanam āpa, (yataḥ

*prākṛta-sattva-)*guṇa-prakāśaiḥ bhavān anumīyate (eva, na tu sāksāt-kriyate), yasya (sambandhī viṣṇv-ekādhiṣṭhitatvena) guṇaḥ (sattvākhyāḥ) prakāśate yena ca (tvad-eka-prakāśyāḥ saḥ guṇaḥ prakāśate).

“O Maker, if this body of Yours did not exist, the trance which wipes out the concept of difference brought about by ignorance would not occur. You would only be inferred through the manifestations of phenomena: “Mental and worldly phenomena take place because of the Lord, therefore they are connected with Him.”

Alternatively:

“O Maker, if this body of Yours were not real, the realization that wipes out the concept of nondifference brought about by trance would not occur. You would only be inferred through the manifestations of sattva-guṇa, a quality which shines also because of You.

Optionally:

“O Maker, if this body of Yours were not transcendental, spiritual realizations, which dispel ignorance, would be nil. You are inferred through the manifestations of Your qualities: They shine because they are transcendental and because of our realizations.

Śrīdhara Svāmī—

In three verses, beginning from *tvayy ambujākṣa* (10.2.30), it was said that liberation only belongs to the Lord’s devotees. On that topic, some people might think: “Fine, there is no good result from material activities without *bhakti*, but since liberation is to be accomplished only through direct absorption in Brahman, what is the use of *bhakti*?” The gods respond: “O Maker, if Your body (*idaṁ nijam* = *tava vapuḥ*) were not *sattva*, then trance, a specific kind of awareness (*vijñānam* = *viśiṣṭam jñānam* = *aparokṣam jñānam*), would not occur.” The words *na bhavet* (would not occur) need to be carried forward (from the first line to the second). That is the resultant syntactical connection.

What is that trance like? It is *ajñāna-bhidāpamārjanam*, which means: *ajñānam ca tat-kṛtā bhidā ca tayoḥ apamārjanam nivartakam*, “It dispels ignorance and the idea of difference which is brought about due to ignorance.” Or else: *ajñāna-bhid āpa mārjanam*, which denotes: *ajñānam bhinatti iti ajñāna-bhid vijñānam mārjanam nāśam āpa prāptam eva*, “It, which dispels ignorance, is already nil.”

Someone might argue: “The awareness “That from which there is a

manifestation of the intelligence and of other spiritually inert things is Brahman” can occur.” Their answer to that is: No (because the ultimate impeller is the Soul, not Brahman, and because the Soul only reveals itself of its own accord). “You, the witness of all, and the most complete, are only inferred through manifestations (both in the world and in the mind), which are severally characterized as *guṇas* (in Nyāya philosophy), but it is not that You are directly experienced.” (*guṇa-prakāśair anumīyate bhavān = guṇa-prakāśaiḥ guṇāvacchinnaḥ prakāśair bhavān sarva-sākṣī paripūrṇaḥ kevalam anumīyate kalpyate na tu sākṣāt-kriyate*)

They mention the method of inferring: *prakāśate yasya ca yena vā guṇaḥ*. This means: *yasya sambandhī ābhyantaraḥ buddhy-ādi-guṇaḥ prakāśate yaḥ guṇa-sākṣī ity evaṁ yena vā buddhy-ārūḍhena pramātrā buddhy-adhiṣṭhātrā bāhyaḥ guṇaḥ prakāśate ity anumīyate*, “You are inferred in either one of two ways: (1) “He with whom the inner *guṇas* (in the mind)—such as intelligence—have a connection and are manifesting is You, the witness of the *guṇas*,” and similarly (2) “He who is the superintendent of the intelligence, who has the correct notion, who reaches one’s faculties, and on account of whom the outer *guṇas* (in the world) manifest (in the mind) is You.”

The drift is: *śuddha-sattva-vapuṣi tyayi sevyamāne tu tad-ākāre ’ntaḥ-karaṇe tvat-prasādena sākṣāt-kāro bhavet*, “Only when You, whose body is transcendental, are being served might one see You face to face, by Your grace, in the mind, in which there is a form of service to You.”

Viśvanātha Cakravartī—

“Some philosophers think that My body consists of material *sattva*.” They respond to that. The word *idam* (this) signifies that they point to Devakī’s womb with the index finger: “O Maker, if this own body of Yours were not *sattva*—that is to say *śuddha-sattva*—rather if it were material *sattva*, then realization, which is the devotees’ experience (*vijñānam = satām anubhavaḥ*) of Your being in that way, has become obliterated (*mārjanam āpa = lopam prāptam*).” The gist is the experience of the greats is the proof in this matter.

What is that realization like? It dispels ignorance (*ajñāna-bhit = ajñāna-nivartakam*). The idea is: “Material life comes to an end by the mere realization that Your body is transcendental *sattva*.” There should be no doubt about the credibility of such a realization. Moreover they say: “There is another proof of this.” *bhavān guṇa-prakāśair anumīyate* means: *guṇa-prakāśaiḥ guṇasya atitejasvitvād asmad-ādi-sarva-manah-prasādakatva-prema-pradatvādeḥ prakāśaiḥ eva idaṁ vapuḥ bhavān eva na māyā ity anumīyate sampraty*

asmābhir apīty arthaḥ, “Owing to the manifestations of a quality (*guṇa*)—such as being a bestower of *prema*, being one who soothes the minds of everyone such as ours, and so forth, since His qualities are extremely potent—, it is inferred, by us too, that this body, You, is not *Māyā*.”

The explanation is given: *prakāśate yasya ca yena vā guṇaḥ*, which means: *yasya ca yasyaiva guṇaḥ prakāśate cin-mayatvāt na prakṛter jāḍyāt prakāśo 'pi prayojaka-sāpekṣatvāc ca, yena vā śuddha-*

sattvenaiva hetunā prakāśate na tu prākṛtatvena, ““A quality only (*ca = eva*) of whom manifests,” since it is transcendental, and since a quality requires an impeller, inasmuch as there is no manifestation from the inertness of *Prakṛti*. Or else: “The quality manifests only because it is *śuddha-sattva*, not because it is material.”” Therefore it will be said:

yasyāvatārā jñāyante śarīreṣv aśarīriṇaḥ |
tais tair atulyātiśayair vīryair dehiṣv asaṅgataiḥ ||

“The Avatāras, which are in the midst of embodied beings, of You who are devoid of a material body are understood through various, unmatched supereminent feats that embodied souls cannot perform.” (*Bhāgavatam* 10.10.34)

There is a different interpretation: “If this own body of Yours, which has the nature of *śuddha-sattva*, had not appeared (*na bhavet = na āvirbhavet*), then trance, which is the experience of seeing You face to face (*vijñānam = aparokṣānubhavaḥ*) and which dispels ignorance (*ajñāna-bhit*), would already be nonexistent (*mārjanam āpa = nāśam eva prāpnuyāt*). You would only be inferred (*anumīyate = kevalam anumīyeta*) by the manifestations of the *guṇas* such as intelligence.” They mention the method of inferring: *yasya yena vā guṇaḥ prakāśate*, which means: *yasya guṇaḥ prakāśate yena vā buddhy-adhiṣṭhātrā hetunā bāhyaḥ guṇaḥ prakāśate saḥ īśvaraḥ*, “He the *guṇas* of whom manifest is the Lord (the *guṇas* in *Nyāya*); or He because of whom, as the superintendent of the intelligence, the outer *guṇas* manifest [in the mind] is the Lord.”

Sanātana Gosvāmī—

The vocative *dhātāḥ* (Maker) signifies: *vividha-mūrti-dhara* (O You who assume various bodies). They say: “This body, which benefits everyone (*idam = sarvopakāraṇam*), has the nature of Existence (*sattvam = sattvātmakam*). You

are inferred by the manifestation of the *guṇas* such as the intelligence (*guṇa-prakāśaiḥ = guṇasya buddhy-ādeḥ prakāśaiḥ*)."

The plural in *prakāśaiḥ* (manifestations) is in consideration of the multiplicity of either the intelligence and so on or of their functions. The word *ca* (and) is connected with *guṇaḥ* and stands for *yad-āśrayaḥ* (a quality "whose foundation is whom" manifests). The rest was explained by Śrīdhara Svāmī.

Alternatively, in this verse they say: "The bliss of *sākṣāt-kāra* (direct experience of Brahman or of the Lord) is only achieved by serving Your divine form, not otherwise." "If Your body (*idam = tvad-vapuḥ*), which is Your own (*nijam = ātmīyam*), cannot be served with *prema*, then directly experiencing You (*vijñānam = sākṣāt-kāraḥ*), which tears all ignorance asunder (*ajñāna-bhit = sarvājñāna-vidāraṇam*)—inasmuch as all doubts are dispelled when there is *sākṣāt-kāra*—is already lost (*mārjanam āpa = mārjanam prāpa eva*)."

Or else, here they say: "Still, without this Descent of Yours, the knowledge of Your glories and so on could never happen." "[O Maker, if this body of Yours did not exist,] outstanding knowledge (*vijñānam = viśiṣṭam jñānam*) would not exist (*mārjanam āpa = nivṛttiṃ prāpa*)." This knowledge is the one related to the glories and so on of the Lord, of *bhakti* to Him, and of His devotees; is His own (*nijam*), since He is the primeval Lord; and dispels ignorance. Ignorance is knowledge that is other than that knowledge.

"How can it be understood that I have descended in person?" In that regard they say: "You are inferred by the manifestation of a quality such as Śrī Devakī's splendor—or else You are inferred by the illumination of a quality related to the worlds, meaning the occurrences of various natural phenomena" (*guṇa-prakāśaiḥ = guṇasya śrī-devakyāḥ prabhādeḥ kimvā jagatām guṇasya tat-tat-svabhāvasya prakāśanaiḥ*). For example, in Śrī Viṣṇu Purāṇa:

*tato graha-gaṇaḥ samyak pracacāra divi dvija |
viṣṇor amśe bhuvanṁ yāte ṛtavaś cābhavan śubhāḥ ||*

"Then, O Brāhmaṇa, once Viṣṇu's amśa had gone to Earth, the course of the planets became eminent in the sky, and the seasons turned out resplendent." (Viṣṇu Purāṇa 5.2.4)

Someone might think: "Devakī must have that sort of manifestation naturally." With *prakāśate*, they say: "No, because the manifestation of a quality related to You is only brought about by You."

On the side of the explanation of *sattva* as *sattva-guṇa*: "If this *sattva*—the *sāttvika sattva*, *sattva-guṇa*, the best of all the *guṇas* for those who are Yours—

which is Your own, meaning You preside over it (*nijam = tvadīyaṁ tvad-adhiṣṭhātām*), did not exist, outstanding knowledge would be wiped out.” What would happen then? They answer: *guṇa-prakāśaiḥ bhavān anumīyate*. The sense is: “You would only be inferred: You would not be firmly understood.” The rest of the explanation is the same.

There is another rendering: “If You, that well-known bodily form who causes one to achieve all the best, had not come down (*sattvam = sa tvam = saḥ sarva-śreyah-prāpaka-mūrtiḥ tvam na bhavasi na avatarasi*), this understanding of ours about the glories of Your devotees, and so on—or else this understanding, which is independent of anyone (*nijam = asmadīyaṁ kimvā kasyacid api nijam svādhīnam*)—would occur?” (*bhavet = kim bhavet*). This is said with a modulation of the voice. The sense is: Of course it would not occur. In this explanation, *ajñāna-bhidāpamārjanam*, an adjective of *vijñānam* (understanding), means: *na jñānena bhidā tattva-jñānena yaḥ bhedābhāvaḥ ity arthaḥ tasya mārjanam*, “The understanding wipes out the nondifference that occurs by *jñāna*; in other words: by the knowledge of the truth it wipes out the idea of nondifference (between a *jīva* and *Paramātmā*).” The rest is the same.

Jīva Gosvāmī—

The vocative *dhātāḥ* means *vividha-mūrti-dhara* (O You who sustain various bodies). They say: “This body, which benefits everyone (*idam = sarvopakāarakam*), has the nature of Existence (*sattvam = sattvātmakam*).”

“You are inferred by the manifestation of the *guṇas* such as the intelligence (*guṇa-prakāśaiḥ = guṇasya buddhy-ādeḥ prakāśaiḥ*).” The plural in *prakāśaiḥ* (manifestations) is in consideration of the multiplicity of the intelligence and other *guṇas* and of their functions.

The usage in regard to *prakāśate*, “[A *guṇa* of Nyāya] manifests” is this: “A *guṇa* such as intelligence is the *āśraya* of a particular owner of the connection, since a *guṇa* manifests due to being a quality. Whatever manifests as a quality only manifests as the *āśraya* of a particular owner of a connection. For example: odor and so on (the quality of odor implies the presiding deity of it and signifies the thing in which odor inheres). The particular owner of a connection of all this which is witnessed is only You as the topmost *sākṣī* (witness, independent observer). In that way a *guṇa* such as intelligence has a presiding deity, who has its correct notion, since a *guṇa* manifests as inert. Whatever manifests as inert manifests only as a thing that has the presiding deity of it, like a clay pot and so forth. (The function of the presiding deities is to reveal the sensory objects: *vaikārikāś ca ye devā arthābhivyañjanam yataḥ*, *Bhāgavatam* 3.5.30.) And that

topmost giver of the correct notion of it is only You, by whose power a *jīva* too has the correct notion.” The rest was expounded by Śrīdhara Svāmī.

There is another interpretation. Someone might think: “In accordance with the statement: *sattvāt sañjāyate jñānam*, “Knowledge (trance) occurs from the mode of goodness” (*Bhagavad-gītā* 14.17), knowledge should take place only in terms of being of the nature of *māyika sattva*, so what is the use of accepting You, who has the *sattva* known as *viśuddha*?” In that regard they say: “O You who possess all powers (*dhātaḥ = sarva-śakti-dhārin*)! If this *sattva* which is the form of Your *prakāśa-śakti* (the potency that reveals His body as it is) and which is being experienced by us were not a form of Your transcendental potency (*nijaṁ vijñānam = tvadīyaṁ cit-śakti-rūpam*), rather if it were illusory, then the only way of knowing You (*ajñāna-bhid = tvaj-jñāna-prakāraḥ eva*) would be wiped out, meaning it ends up as the thought of nondifferentiation between the subject and the object, because You are only inferred, not directly cognized, through the manifestations of the material *sattva*.”

Alternatively: “If this *sattva* of Yours which is a form of Your own transcendental potency (*vijñānam = cit-śakti-rūpam*) had not appeared (*na bhavet = na āvirbhavet*), then...” *guṇa* and so on (You would only be inferred through the manifestations of a *guṇa*). What is *sattva* like? It is *ajñāna-bhidāpamārjanam*, which signifies: *jñānena brahma-jñānena kṛtvā yad bhidāpamārjanam tad na vidyate yatra, yasmin udite tad api apayāti ity arthaḥ*, “*Sattva* is that in which there is no obliteration, which occurs as a result of trance in Brahman, of difference [between a *jīva* and Paramātmā/ Bhagavān]: This means even trance goes away when it arises,” on account of passages such as: *ātmārāmaś ca munayaḥ* (*Bhāgavatam* 1.7.10).

They mention the method of inferring: *prakāśate yasya ca yena vā guṇaḥ*. The sense is: *yasya sambandhī viṣṇv-ekādhiṣṭhitatvena nityāvyabhicārī guṇaḥ sattvākhyāḥ prakāśate sūryodaya-sānnidhyasya iva aruṇodayaḥ iti yena ca tvad-eka-prakāśyaḥ saḥ guṇaḥ prakāśate vahninā iva dhūmaḥ*, “He with whom the constantly unfluctuating *guṇa* known as *sattva* has a connection and manifests as being solely presided over by Viṣṇu, like the rise of morning twilight has a connection with sunrise, is You (as Viṣṇu); and He by whom that *guṇa* which is to be manifested only by You manifests, like smoke manifests by fire, is You.”

“Therefore, since Your body is self-manifest, as the form of topmost bliss, that potency by means of which Your manifestation occurs and by which there is even the disappearance of *brahma-jñāna* (trance in Brahman, or interest about knowledge on the topic of Brahman) is Your *sva-prakāśatā-śakti*.” Consequently His manifestation does not occur by means of the external, inert *sattva*, yet somehow there is only an inference, much like there is an inference of the rise of

the sun on account of the rise of twilight. For example, it will be said: *manāmsy āsan prasannāni sādḥūnām asura-druhām*, “The minds of the righteous who had been harmed by asuras became serene” (*Bhāgavatam* 10.3.5). Therefore it is stated in *Śrī Viṣṇu Purāṇa*:

*sattvādayo na santiśe yatra ca prākṛtā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu ||*

“May the primeval Puruṣa be pleased: The Lord is purer than all pure things combined. The material guṇas, beginning from sattva, do not exist in Him.” (*Viṣṇu Purāṇa* 1.9.44)

*hlādinī sandhinī saṁvit tvayy ekā sarva-saṁsthitau |
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite ||*

“The principal potencies, Hlādinī, Sandhinī, and Saṁvit, abide in You, from whom everything is perfectly maintained, but sattva-guṇa, which causes delight, tamogūṇa, which gives pain, and rajo-guṇa, which yields a combination of both, are not in You for You are devoid of the modes of material nature” (*Viṣṇu Purāṇa* 1.12.68). There are many more quotations of this kind.

There is another interpretation. In this verse they say: “Without this special *viśuddha-sattva*, which is the cause of the manifestation of this Descent of Yours, the knowledge of Your glories and so on could never happen.” “Outstanding knowledge (*viññānam* = *viśiṣṭam jñānam*) would not exist (*mārjanam āpa* = *nivṛttiṁ prāpa*).” “This knowledge is the one characterized by Your glories and so on; is Your own (*nijam*) because it is directly connected with You, the primeval Lord; and dispels ignorance (*ajñāna-bhid*).” Ignorance is knowledge that is other than that knowledge.

“But how can it be understood that I, the Lord in person, have descended?” In that regard they say: *guṇa-prakāśair anumīyate bhavān*, which means: *guṇasya śrī-devaky-ādi-prabhādeḥ prakāśaiḥ*, “You are inferred by the manifestations of a quality such as the splendor of Śrī Devakī and so on.” “But those kinds of manifestations of it do happen from an *aṁśa* of Mine.” With *prakāśate* and the rest (“a quality of whom manifests by whom”) they say: “We did not experience this from Śrī Saṅkarṣaṇa and others.”

Baladeva Vidyābhūṣaṇa—

“Is My body material *sattva* or transcendental *sattva*? Tell Me.” They respond: “O Maker, if this body of *sattva* was not the form of Your self-effulgent *saṁvit-śakti* (*nijaṁ vijñānam = nijaṁ sva-prakāśa-saṁvit-śakti-rūpam*), which terminates various types of ignorance (*ajñāna-bhidāpamārjanam = ajñāna-bhidāyā mārjanam = vividhājñānasya vināśakam*), You would only be inferred (*anumīyate = anumīyeta eva*) through the manifestations of *sattva-guṇa* (*guṇa = sattva-guṇa*). You would not be directly cognized.”

“How can I be inferred through the manifestations of *sattva-guṇa*?” They respond: *prakāśate yasya ca yena vā guṇaḥ*. The sense is: *yasya guṇaḥ prakāśate yena vā guṇaḥ prakāśate iti prākṛtasya sattvasya tvad-avyabhicāri-sambandhitva-mātreṇa vā tvad-eka-prakāśyatā-mātreṇa vā tal-liṅgam*, ““The *guṇa* related to whom manifests, or else the *guṇa* manifests because of whom—either simply because the material *sattva* has an invariable connection with You or merely because it is to be manifested only by You—is an inferential symbol of You.”

“Just as morning twilight is an inferential symbol of the proximity of the sun, and just as smoke is an inferential symbol of fire, so Your body is *sattva*—a form of *vijñāna* (transcendental consciousness)—which is *saṁvit-śakti*. It is not the *sattva* related to Māyā.” That is because *sattva-guṇa* is not worded as *vijñāna* and because *sattva-guṇa* is mixed with *rajas* and *tamas*. For example, the *smṛti* states: *anyonya-mithunāḥ sarve, sarve sarvatra-gāmināḥ, rajaso mithunāṁ sattvam*, “All the modes of material nature, which extend everywhere, are grouped two by two: *sattva* is mixed with *rajas*,” and so on (*Āgama* scripture) (quoted in *Bhagavat-sandarbha* 10). Although the Lord’s body is not different from Him, there is a semblance of a difference because of *viśeṣa* (distinction), like in the statement: *sattā satī*, “Existence is existing.”

Madhvācārya—

It is said in *Tantra-bhāgavata*:

sattvaṁ brahmādi-dehākhyam jñāna-rūpam tamo-nudam |
yadi na syāt tadā sattva-prakāśānumito vibhuḥ ||
yadi na syāt paro viṣṇuḥ katham vid-vad-janā amum |
arcayantīti tattvasya jijñāsubhir adhokṣajaḥ |
katham jñāyate kasyāpi viguṇatvāt paro vibhuḥ ||

“Sattva is the form of jñāna and is known as bodies such as Brahmā. It dispels ignorance: If this were not so, the all-pervading Lord would only

remain inferred through the manifestations of *sattva*. If Viṣṇu were not transcendental, why do persons who have knowledge worship Him? How is Adhokṣaja understood by those who inquire about the Truth? The all-pervading Lord is transcendental since He is devoid of *guṇas*.”

Vīra-Rāghava—

Dhātāḥ means *viśva-kāraṇa-bhūta* (O You who are the Maker of the world).

ANNOTATION

The outer *guṇas* mostly denote the five sensory objects. The *guṇas* are defined as follows in Nyāya philosophy: *rūpa-rasa-gandha-sparśa-saṅkhyā-parimāṇa-prṥthaktva-saṁyoga-vibhāga-paratvāparatva-gurutva-dravatva-sneha-śabda-buddhi-sukha-duḥkhecchā-dveṣa-prayatna-dharmādharmā-saṁskārāḥ catur-viṁsatir guṇāḥ*, “The twenty-four qualities are: form / color (*rūpam*), taste (*rasa*), odor (*gandha*), touch (*sparśa*), number (*saṅkhyā*), measurement (*parimāṇa*), separateness (*prṥthaktvam*), contact (*saṁyoga*), disjunction (that which removes contact) (*vibhāga*), remoteness (*paratvam*), proximity (*aparatvam*), heaviness (*gurutvam*), fluidity (*dravatvam*), viscosity (*sneha*), sound (*śabda*), cognition (*buddhi*, *jñānam*), happiness (*sukham*), unhappiness (*duḥkham*), desire (*icchā*), dislike (*dveṣa*), effort (*prayatna*), moral codes (*dharma*), absence of moral codes (*adharmā*), and impressions arising from karma (*saṁskāra*)” (*Tarka-saṅgraha* 1.4).

As an example, form and color are understood through the eye; the functioning of the eye is understood through one’s perception of the form; the presiding deity impels the function of the eye and provides external light; and Paramātmā controls the presiding deities of sight and of intelligence: *dr̥g rūpam ārkam vapur atra randhre parasparam sidhyati yaḥ svataḥ khe, ātmā yad eṣām aparō ya ādyaḥ svayānubhūtyākhila-siddha-siddhiḥ*, “The sense of sight [is *adhyātmā*], color [is *adhibhūta*], and the *aṁśa* of the sun in the eyeball [is *adhidaiva*]. These three aspects depend on one another. The sun, who abides in the sky, is independent. Similarly, since Paramātmā is the original cause of *adhyātmā* and so on, He is different from them. On account of His own self-effulgent conscious nature, Paramātmā also illuminates *adhyātmā*, *adhibhūta*, and *adhidaiva*, which reveal one another” (*Bhāgavatam* 11.22.31). The implied meaning of the vocative *dhātā* (the Maker), which is, conventionally, a name of Brahmā (*Amara-koṣa* 1.1.17), is that Vāsudeva, as Paramātmā, is the ultimate

controller: Brahmā is the presiding deity of the intelligence (*Bhāgavatam* 3.26.61).

Further, in Nyāya, *liṅga* (sign), which is of three types, is an important concept on the topic of inference (*Tarka-saṅgraha* 5.11). According to *Bhāgavatam*, Paramātmā can be inferred, but the Lord Himself cannot. As regards the former: *bhagavān sarva-bhūteṣu lakṣitaḥ svātmanā hariḥ, dṛśyair buddhy-ādibhir draṣṭā lakṣaṇair anumāpakaiḥ*, “Lord Hari, the onlooker, is vaguely perceived, as Paramātmā in every living being, through characteristics such as the intelligence which have to be observed and which cause an inference” (*Bhāgavatam* 2.2.35). Śrīdhara Svāmī points out the reason there is an inference: *buddhy-ādīni karṭṛ-prayojyāni karaṇatvād vāsyādi-vat*, “The intelligence and other aspects are to be impelled by a doer, since they are inert instruments like an axe and so on” (*Bhāvārtha-dīpikā* 2.2.35).

As regards the latter (the Lord Himself cannot be inferred): *atra mām mṛgayanty addhā yuktā hetubhir īśvaram, gr̥hyamāṇair guṇair liṅgair agrāhyam anumānataḥ*, “[Śrī Kṛṣṇa said:] In their bodies, *yogīs* directly search for Me, *Īśvara*, who cannot be grasped through inference by means of the *guṇas* (intelligence, etc.), which are inferential signs (*liṅga*) that are perceived and that serve as causes [for inferring the *jīva* and Paramātmā]” (*Bhāgavatam* 11.7.23).

Viśvanātha Cakravartī paraphrases the Lord’s message: *asvatanthro jīvo ’numīyate tayā svatanthro ’ntaryāmī ca kathañcid anumīyate na tu kṛṣṇaḥ svayam bhagavān ahaṁ mama tarkātītatvād mad-rūpa-guṇa-līlaiśvaryāṇām apy atarkyatvād iti*, “The *jīva*, who is not independent, is inferred. Paramātmā, who is independent, can also be inferred, somehow (either because of a particular intuition; because sometimes a regular meditator experiences trance and sometimes he or she does not; or because of a vision of Paramātmā). But I, Kṛṣṇa, the primeval Lord, cannot be inferred since I am beyond argumentation and since My body, qualities, pastimes, and powers are also beyond argumentation” (*Sārārtha-darśinī* 11.7.23).

Therefore the particularity of the current verse is the statement that Kṛṣṇa can be inferred on occasion by means of a quality that is a characteristic of Him, such as huge mercy, or Devakī’s glow and other particular phenomena at His birth.

10.2.36

na nāma-rūpe guṇa-janma-karmabhir

*nirūpitavye tava tasya sākṣiṇaḥ |
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty athāpi hi ||*

upajāti (12)

na—not; *nāma-rūpe*—the names and the forms; *guṇa-janma-karmabhiḥ*—by means of attributes, birth, and actions; *nirūpitavye*—can be defined (described); *tava*—Your; *tasya*—of that (the *guṇas* mentioned in the previous verse); *sākṣiṇaḥ*—who are the witness; *manaḥ-vacobhyām*—by means of either the mind or words; *anumeya*—can be inferred; *vartmanaḥ*—whose path; *deva*—O Lord; *kriyāyām*—when there is an activity; *pratiyanti*—they realize; *atha api*—nevertheless; *hi*—indeed.

deva! tasya (pūrvokta-buddhy-ādi-guṇasya) sākṣiṇaḥ mano-vacobhyām anumeya-vartmanaḥ tava guṇa-janma-karmabhiḥ nāma-rūpe nirūpitavye na (bhavataḥ). athāpi kriyāyām (śuddha-bhakti-viśiṣṭāyām satyām vartamānāḥ tvad-bhaktāḥ tvad-nāma-rūpa-guṇādīn) pratiyanti.

“O self-effulgent Lord, Your names and forms, along with Your qualities, births, and deeds, cannot be described in their entirety. The method of attaining You, the witness of our intelligence, is merely inferable with the mind and with scriptural statements. Still, when a sacred activity is going on, people understand.

Optionally:

“You, O Lord, whose path is only guessed, are the witness of our intelligence. Your names and forms associated with Your virtues, births, and deeds can neither be ascertained with the mind nor represented in words. Still, when a sacred activity is going on, they believe.

Alternatively:

“Because of Your qualities, births, and deeds, Your path is inferable with the heart and with words. Your names and forms cannot be ascertained by someone whose nature is to gaze at sensory objects. Still, O shining Lord, people have realizations when a sacred activity is taking place.

Śrīdhara Svāmī—

“That much is true: You assume bodies for the sake of bestowing liberation,

the devotees’ good result.” This was mentioned, and now they say: “Even those forms should be worshiped, but they cannot be known in their entirety because they are unlimited and because they are not open to argument, insofar as they are beyond mind and words.”

“Your names and forms cannot fittingly be defined (*na nirūpitavye = nirūpaṇārhe na bhavataḥ*) with qualities, births, and actions (*guṇa-janma-karmabhiḥ = guṇāḥ ca janmāni ca karmāṇi ca taiḥ*).” Why? *anumeyavartmanaḥ tava*, which means: “of You, whose path (*vartma = mārga*) is inferable.” The reason for that as well is: *tasya sākṣiṇaḥ* (You, the witness of that). This means the truth about the *sākṣī* (including His names and forms) is not within the range of either mind or words.

“O You who are shining in many ways (*deva = bahudhā dyotamāna*)! Still, when an activity—characterized by *upāsana* (mental worship) and so forth—is going on, the worshipers directly see You (*pratiyanti = tvām pratiyanti = tvām upāsakāḥ sākṣāt paśyanti*), as is well known (*hi = prasiddham*).”

Viśvanātha Cakravartī—

“Not just this very form of Yours, made of transcendental *sattva*, Your name too is expressive of this. Your names and bodies—along with (A) qualities (*guṇa*), such as: Kṛpādra-locana (whose eyes melt out of compassion), Śyāmasundara (dark blue and beautiful), (B) actions (*karma*), such as: Govardhanoddharaṇa (lifter of Govardhana), Tri-bhaṅga-lalita (charming, and bent in three places), and (C) birth (*janma*): Nanda-nandana, Vasudeva-nandana—can only be realized by *bhakti*. There is no other way.”

“Although Your names and forms can somehow be uttered and meditated upon, their sweetness cannot be directly experienced by a living entity who is looking at sensory objects (*sākṣiṇaḥ = viśaya-draṣṭuḥ jīvasya*).” Not experiencing the sweetness of His names and forms is not experiencing Him. As a person whose tongue is afflicted with jaundice has no experience of the chunks of sugar in the mouth although they are being chewed, since that person does not get a relish, so it is understood that His names and forms are transcendental insofar as a *jīva* who is devoid of *bhakti* is incapable of such a realization.

Or else *sākṣiṇaḥ* is an adjective of *tava* (of You, the witness). The idea is: They cannot directly know the *svarūpa* of the *sākṣī* (Paramātmā), since His names and forms are His *svarūpa*.

“O Deva, still, when devotional service consisting of *śravaṇa*, *kīrtana*, etc., is going on (*kriyāyām = bhaktau satyām*), they understand, and directly realize Your names and forms (*pratiyanti = pratiyanti nāma-rūpe sākṣād anubhavanti*

ca).”

With *mano-vacobhyām anumeya-vartmanah*, they say: “Their realization can be understood by others through inference.” “[The names and the forms] of You whose path, *prema-bhakti-yoga*, is inferable with a mind whose characteristics are patience, pridelessness, and so on, and with words that suggest *anurāga*, such as: “O lotus-eyed, the heart yearns to see You,” [can be realized].” (*mano-vacobhyām anumeya-vartmanah* = *manasā kṣānti-māna-śūnyatvādi-liṅgena vacasā mano ’ravindākṣa didṛkṣate tvām ity ādy-anurāga-vyañjaka-vākyena anumeyam vartma prema-bhakti-yogo yasya tasya*)

Sanātana Gosvāmī—

“The names and the forms with the qualities and so on cannot be described (*na nirūpitavye* = *nirūpitavye na syātām*).” In that regard, names with the qualities (*guṇa*) are Bhakta-vatsala and so on, and forms with the qualities are Śyāmasundara and so on. Names with the deeds (*karma*) are Śrī-Govardhanoddharaṇa and so on, and forms with the deeds are Veṇu-vadana (He on whose mouth there is a flute), Tri-bhaṅga-lalita and so on. Names with the births (*janma*) are Śrī Devakī-nandana and so on, and forms with the births are Śrī Matsya and so on.

Alternatively, “The names and the forms cannot be described by means of qualities such as studying the scriptures (*guṇa* = *śāstrābhyāsādi*), nor by means of actions such as good behavior—nor by the *yamas*, the *niyamas* (don’ts and dos), and so forth in the eightfold yoga system (*karma* = *karmāṇi sad-ācārāḥ yama-niyamādīni vā taiḥ*)—nor even by means of a birth in a family of eminent Brāhmaṇas, and so on (*janma* = *janmāni sad-vipra-kulotpannādīni taiḥ api*).”

“When the homage of the names and of the forms is going on (*kriyāyām* = *tayoḥ upāsanāyām satyām*), persons perceive...” meaning they experience the glories of the names and of the forms, in other words they believe in them, “[they perceive] either You or the names and the forms.”

His path is only inferable, not obtainable, by means of mind and words, because: *tasya sākṣiṇaḥ*, which means: *manasaḥ vacasaḥ ca sākṣiṇaḥ* (of You, the witness of the mind and of words). Thus the fact that even His names and forms are like that (their true natures are only inferable) is intended to be expressed, since there is no difference between the name and the person who is so named, nor between a body and He who has that body.

“Those who keep doing activities of homage (*kriyāyām* = *upāsana-karmaṇi vartamānāḥ*) have the realizations.” The rest was explained by Śrīdhara Svāmī.

Alternatively: “Even though You have directly descended in person out of

mercy (*tasya tava = kṛpayā sākṣāt svayam avatīrṇasya api tava*), Your names and forms cannot be described (*na nirūpitavye = nirūpayitum śakye na bhavataḥ*).” The rest is the same.

Another rendering is as follows. Having mentioned the glories of the Lord’s forms, now, on the occasion, with the intent to signify that the Lord’s names too are like that, and while hinting at the previously stated truth about those forms, the gods mention the glories of both the names and the forms in one take: “The names and the forms cannot be described (*na nirūpitavye = nirūpitavye na syātām*),” that is to say one by one, because they are *nirguṇa* (without a material quality) and because of they are *saguṇa* (endowed with transcendental qualities). Someone might argue: “Is it not unlikely that one thing can be both *nirguṇa* and *saguṇa*?” That is true. However, only the Lord’s devotees (*upāsaka*) are able to understand it. And therefore the gods say: “Deva!” (which implies that they are *upāsakas*). The rest is the same.

Jīva Gosvāmī—

The Lord might ask: “Both My names and My forms are *manomaya* (ethereal), so why is it described that My form is such and such?” In that regard they say: “Your names and forms with the qualities and so on cannot be described.” This means they cannot be realized in the way they truly are.

In that regard, names with the qualities are Bhakta-vatsala and so on, and forms with the qualities are Śyāmasundara and so on. Names with the deeds are Śrī-Govardhanoddharaṇa and so on, and forms with the deeds are Veṇu-vadana, Tri-bhaṅga-lalita and so on. Names with the births are Śrī Devakī-nandana and so on, and forms with the births are Śrī Matsya and so on.

Alternatively, “The names and forms cannot described by means of qualities such as studying the scriptures (*guṇa = śāstrābhyāsādi*), nor by means of actions such as good behavior—nor by the *yamas*, the *niyamas* and so on in the eightfold yoga system (*karma = karmāṇi sad-ācārāḥ yama-niyamādīni vā taiḥ*)—nor even by means of a birth in a family of eminent Brāhmaṇas, and so on (*janma = janmāni sad-vipra-kulotpannādīni taiḥ api*),” because: *mano-vacobhyām anumeya-vartmanas tava*, which means: *manasā tarkena vacasā āpta-vākyena ca anumeyam asti iti niścayam eva, na tu anubhavitum śakyam, vartma guṇa-karmādi-lakṣaṇaṁ prāpti-sādhanaṁ yasya tasya tava*, “[the names and the forms] of You whose path—that is, whose means, namely qualities, actions and deeds, of attaining whom (*vartma = prāpti-sādhana*)—is inferable with the mind, i.e. by logical reasoning, and with words, by the statements of competent persons.”

It is certain that His path is inferable with the mind and with words as such, yet it cannot be realized. The reason for that too is *tasya sākṣiṇaḥ*. This means: *tasya pūrvokta-buddhy-ādi-guṇasya api yaḥ sākṣī sākṣād darśana-śaktimān ataḥ eva tena adrśyaḥ tasya tad-agocara-vilakṣaṇa-svarūpa-mādhurya-maya-guṇādeḥ ity arthaḥ*, “[the names and the forms of You] who are the witness of that, a *guṇa*.” In other words: of You who have the power to directly show even the aforementioned *guṇas*, such as intelligence (He has the power to make the intelligence of a *jīva* work properly). Consequently You cannot be seen by them (the intelligence of a *jīva* is incapable of grasping Paramātmā). This means You have qualities and so on that consist of the sweetness of Your nature, which is entirely distinct from those *guṇas* and is not in their scope.”

Alternatively, there is also a reverse causal relationship between the two: The qualities, births and deeds cannot be described, therefore neither His names nor His forms can be described. Thus on account of having a connection with Him, the *sākṣī*, in that way, even those two are like that.

What has been stated is also proven, in terms of being unique forms of topmost bliss and without any contradiction, by the realizations of those who have knowledge. For example:

*tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad grhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ ||*

“Alas, a heart that does not become altered by taking Hari’s names is as hard as iron. Upon hearing or chanting the Lord’s names, when the heart melts there are tears in the eyes and horripilation arises in the body.”
(*Bhāgavatam* 2.3.24)

*rūpaṁ yad etad avabodha-rasodayena
śaśvan-nivṛtta-tamaśaḥ sad-anugrahāya |
ādau gṛhītaṁ avatāra-śataika-bījaṁ
yan-nābhi-padma-bhavanād aham āvirāsam ||*

“[Brahmā said:] At first this form of Yours, which is the primary source of hundreds of Avatāras and whose lotus navel is the place from which I appeared, was assumed by You, because of whom darkness is forever dispelled by the rising of the rasa of enlightenment, to show mercy to saintly persons” (or else: this form of Yours, in whom the darkness of ignorance is

forever dispelled, was manifested by You due to the rise of the relishment of wakefulness). (*Bhāgavatam* 3.9.2)

“When an activity characterized by a *kīrtana* of His names or by a meditation on the Lord’s form is going on, persons actually realize Your names and forms along with the sweetness and so on of the nature (*pratiyanti = te nāma-rūpe svarūpa-mādhuryādinā yathāvad anubhavanti*).” That was stated: *bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām*, “I, the dear Soul of *sādhus*, can be grasped by exclusive *bhakti* endowed with faith” (*Bhāgavatam* 11.14.21). The rest is by Śrīdhara Svāmī.

Krama-sandarbha—

“Still (*athāpi=tathāpi*), when devotional service characterized by *śravaṇa*, *kīrtana*, and so on, is occurring, in other words when effective *bhakti* has developed (*kriyāyām = śravaṇa-kīrtanādi-lakṣaṇāyām bhaktau = pratipatti-bhaktau jātāyām*)...” The gist is: The Lord’s names and forms manifest by their own power, because of: *tad aśma-sāraṁ hṛdayaṁ batedam* (*Bhāgavatam* 2.3.24 cited above) and because of: *nāhaṁ prakāśaḥ sarvasya*, “I am not manifest to everyone” (*Gītā* 7.25).

Baladeva Vidyābhūṣaṇa—

“The names and the forms, along with the qualities, births, and deeds (*guṇa-janma-karmabhiḥ = guṇa-janma-karmabhiḥ saha*), of You who are that witness (*tava tasya sākṣiṇaḥ = sākṣiṇaḥ tasya tava*), cannot be ascertained in their entirety (*na nirūpayitavye = sāmastyena nirṇītuṁ śakye na bhavataḥ*),” because it will be said:

janma-karmābhīdhānāni santi me ’nga sahasraśaḥ |
na śakyante ’nusaṅkhyātum anantatvān mayāpi hi ||

“[The Lord addressed Mucukunda:] My births, deeds and names exist by the thousands, My dear. Even I am unable to count them, since they are unlimited.” (*Bhāgavatam* 10.51.36)

In that regard, the qualities (*guṇa*) are: Sarvajña, Sarvaiśvarya, Bhakta-vatsala, and so on. The births (*janma*) refer to: Nandātmaja, Vasudeva-suta, and so on. The deeds (*karma*) signify: Pūtanā-vadha, Govardhanoddhāra, and so on. Names are Govinda, Kṛṣṇa, and so on. Forms are: Śyāmasundara, and so on. The sense

is: These cannot be described in their entirety.

Mano-vacobhyām anumeya-vartmanah means: *manasā vacasā ca anumeyam vartma yasya*, “of You whose path is inferable with the mind and with words.” The idea is this: *tārikās tvām jagat-kartāram anubhavanti bhaktās ca sākṣāt-kurvanti*, “Philosophers of dry logic perceive You as the Creator of the world, whereas the devotees have first-hand realization of You.”

Madhvācārya—It is said in *Brahma-tarka*:

loka-siddhārtha-nāmnah sa-rāhityān nāma-varjitah |
arūpo 'prakṛtatvāc ca sattvābhāvāt tathāguṇah ||
akarmākliṣṭa-kāritvād nityatvād aja eva ca |
alaukikārtha-san-nāmnam anantatvāj janārdanah ||
ananta-nāmā paramah susukha-jñāna-rūpavān |
tāni cāsyā sudivyāni sugandhīni subhānti ca ||
śubha-lakṣaṇa-pūrṇāni suvarṇāni mahānti ca |
yad ato 'nanta-rūpo 'sau pūrṇānandādi-bhojanāt ||
balaiśvarya-suvīryādi-pūrṇāsamkhyā-guṇatvataḥ |
ananta-guṇa evāsau te cābhinnā guṇā hareḥ ||
parasparam abhinnās ca sarve dharmās ca tad-gatāḥ |
abhinnāni ca rūpāṇi sarvāṇi jagad-īkṣituḥ ||
prākṛtasya tu nāmāder īkṣitā puruṣottamah |
anāmādi-vacobhis tu sa eṣo 'rtho 'numīyate ||
anāmatvādi cānyac ca jñāninām manaseṅgate |
tenaiva cohya eṣo 'rthas tasmāj jñeya iti prabhuḥ ||

“He does not have a name because He has no name whose meaning is established in the world. He does not have a form insofar as His forms are not material. He does not have a guṇa inasmuch as He has no sattva-guṇa. He is Aja since He is eternal and since He is a doer who is not troubled by not working. He is Janārdana because His good names, which have otherworldly meanings, are infinite. The Supreme has unlimited names and has a form of sheer consciousness, which is intense happiness.

“The forms of His are resplendently divine and aromatic. They shine profusely. They are replete with splendid characteristics. They are grandiose and have a beautiful color. Therefore He has innumerable forms, since He enjoys full bliss and so on. He has infinite qualities, insofar as they cannot be counted and are filled with strength, godly capabilities, marvelous

heroism and so on. Those qualities of Hari are not different from Him and are not mutually different. All attributes relate to Him. All the forms of He who glances at the world are nondifferent from Him. However, Puruṣottama is the onlooker of material names and so on. Having no name (no material name) and the like agitates via the jñānīs' minds. This meaning is conceived of only by them so that the Lord might be intelligible.”

It is said in *Padma Purāṇa*:

*nāma-rūpādi viṣṇos tu na śakyaṁ jñānam añjasā |
tathāpi tat-prasādena jānanti paramarṣayaḥ ||*

“Viṣṇu’s names, forms and so on cannot be truly understood. Still, by His grace the topmost Ṛṣis know.”

Vijayadhvaja Tīrtha—

“Just as inferring Your existence may be done through the manifestations of the *guṇas* (10.2.35) (for instance: Creation is amazing, therefore there must be a Creator), why would the knowledge of Your existence not be inferred from Your names and forms?”

“Your names and forms cannot be defined because they do not relate to worldly notions (*na nirūpitavye = nirūpayitum aśakye loka-siddhy-abhāvāt*).”

Vīra-Rāghava—

“Although Your qualities, deeds, and so on are completely distinct from the gods’ qualities and so forth, still (*athāpi = tathāpi*), people realize You when a Vedic rite is going on (*kriyāyām = tvāṁ veda-kriyāyām*).” This means: “With the notion that the names and forms of Agni, Indra, and others are only Yours since You are the Soul in them, they consider that You are the one who ought to be revered in a rite such as a fire sacrifice.”

ANNOTATION

Baladeva Vidyābhūṣaṇa makes this point in *Govinda-bhāṣya* 1.4.28. Furthermore, a subtle reason His names cannot be described by them, who are gods, is that there is *dāsyābhāsa* if a servant says a primary name of his master in his presence (*Prīti-sandarbha* 183).

10.2.37

*śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan
nāmāṇi rūpāṇi ca maṅgalāni te |
kriyāsu yas tvac-caraṇāravindayor
āviṣṭa-cetā na bhavāya kalpate ||
upajāti (12)*

śṛṇvan—while hearing; *gṛṇan*—while chanting (or praising); *saṁsmarayan*—while making one remember; *ca*—and; *cintayan*—contemplating; *nāmāṇi*—the names; *rūpāṇi*—the forms; *ca*—and; *maṅgalāni*—which are auspicious; *te*—of Yours; *kriyāsu*—in activities; *yaḥ*—one who; *tvac-caraṇa-aravindayoḥ*—in Your lotus feet (or of Your feet in the form of lotuses); *āviṣṭa-cetāḥ*—he whose mind is absorbed; *na*—not; *bhavāya*—for material existence; *kalpate*—is fit.

yaḥ (janaḥ) kriyāsu (laukikīṣu api sthitāḥ) te nāmāṇi maṅgalāni śṛṇvan gṛṇan (tava maṅgalāni) rūpāṇi ca (saṁsmaran anyān) saṁsmarayan cintayan ca (bhavati, saḥ) tvac-caraṇāravindayoḥ āviṣṭa-cetā (bhūtvā) bhavāya na kalpate.

{*athavā*: *yaḥ (janaḥ) te nāmāṇi maṅgalāni śṛṇvan gṛṇan (tava maṅgalāni) rūpāṇi ca (anyān) saṁsmarayan cintayan ca (bhavati, saḥ) tvac-caraṇāravindayoḥ (tat-tal-līlā-viśiṣṭeṣu) kriyāsu āviṣṭa-cetā (bhūtvā) bhavāya na kalpate.*}

“A person who is hearing and chanting Your names, is remembering Your auspicious forms, is contemplating on them, and is making others remember them becomes wholeheartedly engrossed in Your lotus feet, though he or she may be engaged in worldly activities. Such a person does not deserve material existence.

Alternatively:

“One who is hearing about, extolling, and contemplating on Your propitious names and forms and is also making others remember them becomes wholeheartedly engrossed in the deeds of Your lotus feet. Such a person does not deserve another material birth.

Śrīdhara Svāmī—

They conclude: “Therefore liberation occurs only by *bhakti*.” *Samsmārayaṁś ca* signifies: *anyān api samsmārayan* (while causing others as well to remember). *Kriyāsu* (in deeds) signifies: *devārcanādi-karmasu* (in activities of demigod worship and so on).

Viśvanātha Cakravartī—

They say: “Moreover, only the practice of hearing, etc., the names and the forms is the cause of that realization. Although a person is engaged in dealings related to the body (*kriyāsu* = *sva-daihika-vyāpāreṣu vartamāno* ’pi), that person is not fit for material existence, rather he or she is able to realize You.”

Sanātana Gosvāmī—

Here they say: “Only the *upāsaka* of the names and of the forms becomes fully successful.” It is understood that optionally, *śravaṇa* and the rest are mutually separate.

The names and the forms are auspicious. This means they have the nature of the highest joy (*maṅgalāni* = *parama-sukhātmakāni*). Being a goal of life is automatically expressed that way. Consequently: *kriyāsu vartamāno yaḥ so* ’pi *tvac-caraṇāravindayor āviṣṭa-citto bhavati*, “Even a person abiding in his personal unending activities (*kriyāsu* = *nijāśeṣa-karmasu*) [while remembering Your names and so on] is greatly attracted (*āviṣṭa-cittaḥ* = *paramāsaktaḥ*) to Your lotus feet.”

Alternatively, the syntactical connection of *yaḥ* occurs with the first half of the verse: *yaḥ śṛṇvan bhavati, saḥ tvac-caraṇāravindayoḥ kriyāsu āviṣṭa-citto bhavati*, “The mind of a person who is hearing [Your names, and so on,] becomes absorbed in activities of hearing, etc., about Your lotus feet (*kriyāsu* = *śravaṇādi-karmasu*).” In the reading with *yuṣmad*, everything is proper.

Therefore: “Such a person is not fit for material life (or transmigration) (*bhavāya na kalpate* = *saṁsārāya योगyaḥ na syāt*), although there may be a cause for it (*tat-kāraṇe vidyamāne* ’pi is supplied).” By the method of supplying necessary words to make the syntactical connection in this way, the cessation of *saṁsāra* is automatically stated.

Jīva Gosvāmī—

Someone might wonder: “If those activities (“an activity characterized by a *kīrtana* of His names or by a meditation on the Lord’s form” LVT 10.2.35) are the causes of realizing Him, why are they not a cause from the beginning?” They

respond in this verse: “Tendencies related to material life (*saṁsāra-vāsanā*) are imbued with various offensive moods and are obstructive. These tendencies turn around and go away when those activities are taking place.”

It is understood that optionally, *śravaṇa* and the rest are mutually separate. The names and the forms are auspicious in the sense that they dispel all unhappiness and have the nature of the highest joy.

Being a goal of life is automatically expressed that way. Hence: *kriyāsu vartamāno yaḥ so 'pi tvac-caraṇāravindayoḥ āviṣṭa-citto bhūtvā*, “Having become greatly attracted to Your lotus feet [while remembering Your names and so on], even while abiding in one’s personal, unending activities (*kriyāsu* = *nijāśeṣa-karmasu*)...”

Alternatively, the syntactical connection of *yaḥ* occurs with the first half of the verse: *yaḥ śṛṇvan bhavati, saḥ tvac-caraṇāravindayoḥ kriyāsu āviṣṭa-citto bhavati*, “The mind of a person who is hearing [Your names, and so on], becomes absorbed in activities of hearing, etc., about Your lotus feet (*kriyāsu* = *śravaṇādi-karmasu*)—or else the mind becomes engrossed in diverse pastimes of Your lotus feet (*kriyāsu* = *tat-tal-līlāsu*).” Sometimes the reading is *yuṣmad*, and because of that everything is proper.

Therefore: “That person is not fit for material life (*bhavāya na kalpate* = *saṁsārāya योग्याय na syāt*),” although there may be a cause for it. This means the person becomes free from subconscious tendencies related to material life.

Krama-sandarbhā—

“Therefore only the *upāsaka* of them becomes mentally absorbed in them, and is not fit for material existence.” *Kriyāsu* signifies: *vyavahārikīṣu api vartamānaḥ* (even while engaged in worldly activities).

Baladeva Vidyābhūṣaṇa—

Only the continued practice of chanting the Lord’s names and remembering His forms should be done, but it is not that there should be no effort to attain the suchness of His names and forms.

“Even a person remaining in worldly activities (*kriyāsu* = *kriyāsu laukikīṣu api sthitaḥ janaḥ*) is not fit for material life.” Rather, that person is already liberated.

Bhaktisiddhānta Sarasvatī—

The Lord’s names and forms bring about the best (*maṅgalāni* = *śreyas-karāṇi*).

Vijayadhvaja Tīrtha—

The meaning of *ca* (and) is that the following kind of knowledge, from a passage of *smṛti*, is absolutely required:

sarva-kriyāsu kartṛtva-pūjyatvena janārdanam |
yo vetti naiti saṁsāraṁ tat-prasādān na saṁśayaḥ ||

“A person who knows Janārdana both as the one who should be worshiped and as a doer in all actions does not get a material life, by His grace. There is no doubt.”

Vīra-Rāghava—

The names and forms convey auspiciousness (*maṅgalāni* = *maṅgalāvahāni*).

Anvitārtha-prakāśikā—

“Such a person does not deserve to get another material birth (*bhavāya na kalpate* = *punar-bhavāya na kalpate* = *punar-saṁsāra-prāptaye na योग्या bhavati*).”

10.2.38

diṣṭyā hare 'syā bhavataḥ pado bhuvo
bhāro 'panītas tava janmaneśituḥ |
diṣṭyāṅkitāṁ tvat-padakaiḥ suśobhanair
drakṣyāma gāṁ dyāṁ ca tavānukampitām ||

(*indra-vaṁśā*)

diṣṭyā—by good fortune; *hare*—O Hari; *asyāḥ*—of this; *bhavataḥ*—Your; *padaḥ*—[which originates] from the foot; *bhuvaḥ*—of the Earth; *bhāraḥ*—the burden; *apanītaḥ*—has been removed; *janmanā*—because of the birth; *īśituḥ*—of Yours, who are capable; *diṣṭyā*—by good fortune; *āṅkitām*—which is marked; *tvat-padakaiḥ*—by Your feet (or footprints); *su-śobhanaiḥ*—which are most resplendent (or auspicious); *drakṣyāma*—we will see (*drakṣyāmaḥ*); *gām*—the

Earth; *dyām*—heaven; *ca*—and; *tava anukampitām*—made into [objects of] Your compassion.

hare! īśituh tava janmanā diṣṭyā bhavataḥ padaḥ (janyāyāḥ) asyāḥ bhuvaḥ bhāraḥ apanītaḥ (bhavati. kiñca vāyam asmadyāyā) diṣṭyā suśobhanaiḥ tvat-padakaiḥ ankitām tava anukampitām gām dyām ca drakṣyāmaḥ.

“O Hari, the burden of the Earth, who originated from Your feet, has virtually been removed by Your taking birth, due to Providence. You are the Almighty. And due to our good fortune we will see heaven and Earth made objects of Your compassion by being marked by Your soft and very resplendent feet.

Śrīdhara Svāmī—

Here they specifically extol Śrī Kṛṣṇa’s Descent. “Due to Providence... there is auspiciousness (*diṣṭyā* = *diṣṭyā bhadram*). The burden of the Earth, who is Your feet (*tava padaḥ* = *tava pāda-bhūtāyāḥ*) has already been removed merely by the birth of You who are the Lord (*bhāro ’panītas tava janmaneśituh* = *bhāraḥ īśvarasya tava janma-mātreṇa apanītaḥ eva*). Moreover, we will see Earth and Svarga compassionated by You with Your very soft feet which have auspicious symbols such as a thunderbolt and a goad.” (*tvat-padakaiḥ suśobhanair gām dyām ca tavānukampitām* = *tava komalaiḥ padaiḥ vajrāṅkuśādi-śubha-lakṣaṇaiḥ pṛthvīm svargam ca tvayā anukampitām*)

Viśvanātha Cakravartī—

With a play on words (on ‘Hari’ in the sense of “He removes”), they make it known that removing the Earth’s burden is a necessity.

“The burden of the Earth, who was generated from Your feet (*padaḥ* = *pada-janyāyāḥ*)—because the *śruti* says: *padbhyām bhūmiḥ*, “The Earth came from both feet [of the Puruṣa]” (*Puruṣa-sūkta, Ṛg-Veda* 10.90.14)—is removed.” The sense is: “Just now we understand that Kaṁsa and Jarāsandha are slain.”

padakaiḥ means: *sukumāraiḥ padaiḥ* (by very soft feet).

suśobhanaiḥ signifies: *dhvaja-vajrādi-maṅgala-cihnavadbhiḥ*, “endowed with auspicious symbols such as a flag and a thunderbolt (both of which are on the sole of His right foot).”

gām means *pṛthivīm* (Earth).

dyām ca means *svargam ca* (and Svarga).

Sanātana Gosvāmī—

“Due to Providence... this weal has occurred (*diṣṭyā = diṣṭyā etad bhadram jātām*).” Or else the sense is: “by the good fortune of people like us.” *Asyāḥ*, “of this [Earth]” means either “of she who is pained by the burden” or “of she who has become most fortunate on account of Your Descent.”

Padaḥ (from the foot) is said because the Earth originated from both feet (*padbhyām*), and in addition it is said with the intent to express the nondifference between an effect and its cause. Therefore ahead, in Akrūra’s praise: *agnir mukham te ’vanir aṅghriḥ*, “Agni is Your face and the Earth is Your feet” (*Bhāgavatam* 10.40.13).

“The burden, caused by Kāṁsa and others, has been driven away (*apanītaḥ = dūrī-kṛtaḥ*) merely by Your descending (*avatāra*) in Śrī Devakī (*janmanā = śrī-devakyām avatāra-mātreṇa*).” This is a clever way of making that known. Thus there is the vocative *hare* insofar as He removes (*haraṇa*) the burden. They think: “A beneficial act has already been done to devotees like us by His taking away the burden with His lotus feet.” Thus one purpose is accomplished.

“However, our main purpose, which makes everyone successful through various amazing amusements that are extremely beneficial to us, should be effected.” They say *diṣṭyāṅkitām* and so on with that in mind. “Earth is marked, i.e. adorned (*āṅkitām = alaṅkṛtām*), with Your little footprints (*tvat-padakaiḥ*).” The nominal base *padaka* is made with the suffix *ka* in the sense of *alpa* (little) (*alpe*, *Aṣṭādhyāyī* 5.3.85): this makes one aware that His feet are very soft. “Heaven is compassionated...” by killing the asuras and so forth; or else it is because He benefited those who lived there.

Optionally, both adjectives (*āṅkitām* and *anukampitām*) belong to both Earth and Svarga. And therefore the Earth is compassionated either only in terms of being marked by His footprints or because of the expansion and so on of *bhakti*. Heaven is marked since sometimes the Lord’s footprints become visible on the pollen of *pārijāta* flowers, and so on.

Jīva Gosvāmī—

(Additions are underlined.)

“Due to Providence... this weal has occurred (*diṣṭyā = diṣṭyā etad bhadram jātām*).” This means: “by the good fortune of people like us.” *Asyāḥ* means either “of she who is pained by the burden” or “of she who has become most fortunate on account of Your descent.”

Padaḥ is because the Earth originated from both feet, with the intent to

express the nondifference between an effect and its cause, since the śruti says: padbhyāṁ bhūmiḥ, “The Earth came from both feet” (Puruṣa-sūkta) (in addition: *asya padbhyāṁ pṛthivī, Muṇḍaka Upaniṣad 2.1.4*). And therefore ahead, in Akrūra’s praise: *agnir mukhaṁ te ’vanir aṅghriḥ*, “Agni is Your face and the Earth is Your feet” (*Bhāgavatam 10.40.13*).

“The burden, caused by Kaṁsa and others, has been driven away (*apanītaḥ = dūri-kṛtaḥ*) merely by Your descending in Śrī Devakī (*janmanā = śrī-devakyām avatāra-mātreṇa*).” This is a clever way of making that known. Thus there is the vocative *hare* insofar as He removes (*haraṇa*) the burden. They think: “A beneficial act has already been done to devotees like us and to the Earth by His taking away the burden of the Earth, who has now become a recipient of good fortune on account of the renown of His lotus feet.” Thus one purpose is accomplished.

They say *diṣṭyāṅkitām* and so on (the second half) with this idea in mind: “However, our main purpose, which makes everyone successful through various amazing amusements that are extremely beneficial for us and for her, should be effected.” “Earth, marked, i.e. adorned (*aṅkitām = alaṅkṛtām*), with Your little footprints (*tvat-padakaiḥ*).” The nominal base *padaka* is made with the suffix *ka* in the sense of *alpa* (little) (*alpe, Aṣṭādhyāyī 5.3.85*) (HNV 1262), according to the perception of those gods, who have huge bodies, of Him as a human form, which is suitable at the end of Dvāpara yuga. Or else the suffix ka is used in the sense of dayā (compassion) (anukampāyām, Aṣṭādhyāyī 5.3.76) (HNV 1262) (as such the word padaka is an endearment) because His feet appear to be very soft. Heaven is compassionated...” because of the killing of asuras and so on. Or else it is because He benefited those who lived there.

Optionally, both adjectives (*aṅkitām* and *anukampitām*) belong to both Earth and Svarga. And therefore the Earth is compassionated either only in terms of being marked by His footprints or because of the expansion and so on of *bhakti*. Heaven is marked since sometimes the footprints of the Lord who has gone to Svarga for the sake of stealing a pārijāta tree and so on become visible on the pollen of *pārijāta* flowers and so on.

Baladeva Vidyābhūṣaṇa—

Drakṣyāma signifies *īkṣyāmaḥ* (we will see).

Vijayadhvaṇī Tīrtha—

Drakṣyāma stands for *drakṣyāmaḥ* (we will see).

Vīra-Rāghava—

“The burden of this Earth, who is a form of Your feet (*padaḥ* = *pāda-rūpāyāḥ*), has almost been removed (*apanītaḥ* = *apanīta-prāyaḥ*).”

Vallabhācārya—

Heaven will be compassionated also by His returning Aditi’s earrings, and so on.

Anvitārtha-prakāśikā—

Tavānukampitām connotes: *tvayā kṛpā-dṛṣṭyā avalokitām* (seen by You with a glance of mercy).

10.2.39

*na te 'bhavasyeśa bhavasya kāraṇam
vinā vinodam bata tarkayāmahe |
bhavo nirodhaḥ sthitiḥ apy avidyayā
kṛtā yataḥ tvayy abhayāśrayātmani ||
(vaṁśa-stha-vilam)*

na—not; *te*—Your; *abhavasya*—who are birthless; *īśa*—O Controller; *bhavasya*—of the birth; *kāraṇam*—the reason; *vinā*—except (other than); *vinodam*—amusement; *bata*—what a joy! (or alas); *tarkayāmahe*—we conjecture; *bhavaḥ*—birth (or creation); *nirodhaḥ*—destruction; *sthiṭiḥ*—continuance; *api*—even (or also); *avidyayā*—due to ignorance; *kṛtāḥ*—made (or accomplished) (or attributed); *yataḥ*—because; *tvayi*—unto You (or in You); *abhaya*—O You because of whom there is no fear (or *abhaya-āśraya*—O mainstay of those because of whom there is no fear); *āśraya-ātmani*—who are the Soul (Paramātmā, or Nārāyaṇa in the Causal Ocean), the shelter (the substratum).

īśa! abhayāśraya! bata! (vayam) abhavasya te bhavasya kāraṇam vinodam vinā na tarkayāmahe, yataḥ bhavaḥ sthitiḥ nirodhaḥ (ca iti ete trayāḥ) ātmani api tvayi avidyayā kṛtāḥ (vartante).

{*athavā*: *īśa! abhaya! bata! bhavaḥ sthitiḥ nirodhaḥ api (iti trayāḥ ye) yataḥ (yataḥ = yatra) tvayi āśrayātmani (āśritya vartamānayā) avidyayā (abhavan, te*

trayaḥ caturmukhasya) abhavya bhavya kāraṇaṁ te vinodaṁ vinā kṛtāḥ (bhavanti iti yad asti, vayaṁ tad) na tarkayāmahe.}

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

īśa! abhaya! (vayaṁ) abhavya te bhavya kāraṇaṁ vinodaṁ vinā na tarkayāmahe, yataḥ āśrayātmani tvayi (vidyamānaya) avidyayā bhavaḥ nirodhaḥ sthitiḥ api kṛtāḥ.

Vīra-Rāghava—

īśa! abhaya! vinodaṁ vinā abhavya te bhavya kāraṇaṁ na tarkayāmahe, yataḥ (vinodād eva nimittād) avidyayā (jagataḥ) bhavaḥ nirodhaḥ sthitiḥ api āśrayātmani tvayi kṛtāḥ.

“O support of fearless persons, because You are birthless we do not presuppose any reason for Your descent besides entertainment, O Lord, since, alas, birth, life and death are even attributed to the soul due to ignorance about You.

Alternatively:

“O Lord, dispeller of fear! Since the creation, the continuation, and the destruction of the worlds are effected by Māyā, who exists by taking shelter of You, the Soul, the birthless substratum, we do not surmise any reason for Your appearance other than fun. What a marvel!

Optionally:

“O Lord because of whom there is no fear, we do not consider that the creation, the continuation, and the destruction of the universe, which take place because of Māyā, who takes shelter of You, the Soul, are complete without Your amusements, the cause of Brahmā’s birth. How wonderful!

Śrīdhara Svāmī—

“Since you proclaimed: “Her burden has been taken away by Your taking birth,” are you implying that I revolve in material existence like a *jīva* does?” In this verse, which begins with *na*, they respond: “Not at all, not at all!” “Except amusement (*vinodaṁ vinā* = *krīḍāṁ vinā*), we do not conjecture a reason for Your birth (*bhavya* = *janmanaḥ*). You do not partake of material existence (*abhavya* = *asaṁsāriṇaḥ*).”

The derivation of the vocative *abhayāśraya* is: *na bhayaṁ āśrayate iti tathā*

(O You who do not have fear). The sense is: *nitya-mukta* (O You who are eternally free).

“There is no cause for Your birth.” What need be said? “...because birth and the rest are even attributed to the soul, due to ignorance about You: They do not exist in the highest sense.”” (*bhavo nirodhaḥ sthitir apy avidyayā kṛtā yatas tvayi ātmani = yataḥ jīvātmani api bhavādayaḥ tvayi viṣaye yā avidyā tayā kṛtāḥ na paramārthataḥ santi*)

Viśvanātha Cakravartī—

Now they say: “We informed You, and You descended to protect us and others. But all of that is only our conceit. In truth, You will Your birth, activities and pastimes.”

“[Other than entertainment, we do not suppose a reason] for Your *āvirbhāva*—after all, You who are birthless” (*abhavasya bhavasya = ajanmanaḥ prādurbhāvasya*)—because the creation, the continuation and so on of the world are effected only by *Māyā*, who exists by taking shelter of You, the Soul, the shelter.” (*bhavo nirodhaḥ sthitir apy avidyayā kṛtā yatas tvayy āśrayātmani = yataḥ āśrayātmani tvayi tvām āśritya vartamānā yā avidyā māyā tayā eva bhavādayaḥ jagat-sṛṣṭy-ādayaḥ kṛtāḥ*)

The vocative *abhaya* means: *na asti bhayaṁ yataḥ* (O You because of whom there is no fear). Thus, fearing the asuras, such as *Kaṁsa*, is dispelled just by remembering Him. The drift is: “After You make Your *āvirbhāva*, killing these asuras will not involve any exertion on Your part.”

Sanātana Gosvāmī—

Abhavasya means: *na bhavaḥ saṁsāraḥ bhaktānām api jagatām api vā yasmāt tasya*, ““of You, because of whom devotees do not have *saṁsāra* (material life; transmigration)” or “because of whom even the worlds (the people in them) do not have *saṁsāra*.”” *Bata* has the sense of *harṣa* (joy). The rest was explained by Śrīdhara Svāmī.

Alternatively, in this verse they say: “Removing the Earth’s burden by killing the miscreants is only Your amusement.”

Or else, someone might wonder: “How will the amazing pastimes of He who has descended to eliminate the Earth’s burden be accomplished by His taking the trouble to kill the asuras?” They utter this verse in response. “[We do not conjecture a reason for Your birth other than entertainment,] because the creation, the continuation and so on are effected only by *Māyā*, which abides in You, who are directly the Soul, that is to say You are not even slightly impeded.”

(*bhavo nirodhaḥ sthitir apy avidyayā kṛtā yatas tvayy āśrayātmani = yataḥ ātmani sāṅśāt-bhūte na tu kiñcid-vyavahite tvayi vartamānāvidyayā māyayā eva sṛṣṭy-ādayaḥ kṛtāḥ bhavanti*)

The substance of *ātmani* (in You, the Soul) is this: “The potency of ignorance originates from the Soul, ultimately, so this purpose of killing the villains is incumbent on You to some extent.”

There is another rendering: “By your request, I descended to dispel the Earth’s burden. Only that should be done. What is the use of another amusement?” They respond in this verse. The idea is: “Since You descended to have amusements in Gokula and so forth, that amusement must be done.” The rest is the same.

Another interpretation is as follows: “Creation, continuation and destruction are colossal pastimes, so what at all is this amusement in comparison?” They answer in the second half: “The creation, the continuation and so on occur only due to ignorance about the soul,” or else for the sake of the souls (*ātmani = jīve viṣaye nimitte vā*). The singular in *ātmani* is used in the sense of *jāti* (category). The idea is: “The creation, the continuation and so on are illusory (*māyika*), whereas He is real.” The fact that His bodies and pastimes are forms of *sat-cid-ānanda* is meant to be expressed.

Jīva Gosvāmī—

Abhavyasya means: *na bhavaḥ saṁsāraḥ bhaktānām jagatām api vā yasmāt tasya*, “of You, because of whom the devotees do not have material existence” or “because of whom even the worlds cease to revolve at some point in time.” *Bata* has the sense of *harṣa* (joy). The rest is by Śrīdhara Svāmī.

Alternatively, the reason for descending only for entertainment is this: “Since, O fearless one, creation, continuation and dissolution are done only by Māyā, who is different than the transcendental potency which is known as Avidyā and Vidyā and which exists by taking shelter of You, the Soul, the shelter of all... (*bhavo nirodhaḥ sthitir apy avidyayā kṛtā yatas tvayy abhayāśrayātmani = he abhaya yataḥ āśrayātmani tvayi āśritya vartamānāyāḥ avidyā-vidyākhyāyāḥ cic-chakteḥ itarā māyā tayā eva nityam bhavādayaḥ kṛtāḥ vartante*), it doesn’t make sense that You should make a special effort, with Your very own *svarūpa*, for the sake of protection, which is in the scope of continuation, and so we do not conjecture any cause (*kāraṇam = kāraṇāntaram*) except entertainment.” Only a frightened person has to make an effort to kill a miscreant.

A huge difference between the pastimes of creation etc. on the one hand and entertainment which is linked to the *svarūpa* on the other is thus illustrated. Therefore Kālīya’s wives said: *avyākṛta-vihārāya*, “Obeisances to You whose

amusements are nonmaterial” (*Bhāgavatam* 10.16.47). Therefore: *ajita-rucira-līlākṛṣṭa-sāraḥ*, “[Śukadeva,] whose firmness, which had reached the bliss of his self, was pulled out by Ajita’s splendid pastimes” (*Bhāgavatam* 12.12.69).

Baladeva Vidyābhūṣaṇa—

They say: “In truth, this very amusement is a form of Your bliss.” “O Lord, we do not conjecture a reason for Your appearance in Devakī except entertainment.” Only *līlā*, and nothing else, is the cause for creation and so on.” The author of *Vedānta-sūtra* writes: *loka-vat tu līlā-kaivalyam*, “But [creation is] a mere pastime [of the Lord] like [a king’s pastime seen in] the world” (*Vedānta-sūtra* 2.1.33).

Abhaya signifies: *bhaya-nivartaka* (O dispeller of fear). Simply by remembering Him, even the fear of Time goes away. The gist is: “Who is vile Kāṁsa compared to You?”

Vīra-Rāghava—

“Other than a resolve for the sake of pastimes (*vinodaṁ vinā = līlārtham saṅkalpaṁ vinā anyat*), we do not surmise a reason (*kāraṇam = nimittam*) for a birth of Yours.” *Bata* has the sense of *āścarya* (wonderment): There is astonishment because it is totally uncommon.

“You have no origination that depends on karma (*abhavasya = karmādhīnotpatti-rahitasya*). Owing to that very amusement, which is the purpose (*yataḥ = yataḥ vinodād eva nimittāt*), the transformations (*vikāra*) beginning from the origination of the world, which take place by Prakṛti, are attributed to You, the substratum and the inner Soul (*āśrayātmani = ādhāra-bhūte antar-ātmani ca*).” This means: “In our opinion, that very amusement of You who do have an origination is the cause of the origination of the world.”

Vallabhācārya—

Vinoda (entertainment) means *līlā* (pastime). Alternatively: “Other than the various exhortations (*vi = vividham*) (*nodam = preraṇam*) of ours, we do not surmise a cause for Your birth.”

Bata optionally has the sense of *kheda* (despair): “Alas! By ignorance, birth and the rest are attributed (*kṛtāḥ = aṅgī-kṛtāḥ*) to You, the Soul.”

Siddhānta-pradīpa—

“The creation, the continuation, and the annihilation of unlimited millions of universes are effected, by the agency of Māyā (*avidyayā* = *māyayā*), by You (*kṛtāḥ* = *tvat-kṛtāḥ*) in You (*yatas tvayi* = *yatra tvayi*), the Soul, the support of those who are fearless,” since that is well known from scriptural passages such as: *sadā paśyanti sūrayaḥ*, “The seers constantly behold [Viṣṇu’s supreme abode]” (*Ṛg-Veda*).

Anvitārtha-prakāśikā—

They clean up their offense of talking about *saṁsāra* in His case, in reference to *tava janmanā* (“by Your birth,” in the previous verse).

10.2.40

*matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ |
tvam pāsi nas tri-bhuvanaṁ ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te ||*

(*indra-vaṁśā*)

matsya—among fish (as Matsya); *śva*—among horses (as Hayagrīva); *kacchapa*—among turtles (as Kūrma); *nṛ-simha*—among the best of men (as Nṛsimha); *varāha*—among boars (as Varāha); *haṁsa*—among swans (as Haṁsa); *rājanya*—among members of the royal class (as Rāmacandra); *vipra*—among Brāhmaṇas (as Paraśurāma); *vibudheṣu*—among the gods (as Vāmana); *kṛtāvatāraḥ*—by whom Avatāras are made; *tvam*—You; *pāsi*—protect; *naḥ*—us; *tri-bhuvanaṁ*—the three worlds; *ca*—and; *yathā*—just as; *adhunā*—now; *īśa*—O Lord; *bhāram*—the burden; *bhuvaḥ*—of the Earth; *hara*—take away (or destroy); *yadu-uttama*—O Lord (“best of the Yadus”); *vandanam te*—[may there be a] praise unto You.

īśa! yathā tvam matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-rājanya-vipra-vibudheṣu kṛtāvatāraḥ (san, sarvadā) naḥ tri-bhuvanaṁ ca pāsi, (tathā) adhunā (tvam) bhuvaḥ bhāram hara. yadūttama! te vandanam (astu).

“O Controller, You descended as Matsya, Hayagrīva, Kūrma, Nṛsimha, Varāha, Haṁsa, Rāmacandra, Paraśurāma, and Vāmana. As You always protect us and the three worlds, so now kindly remove the Earth’s burden.

Obeisances to You, O best of the Yadus.

Śrīdhara Svāmī—

They request what is the actual subject matter. “Just as You protected us (*naḥ* = *asmān*) and the three worlds at other times, so now kindly protect.” In regard to *vandanam te* (obeisances to You), the sense is: Everyone bowed with their heads while they were speaking.

Viśvanātha Cakravartī—

They say: “Nevertheless, the incompetency, understood in many ways a long time ago, of us weak-minded people should also be understood.”

“Just as You always protect us and the three worlds, so remove the Earth’s burden (*bhāram bhuvo hara* = *tathā eva bhāram bhuvaḥ hara*).” The sense is: “Now, removing the Earth’s burden is tantamount to protecting us.” The gist of *vandanam te* (obeisances to You) is: Everyone bowed with their heads while they were speaking.

Sanātana Gosvāmī—

With the vocative *īśa* (O Lord; O You who are able), they illustrate His capability in that regard. The idea behind the vocative *yadūttama* is this: “Now, since You are directly the supreme Lord in the form of Śrī Kṛṣṇa, Your protecting us should be done in a way that is more special than before. So kindly remove the Earth’s burden.” The rest was explained by Śrīdhara Svāmī.

Another explanation takes place with a modulation of the voice: *yathā pāsi, tathā adhunā api pāsyasi kim*, “Just as You protected us, so now You will protect us?” The sense is: “Protect us in a better way.” That is exactly what they reveal with: *bhuvo bhāram hara* (remove the Earth’s burden). The gist is: “At this time, the Earth has a burden on account of the reincarnation of Hiraṇyakaśipu, Kālanemi, and others whom You killed during Your Descents as Śrī Nṛsimha and so on. Now, kindly do the same... so they never come back.” Someone might think: “Granting liberation to such rascals is inappropriate.” Suspecting this, with the vocative *yadūttama* they bow with a heartfelt tone of voice to counter that. The rest of the explanation is the same. The hidden intention is this: “By their attaining liberation, because of which they will not come back, seeing such scoundrels will never happen again. Only the topmost benefit for devotees like us is accomplished this way.”

Alternatively, *vandanam* is an adverb: “Remove the Earth’s burden by slaying

the scoundrels in such a way that the whole world adores You” (*vandanam te = tava jagat-karṭṛka-bhajanaṁ yathā syāt tathā duṣṭa-vadhādinā*). Or else the compound *yadūttama-vandanam* is an adverb: “in such a way that there is the highest praise of the foremost devotees among the Yadus” (*yadūttama-vandanam te = tvadīyānām yadūnām yadu-pradhāna-bhaktānām uttama-vandanam yathā syāt*). The drift is: “Owing to the accomplishment of *prema-bhakti* only by the total nonexistence of miscreants, liberation characterized by total nonexistence ought to be given to them.”

Jīva Gosvāmī—

With the vocative *īśa* (O Controller), they illustrate His capability in that matter. The words *tathā pāhi* (so now You should protect) need to be supplied to the verse. The gist of the vocative *yadūttama* is this: “Now, since You are directly the supreme Lord in the form of Śrī Kṛṣṇa, Your protecting us should be done in a way that is more special than before. Thus, remove the Earth’s burden.” Although that request was specifically obtained simply by the statement: *tava janmanā bhāro ’panītaḥ* (the burden is removed by Your taking birth) (10.2.38) in accordance with the style in this passage: *mayā hatāṁs tvam jahi mā vyatiṣṭhāḥ*, “You must kill Droṇa and others, who have already been killed by Me. Do not be perturbed” (*Bhagavad-gītā* 11.34), still it is understood that it is said again outwardly, this time with a great longing, in order to see His pastimes. The rest is by Śrīdhara Svāmī.

(From here, additions are underlined.)

Another explanation takes place with a modulation of the voice: *yathā pāsi, tathā adhunā api pāsi pāsyasi*, “Just as You protected us, so now You will protect us?” The sense is: “Kindly protect us in a better way.” That is just what they reveal with: *bhuvo bhāram hara* (remove the Earth’s burden). The gist is: “At this time, the Earth has a burden on account of the reincarnation of Hiraṇyakaśipu, Kālanemi, and others whom You killed during Your descents as Śrī Nṛsiṁha and so on. Now, kindly do the same... so they never come back. By not seeing those miscreants, we devotees will be completely benefited.”

Someone might think: “Granting liberation to such rascals is inappropriate.” Suspecting this, with the vocative *yadūttama* they bow with a heartfelt tone of voice to counter that. The rest of the explanation is the same.

The hidden intention is this: “By their attaining liberation, because of which they will not come back, seeing such scoundrels will never happen. Only the topmost benefit for devotees like us is accomplished this way.”

Baladeva Vidyābhūṣaṇa—

“Still, consider this plea of ours. We are weak-minded.” Regarding the compound beginning with *matsya*: Among horses (*aśva* = *aśveṣu*) He is Hayagrīva; among members of the royal class (*rājanya* = *rājanyeṣu*) He is Rāmacandra; among Brāhmaṇas (*vipra* = *vipreṣu*) He is Paraśurāma; and among gods (*vibudheṣu*) He is Vāmana. “Just as You protect us, the protectors of the three worlds, and the three worlds at all times, so now remove the Earth’s burden.” With *vandanam te* they mean to say: “Bowing to You, the fullness, is equivalent to a formal worship.” They bowed with their heads while speaking.

Vallabhācārya—

The gist of *vandanam te* is: Offering obeisances (*namaskāra*) is equivalent to returning the favor.

10.2.41

*diṣṭyāmba te kuṣi-gataḥ paraḥ pumān
amśena sākṣād bhagavān bhavāya naḥ |
mā bhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnām bhavitā tavātmajaḥ ||*

(indra-vaṁśā)

(the third line is irregular)

diṣṭyā—by Providence; *amba*—O mother; *te*—your; *kuṣi-gataḥ*—went to the womb; *paraḥ*—the topmost; *pumān*—Puruṣa; *amśena*—along with an *amśa*; *sākṣāt*—directly (in person); *bhagavān*—the Lord; *bhavāya*—for the well-being; *naḥ*—our; *mā bhūd bhayaṁ*—there should not be fear; *bhoja-pateḥ*—from Kaṁsa (“the king of the Bhojas”); *mumūrṣoḥ*—who desires to die; *goptā*—the protector; *yadūnām*—of the Yadus; *bhavitā*—will become; *tava*—your; *ātma-jah*—son.

amba! naḥ bhavāya sākṣāt paraḥ pumān bhagavān amśena (saha) te kuṣi-gataḥ (bhavati, iti) bhadraṁ diṣṭyā (jātam, ataḥ) mumūrṣoḥ bhoja-pateḥ (te) bhayaṁ mā abhūt. tava ātmajaḥ yadūnām goptā bhavitā (iti).

{*athavā*: *amba! naḥ bhavāya (yah) amśena paraḥ pumān (bhavet, saḥ) sākṣād bhagavān te kuṣi-gataḥ (bhavati, iti yad bhavati, etad) diṣṭyā (bhavati). mumūrṣoḥ bhoja-pateḥ bhayaṁ (tava) mā abhūt. tava ātmajaḥ yadūnām goptā*

bhavitā (iti).}

“Due to Providence, O mother, the Lord Himself, the topmost Puruṣa, has entered your womb, as did Baladeva, His aṁśa, for our well-being. Do not fear Kāṁsa, who wants to die. Your son will become the protector of the Yadus.”

Śrīdhara Svāmī—

They address Devakī: “The topmost Puruṣa in person (*sākṣāt paraḥ pumān*) went to Your womb (*kukṣi-gataḥ = kukṣim gataḥ*) for the sake of our upliftment (*bhavāya naḥ = asmākam udbhavāya*)—therefore—do not fear (*mā bhūḍ bhayam = bhayaṁ mā bhūt*).”

Viśvanātha Cakravartī—

They console Devakī by praising her. He went to the womb along with Baladeva (*aṁśena = baladevena saha*). Alternatively: *yaḥ aṁśena paraḥ pumān prakṛtīkṣaṇa-kartā bhavet, saḥ sākṣād bhagavān*, “He who as an aṁśa is the supreme Puruṣa who glances at Prakṛti is directly the Lord who has gone to your womb for our well-being (*bhavāya = bhūtyai*).”

Sanātana Gosvāmī—

After eulogizing the Lord, the gods, remaining unperceived by others, consoled Śrī Devakī, who was completely astonished by their praise of Him. They addressed her: “O mother” (*amba = mātāḥ*), since she is most praiseworthy due to being the Lord’s mother.

Although it was said *manasto dadhāra* (she bore Him in her mind) (10.2.18), nonetheless here it is said: *kukṣi-gataḥ*, “He went to the womb” to generate a special affection. This means: “He is your son.” Although the Lord entered the womb to generate profuse affection, on account of *bhakta-vātsalya*, He has no detrimental effect such as a material transformation (*vikāra*), inasmuch as He is the Lord. Thus there is no contradiction in the philosophical conclusions.

Paraḥ pumān signifies Puruṣottama, i.e. Parameśvara (God). In addition: *sākṣāt*, which means *svayam eva* (in person), but not as an aṁśa and so on. Therefore: *bhagavān*, that is to say: *sarvaiśvarya-yuktaḥ* (He has all godly capabilities and assets). *Aṁśena* means *baladevena* (with Baladeva): Thus the manifestation of his appearance too in her is understood.

Another rendering is as follows: *yaḥ aṁśena matsyāśva-kacchapādinā naḥ asmākam bhavāya bhavet, saḥ eva sākṣāt te kukṣi-gataḥ iti*

yad etad diṣṭyā, “That He who, as an *aṁśa*, such as the Fish, the Horse, or the Turtle, exists for our well-being has directly gone to your womb is due to Providence.” With *naḥ* (our), the gods include Śrī Devakī, Śrī Vasudeva, and others too.

“Well, don’t you see that I’m fearful on account of his numerous wrongdoings?” They reply: *mā bhūd bhayam* (do not fear) and so on. In point of *mumūrṣoḥ* (Kāṁsa wants to die): The gist is that he behaves that way since death has come at hand. “But I don’t know so much as to understand what evil is.” They respond with *goptā* and so on. The idea is: “He will protect all the Yadus, not to mention Vasudeva and others.” It should be understood that the gods continuously praised her this way. For example, in Śrī Viṣṇu Purāṇa:

adṛṣṭāḥ puruṣaiḥ strībhir devakīm devatā-gaṇāḥ |
bibhrāṇām vapuṣā viṣṇuṁ tuṣṭuvus tām ahar-niśam ||

“Unseen by men and women, the gods praised Devakī day and night. She was bearing Viṣṇu as a body.” (*Viṣṇu Purāṇa* 5.2.6)

Jīva Gosvāmī—

(Additions are underlined.)

After eulogizing the Lord, the gods, remaining unperceived by others, consoled Śrī Devakī, who was completely astonished by their praise of Him. They addressed her: “O mother” (*amba* = *mātaḥ*), since she is most praiseworthy due to being the Lord’s mother.

Although it was said *manasto dadhāra* (she bore Him in her mind, 10.2.18), nonetheless: *kukṣi-gataḥ* (He went to the womb). That is said inasmuch it is appropriate to talk like that to her, a mother.

Paraḥ pumān means *parama-puruṣottamaḥ*. In addition: *sākṣāt*, which means *svayam eva* (in person), but not as an *aṁśa* and so on. Therefore: *bhagavān*, that is to say: *sarvaiśvarya-yuktaḥ* (He has all godly capabilities and assets). *Aṁśena* means *śrī-baladevena* (with Śrī Baladeva): Thus the manifestation of his appearance too in her is understood.

Regarding *naḥ* (‘our’ in our well-being), the sense is: “He has appeared for the well-being of the two of you, who are two special direct limbs of His. On second thought, it is only for our well-being: We are His dependents.”

There is another rendering: *aṁśena matsyāśvādinā yaḥ asmākaṁ bhavāya bhavet, saḥ eva sākṣāt te kukṣi-gataḥ iti yat etad diṣṭyā*, “That He who, as an *aṁśa*, such as the Fish, the Horse, and so on, exists for our well-being has

directly gone to your womb is due to Providence.”

“Well, don’t you see that I’m fearful on account of his numerous wrongdoings?” In that regard they say: *mumūrṣoḥ* (Kamśa wants to die): The gist is: He behaves that way since death has come at hand. “Have no fear” (*mā bhūd bhayam = te bhayaṁ mā bhūt*). This means: *tvam bhayaṁ mā kuru* (do not be afraid).

“But I don’t know so much as to understand what evil is.” They respond with *goptā* and so on. The idea is: “He will protect all the Yadus, not to mention Śrī Vasudeva and others,” or else “not to mention that He will protect him and you.” It should be understood that the gods continuously praised her this way. For example, in *Śrī Viṣṇu Purāṇa*: *adr̥ṣṭāḥ puruṣaiḥ strībhiḥ...* (see above).

Śrīnātha Paṇḍita—

Alternatively, *bhavāya naḥ* is one word: *yaḥ khalv aṁśena bhavāyanaḥ aṁśena pumān puruṣāvatāraḥ, ataḥ bhoja-pateḥ sakāśād bhayaṁ mā bhūt*, “He who as an *aṁśa* is the Puruṣa Avatāra whose abode is the world (*bhavāyanaḥ = bhavaḥ viśvam ayanam yasya*) has entered your womb (*kuṣi-gataḥ = kuṣi-praviṣṭaḥ*), therefore have no fear of the king of the Bhojas.” *Paraḥ* means *parātparaḥ* (“higher than the highest”; He is superior to Hiraṇyagarbha).

ANNOTATION

The designation *parātpara* in the sense of being superior to Hiraṇyagarbha is sourced in this text: *sa etasmāḥ jīva-ghanāt parāt param puri-śayaṁ puruṣam īkṣate*, “He sees the Puruṣa who lies in the city of nine gates and who is superior to the mass of *jīvas*” (*Praśna Upaniṣad* 5.5).

10.2.42

śrī-śuka uvāca

*ity abhiṣṭūya puruṣam yad-rūpam anidam yathā |
brahmeśānau purodhāya devāḥ prati yayur divam ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—in this way (or used for expressing the end of the quotation; as such, *iti* was placed in the syntactical connection of the previous verse); *abhiṣṭūya*—after praising; *puruṣam*—the Puruṣa; *yad-rūpam*—the form of whom; *anidam*—is not this (is not the world); *yathā*—suitably; *brahma-īśānau*—Brahmā and Śiva; *purodhāya*—having placed in front; *devāḥ*

—the gods; *prati*—to; *yayuh*—went (or *pratiyayuh*—returned); *divam*—heaven.

śrī-śukaḥ uvācaḥ — devāḥ puruṣam yad-rūpam anidam yathā abhiṣṭūya, brahmeśānau purodhāya divam prati yayuh (iti).

Vīra-Rāghava—

śrī-śukaḥ uvācaḥ—iti yathā yad-rūpam anidam (bhavati, tathā sva-maty-anusāreṇa taṁ paramaṁ) puruṣam abhiṣṭūya brahmeśānau purodhāya devāḥ divam yayuh.

Śrī Śuka said: Having suitably eulogized the Puruṣa, whose form is not of this world, in this manner, the gods placed Brahmā and Īśāna in front of them and returned to heaven.

Śrīdhara Svāmī—

“Having suitably (*yathā = yathāvat*) eulogized the Puruṣa, whose form is within all (*yad-rūpam anidam = yasya rūpaṁ sarva-pratyag-bhūtam*)...”

The gods, thinking: “These two will trick us and stay here,” placed Brahmā and Īśāna in front (*purodhāya = purataḥ kṛtvā*) and left.

Viśvanātha Cakravartī—

“... the Puruṣa, whose form transcends the material world (*yad-rūpam anidam = yasya rūpaṁ prapañcātītam*)...”

The gods thought: “These two will trick us and stay here,” so they placed Brahmā and Īśāna in front (*purodhāya = purataḥ kṛtvā*).

Baladeva Vidyābhūṣaṇa—“The Puruṣa’s form transcends the material world” means His form is made of transcendental consciousness and bliss (*yad-rūpam anidam = yasya rūpaṁ prapañcātītaṁ vijñānānanda-mayam*).

Sanātana Gosvāmī—

Puruṣam is said with the intent to express His abiding in the city of Śrī Devakī’s heart (*hṛdaya-pura*). Alternatively: *puruṣottamam api yasya rūpam anidam prapañcātītaṁ para-*

brahmātmakam, “They praised Him although He is Puruṣottama, whose form is not of this world.” This means His form transcends the material world, meaning it has the nature of Para-Brahman.

“Having praised Him, although He is such, to a high degree (*abhiṣṭūya =*

abhitaḥ stutvā) in this manner (*iti = anena prakāreṇa*),” such as: “The Earth’s burden is removed merely by Your appearing in Devakī.” Thus the supereminence of the praise which is a description of the Lord’s appearance in Devakī’s womb, and so on, even over a praise of His being Paramātmā and so on is meant to be expressed (by the prefix *abhi* in *abhiṣṭūya*).

Jīva Gosvāmī—

(Additions are underlined.)

Puruṣam is said with the intent to express His abiding in the city of Śrī Devakī’s heart (*hr̥daya-pura*). Alternatively: *puruṣam* denotes *parama-puruṣottamam*. His form is not of this world. This means His form transcends the material world, meaning it has the nature of Para-Brahman. The sense is: *tathā tathā-bhūtātvena stuter aviṣayam api*, “[Just as the form of whom has the nature of Para-Brahman, they praised Him] in that way, i.e. in terms of being that way, meaning ‘although He is out of the scope of a praise’ (words cannot completely describe Him).”

“Having praised Him, although He is such, to a high degree (*abhiṣṭūya = abhitaḥ stutvā*) in this manner (*iti = anena prakāreṇa*),” meaning in a manner that contains extra statements, such as: “The Earth’s burden is removed merely by Your appearing in Devakī” (10.2.38). Thus the supereminence of the praise which is a description of the Lord’s appearance in Devakī’s womb, and so on, even over a praise of His being Paramātmā and so on is meant.

Krama-sandarbha—

Here it is said: *kukṣim gataḥ* (He entered her womb) and previously it was said: *manasto dadhāra* (she bore Him in her mind, 10.2.18). Therefore, in consideration of a uniformity of statements, the sense is this: Although He did enter her womb, nonetheless a womb and other things do not hinder the Lord, rather that womb was only *prema*, yet the *āśraya* of His *prema* is not a womb, but only a mind (*manas*). The means of sustaining Him is only the mind, on account of extreme similarity. Therefore: *kukṣim gataḥ manasā eva dadhāra*, “He went to the womb. She bore Him only with the mind.”

Vijayadhvaja Tīrtha—

“Having suitably (*yathā = yathāvat*) eulogized the complete Puruṣa (*puruṣam = puruṣam pūrṇam*), who was visibly present (*yad-rūpam = pratyakṣa-siddham*) and is utterly distinct from the world (*anidam = jagad-vilakṣaṇam*)...”

Alternatively, *yathā* and *anidam* are interpreted as: *yad-rūpam yathā anidam*

pratīyate, tādṛśaiḥ viśeṣaṇaiḥ abhiṣṭūya, “Just as His form seems to be out of this world, they praised Him in that way, i.e. with that kind of adjectives.”

Vallabhācārya—

The words *yad-rūpaṃ anidaṃ* signify: *yad-rūpaṃ pūrvam stotre yādṛśam rūpaṃ nirūpitam, anidaṃ yathā etad uktaṃ tathā ca na bhavati*, “They praised Him, whose form is actually not the kind of form that was described in the praise.”

Anvitārtha-prakāśikā—

Abhiṣṭūya is poetic license for *abhiṣṭutya*.

ANNOTATION

The *Viṣṇu Purāṇa* (5.3.1) states: *adhārayat, garbheṇa puṇḍarikākṣam*, “Devakī carried the lotus-eyed Lord as a fetus.” Viśvanātha Cakravartī and Baladeva Vidyābhūṣaṇa say the Lord entered her womb (10.2.18). But Rūpa Gosvāmī says: *tasyā hṛdas tirobhūyaḥ kārāyām sūti-sadmani, devakī-śayane tatra kṛṣṇaḥ prādurbhavaty asau*, “Disappearing from her heart, Kṛṣṇa appeared on Devakī’s bed in the maternity room in the prison” (*Laghu-bhāgavatāmṛta* 1.5.445).

Appendix of Chapter 2

Mukhya-prāṇa

Vijayadhvaja Tīrtha mentioned the concept of Mukhya-prāṇa in his commentary on verse 10.2.26. He writes: “*Satyasya yonim* means He is the originator of Mukhya-prāṇa (the universal life force) (*satyasya = mukhya-prāṇasya*)” (*Pada-ratnāvalī* 2.2.26). The concept of Mukhya-prāṇa, also called Prāṇa, Sūtra, Sūtrātmā, and Vāyu, is central for *Tattvavādis*, since Madhvācārya identifies himself as Vāyu. The concept of Mukhya-prāṇa is important in Vedānta philosophy. The fourth chapter of the second canto of *Vedānta-sūtra* only treats of this subject, since many esoteric passages about Prāṇa are in the *Upaniṣads*.

The *Bhāgavatam* describes Sūtra in this way: *tebhyaḥ samabhavat sūtram mahān sūtreṇa saṁyutaḥ*, “Sūtra and mahat-tattva, which is joined with Sūtra, arose from the three *guṇas*” (*Bhāgavatam* 11.24.6). Śrīdhara Svāmī expounds: *sūtram kriyā-śaktimān prathamo vikāraḥ. tato mahān jñāna-śaktiḥ. nanv ayam mahān eva prathamo vikāraḥ prasiddhas tatrāha, sa ca jñāna-kriyā-garbhatvāt sūtreṇa saṁyuto na pṛthak. ekam eva tattvaṁ kriyā-jñāna-śaktibhyāṁ dvidhocyata ity arthaḥ*.

“Sūtra, endowed with *kriyā-śakti*, is the first modification. Then, *mahat-tattva*, which is *jñāna-śakti*, originates. Someone might wonder: “Is it not well known that *mahat-tattva* is the first transformation?” He responds: *Mahat-tattva*, endowed with Sūtra on account of containing *jñāna* and *kriyā*, is not separate from Sūtra. This means there is only one *tattva*, described as twofold because of *kriyā-śakti* and *jñāna-śakti*.” (*Bhāvārtha-dīpikā* 11.24.6)

Mukhya-prāṇa is a unified field in the universe:

na hi satyasya nānātvam avidvān yadi manyate |
nānātvam chidrayor yadvaj jyotiṣor vātayor iva ||

“There is no such thing as a multiple Absolute Truth. Anyone who thinks so is ignorant, like one who thinks that the space in a jar and the surrounding space are different kinds of space, or that the sun and its reflection are different kinds of light, or that the life force in the body and the external life force are of

different kinds.” (*Bhāgavatam* 12.4.30)

The senses are Prāṇa. The senses and the life airs are individual aspects (*vyāṣṭi*) of Prāṇa: *na vai vāco na cakṣūṁṣi na śrotrāṇi na manāṁsīty ācakṣate prāṇā ity ācakṣate prāṇo hy evaitāni sarvāṇi bhavati*, “They do not speak of utterances, nor of eyes, nor of ears, nor of minds. They speak of life airs. Only Prāṇa is all of these” (*Chāndogya Upaniṣad* 5.1.15). Prāṇa is compared to a king, and the senses are the officers whom the king puts to work (*Bhāgavatam* 2.10.16) (*Praśna Upaniṣad* 3.4).

In the body, Mukhya-prāṇa, the chief life force, divides itself and is mostly known as the five primary life airs: *pañca-vṛttir mano-vad vyapadiśyate*, “It is taught that Prāṇa, like the intellect (*Bhāgavatam* 3.26.30), has five functions” (*Vedānta-sūtra* 2.4.12).

All in all, there are ten life airs. The five principal life airs are: (1) *prāṇa* (breathing through the mouth or nostrils; it is based in the eyes and in the ears), (2) *apāna* (downward motion), (3) *vyāna* (located throughout the body, and especially in the entire nervous system), (4) *samāna* (circulates around the navel and helps digestion), and (5) *udāna* (located in the throat; it takes nutrition from the area of the navel up to the head). The secondary life airs are: (A) *nāga* (belching and other types of expulsion), (B) *kūrma* (opening and closing the eyes, and contracting), (C) *kṛkara* (increases appetite), (D) *devadatta* (yawning, etc.), and (E) *dhanañjaya* (it causes nourishment) (*Sārārtha-darśinī* 3.6.9) (*Praśna Upaniṣad* 3.5-7).

Although *Prāṇa* is localized as the life airs when there is life in the body (*aṇuś ca*, *Vedānta-sūtra* 2.4.13), it pervades the universe. That is the reason Prāṇa is called *Sūtra*. The scriptures says: *vettha nu tvam kāpya tat sūtram yenāyam ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni sandṛbhdhāni bhavantīti. [...] sa hovāca, vāyur vai gautama tat sūtram*, “O descendant of Kapi, do you know that thread (*sūtra*) by which this life, the next life and all living beings are strung together? [Yajñavalkya replied:] Gautama, Vāyu is that *Sūtra*” (*Bṛhad-āraṇyaka Upaniṣad* 3.7.1-2). Thus one aspect of *Sūtra* is the thread that connects everyone as the collective consciousness (or the collective unconscious, as Carl Jung used to say).

Śrīdhara Svāmī also calls it *Sūtrātmā*. Commenting on this text: *tvam īśiṣe jagatas tasthuśaś ca prāṇena mukhyena patiḥ prajānām*, “[Hiraṇyakaśipu praised the Supreme Being:] You control. By the Mukhya-prāṇa of moving beings and of nonmoving beings, You are the master of living entities” (*Bhāgavatam* 7.3.29), he writes: *mukhyena prāṇena sūtrātma-rūpeṇa*, “The words “by Mukhya-prāṇa” mean “as the form of *Sūtrātmā*” (*Bhāvārtha-dīpikā*

7.3.29).

Similarly, regarding the text: *omkāraṁ bindau nāde taṁ taṁ tu prāṇe mahaty amum* (*Bhāgavatam* 7.15.53), Śrīdhara Svāmī comments: *omkāraṁ bindau taṁ ca nāde, prāṇe sūtrātmani, mahati brahmaṇi*, “Omkāra is offered in *bindu*, the *bindu* in *nāda*, the *nāda* in Prāṇa, i.e. in Sūtrātmā, and Sūtrātmā in Brahman” (*Bhāvārtha-dīpikā* 7.15.53).

Two Material Kriyā-śaktis and Two Transcendental Kriyā-śaktis

The philosophical theory called *Vivarta-vāda* (the world is just an illusion) is defeated by proving the existence of *cit-śakti* in the world (*Govinda-bhāṣya* 1.4.26). The topic of *Mukhya-prāṇa* is central in this regard.

The Lord has the transcendental potencies called *jñāna-śakti*, *kriyā-śakti* and *bala-śakti*: *parāśya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca* (*Śvetāśvatara Upaniṣad* 6.8). However, the three material potencies *jñāna-śakti*, *kriyā-śakti* and *dravya-śakti* arise from *ahaṅkāra* and correspond to its aspects of *sattva*, *rajas*, and *tamas*.

There is another kind of material *jñāna-śakti*: *jñāna-śaktiḥ kriyā-śaktir buddhiḥ prāṇas ca taijasau*, “*Jñāna-śakti*, which is intelligence, and *kriyā-śakti*, which is *prāṇa* (in the body), are effects of the *rajas* aspect of *ahaṅkāra*” (*Bhāgavatam* 2.5.31). Similarly: *prāṇasya hi kriyā-śaktiḥ*, “*Prāṇa* has *kriyā-śakti*” (*Bhāgavatam* 3.26.31). The context is the life force in the body. Viśvanātha Cakravartī comments: *tatra pañca-śaktir buddhiḥ, pañca-kriyā-śaktiḥ prāṇaḥ. buddhi-prāṇau tu taijasau, ataḥ pañca-śrotrādayo buddhi-viśeṣaḥ pañca-vāg-ādayaḥ prāṇa-viśeṣa ity arthaḥ*.

“The power of the five knowledge-acquiring senses is the intelligence. The power of the five senses for action is the life force (*prāṇa*). The intelligence and the life force (in the body) originate from the *rajas* aspect of *ahaṅkāra*. This means the five knowledge-acquiring senses (ears, skin, eyes, tongue, nose) are particular types of intelligence, and the five action senses (larynx, hands, feet, etc.) are particular types of life force” (*Sārārtha-darśinī* 2.5.31).

Prāṇa has a dual nature both at the *samaṣṭi* level (the cosmic life force) and at the *vyaṣṭi* level (individual senses). For instance, the *prāṇa* phase of Vedic sound is imbued with material *prāṇa* and with transcendental *prāṇa*: *prākṛtāprākṛta-prāṇa-mayasya* (*Sārārtha-darśinī* 11.21.36). In the form of the transcendental energy in *Mukhya-prāṇa*, God enters the Chakras of a reciter of the Vedas:

*sa eṣa jīvo vivara-prasūtiḥ
prāṇena ghoṣeṇa guhām praviṣṭaḥ
mano-mayaṁ sūkṣmam upetya rūpaṁ
mātrā svarō varṇa itī sthaviṣṭaḥ*

“The Lord, Jīva (“He gives life”), manifests in the apertures. Upon entering the hidden place (the Root Chakra) accompanied with the Prāṇa that is the sound, He attains the ethereal phase (the Solar Plexus Chakra)

and the subtle phase (the Heart Chakra), and finally emerges (in the Throat Chakra) as the coarse forms of sound: *mātrā* (measure of time), *svara* (accent) and *varṇa* (phoneme).” (*Bhāgavatam* 11.12.17)

This refers to the four phases of Vedic sound: *Parā*, *Paśyantī*, *Madhyamā*, and *Vaikhari*:

*catvāri vāk parimitā padāni
tāni vidur brāhmaṇā ye manīṣiṇaḥ |
guhā trīṇi nihitā neṅgayanti
turīyaṁ vāco manuṣyā vadanti ||*

“Speech is divided in four stages. Wise Brāhmaṇas know them. The first three stages appear only within the body. They do not occur externally. The fourth stage is the sounds spoken by humans.” (*R̥g-veda* 1.164.45)

In addition, a devotee’s spiritual body is made of transcendental *prāṇa*. Viśvanātha Cakravartī writes: *yair eva bhaktānām dehaḥ siddho bhavati*, “...by which [transcendental senses and sensory objects] the bodies of the devotees is brought about.”

The Lord’s own *kriyā-śakti* is Time. Time has a dual nature: It is a transcendental potency and a potency of *Māyā*: *tam eva kālaṁ dvedhā lakṣayati* (*Bhāvārtha-dīpikā* 3.26.16). As regards the former, Viṣṇu is Time (*Bhāgavatam* 3.9.17; 3.29.38; 3.11.3). Śrīdhara Svāmī explains: *bhagavān iti hareḥ śaktiḥ*, “This means Time is Hari’s potency” (*Bhāvārtha-dīpikā* 3.11.3). The *Hari-vaṁśa* states that Nidrā Devī, otherwise known as Yogamāyā, is the form of Time: *nidrayā kāla-rūpiṇyā*, “by Nidrā, who is the form of Time” (*Hari-vaṁśa* 2.2.25). Similarly: *upataste mahātmānaṁ nidrā taṁ kāla-rūpiṇī*, “Yoga-nidrā, the form of Time, served the Lord, the great Soul” (*Hari-vaṁśa* 1.50.8).

At the *samaṣṭi* level, the *kriyā-śakti* associated with Mukhya-prāṇa is transcendental: *so ’nupraviṣṭo bhagavānś ceṣṭā-rūpeṇa taṁ gaṇam*, “The Lord entered, in the form of *ceṣṭā-rūpa*, that group [of twenty-three material elements]” (*Bhāgavatam* 3.6.3). Both Śrīdhara Svāmī and Viśvanātha Cakravartī gloss *ceṣṭā-rūpa* as *kriyā-śakti*. Jīva Gosvāmī says *ceṣṭā-rūpa* is Time: *ceṣṭā-rūpeṇa pūrvoktena kālākhyenaiva kāraṇa-bhūtena* (*Krama-sandarbha* 3.6.3).

Time is contained in *mahat-tattva*: *so ’py aṁśa-guṇa-kālātmā* (*Bhāgavatam* 3.5.28).

Mahat-tattva is endowed with another aspect of transcendence; it contains the souls. Jīva Gosvāmī writes: *mahat iti sa-jīva-mahat-tattva-rūpam*, “The word

mahat means ‘the form of *mahat-tattva*, which is endowed with the *jīvas*’” (commentary on *Brahma-saṁhitā* 5.8). Baladeva Vidyābhūṣaṇa writes: *hiraṇyeti, sūkṣmaḥ mahat-tattva-śarīraḥ*, “Hiraṇyagarbha (the mass of *jīvas*) is subtle and its body is *mahat-tattva*” (*Sāraṅga-raṅgadā* 1.2.19). The *Bhāgavatam* says *mahat-tattva* comprises the *jīvas*: *aṁśa-guṇa-kālātmā* (3.5.28): Śrīdhara Svāmī and Viśvanātha Cakravartī explain *aṁśa* therein as *jīva*: *aṁśaś cid-ābhāso nimittaṁ* (*Bhāvārtha-dīpikā* 3.5.28); *aṁśaḥ puruṣaḥ vīryaṁ jīva-śaktiḥ* (*Sārārtha-darśinī* 3.5.28). The Lord impregnated Pradhāna with Hiraṇyagarbha: *mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham* (*Bhagavad-gītā* 14.3). *Mahat-tattva* comes from Pradhāna, thus it is said that *mahat-tattva* is effulgent: *mahat-tattvaṁ hiraṇmayam* (*Bhāgavatam* 3.26.19).

The Life Force

The body stays alive of its own accord, by the force of Prāṇa: *sarvāṇi ca bhūtāni sandṛbdhāni bhavanti, tasmād vai gautama puruṣam pretam āhur vyasraṁsiṣatāsyāṅgānīti, vāyunā hi gautama sūtreṇa sandṛbdhāni bhavantīti*, “All beings are strung together. Therefore, O Gautama, the sages say that when a man dies, his limbs were meant to be loosened, because, O Gautama, the limbs are strung together by Vāyu, which is Sūtra” (*Bṛhad-āraṇyaka Upaniṣad* 3.7.2).

Śaṅkarācārya comments: *sūtrāpagame hi maṇy-ādīnām protānām avasraṁsanam dṛṣṭam, evaṁ vāyuh sūtram, tasmin maṇi-vat protāni yad yasyāṅgāni syus tato yuktam etad vayv-apagame ’vasraṁsanam aṅgānām*, “When the thread is removed, the pearls that were strung on it become dispersed. Vāyu is Sūtra (the thread) in the same way: The limbs that were connected by it like pearls on a thread become loosened when Vāyu goes away” (commentary on *Bṛhad-āraṇyaka Upaniṣad* 3.7.2).

When a soul leaves the body, the soul goes with the senses, which have then unified, in the form of Mukhya-prāṇa: *ātmā niṣkrāmati—cakṣuṣṭo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ. tam utkrāmantam prāṇo’nūtkrāmati. prāṇam anūtkrāmantam sarve prāṇā anūtkrāmanti* (*Bṛhad-āraṇyaka Upaniṣad* 4.4.2). A soul goes accompanied with the subtle body, which includes more than Prāṇa. The text continues: *sa-vijñāno bhavati, sa-vijñānam evānvavakrāmati, tam vidyā-karmaṇī samanvārabhete pūrva-prajñā ca*, “The soul, who has a particular consciousness, goes out of the body. Knowledge and karma, as well as the soul’s previous wits, take hold of the soul” (*Bṛhad-āraṇyaka Upaniṣad* 4.4.2).

Mukhya-prāṇa is the same as what scientists call “life force” (Mother Nature), which can spring from inorganic matter:

Pasteur himself remarked, after a definitive finding in 1864, “Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.” One alternative was that life’s origins on Earth had come from somewhere else in the Universe. Periodically resurrected (see Panspermia, above) Bernal demonstrates that this approach “is equivalent in the last resort to asserting the operation of metaphysical, spiritual entities... it turns on the argument of creation by design by a creator or demiurge”. Such a theory, Bernal demonstrated was unscientific and a number of scientists defined life as a result of an inner “life force”, which in the late 19th century was championed by Henri Bergson.

No new notable research or theory on the subject appeared until 1924,

when Alexander Oparin reasoned that atmospheric oxygen prevents the synthesis of certain organic compounds that are necessary building blocks for the evolution of life. In his book *The Origin of Life*, Oparin proposed that the “spontaneous generation of life” that had been attacked by Louis Pasteur did in fact occur once, but was now impossible because the conditions found on the early Earth had changed, and preexisting organisms would immediately consume any spontaneously generated organism. Oparin argued that a “primeval soup” of organic molecules could be created in an oxygenless atmosphere through the action of sunlight. These would combine in ever more complex ways until they formed coacervate droplets.

Conditions similar to those of the Miller–Urey experiments are present in other regions of the solar system, often substituting ultraviolet light for lightning as the energy source for chemical reactions. The Murchison meteorite that fell near Murchison, Victoria, Australia in 1969 was found to contain over 90 different amino acids, nineteen of which are found in Earth life. Comets and other icy outer-solar-system bodies are thought to contain large amounts of complex carbon compounds (such as tholins) formed by these processes, darkening surfaces of these bodies. The early Earth was bombarded heavily by comets, possibly providing a large supply of complex organic molecules along with the water and other volatiles they contributed. This has been used to infer an origin of life outside of Earth: the panspermia hypothesis.

The Origination of Prāṇa

At first, the Puruṣa glances at Pradhāna (*Bhāgavatam* 3.5.24). Then He infuses it, which is agitated by Time, with Hiraṇyagarbha (the multitude of *jīvas*) (*Bhāgavatam* 3.5.26). Afterward *mahat-tattva* originates from Pradhāna (*Bhāgavatam* 3.5.27). Vijayadhvaja Tīrtha quoted *Praśna Upaniṣad*, which states that Prāṇa comes from the Soul (*Pada-ratnāvalī* 2.2.26). There is a similar passage: *nārāyaṇāt prāṇo jāyate manaḥ sarvendriyāṇi ca, khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī*, “Prāṇa, the mind, all the senses, ether, air, light, water, and earth, which sustains the world, originate from Nārāyaṇa” (*Nārāyaṇa Upaniṣad* 1). In *Bhāgavatam*, it is said that Mukhya-prāṇa arises from Virāṭ (2.10.15). There is another version:

tapasā cīyate brahma tato 'nnam abhijāyate |
annāt prāṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtam ||

“By tapas (Viṣṇu’s power), Pradhāna is increased. Anna originates from that. Prāṇa comes from Anna. Then the mind, the five elements (satya), the worlds, and the nearly eternal results in rites come about.” (*Muṇḍaka Upaniṣad* 1.1.8)

Pradhāna was increased by Mahā-Viṣṇu’s infusion of Hiraṇyagarbha into it. When Pradhāna, which was not modified, became modified under the impulse of Time as well, *mahat-tattva*, endowed with *Mukhya-prāṇa*, came forth from Anna, the mix of Pradhāna and Hiraṇyagarbha. Raṅga-Rāmānuja expounds:

adyate 'tti ca bhūtāni iti bhogya-bhokṭṛ-rūpa-cetanācetana-saṁghāta-lakṣaṇam avyākṛtaṁ parasmād brahmaṇo jāyata ity arthaḥ. tasmāt samaṣṭi-rūpa-cid-acit-saṁghātātmakād anna-śabditād avyākṛtān mukhya-prāṇo 'ntaḥkaraṇam.

“In consideration of this: *adyate 'tti bhūtāni tasmād annaṁ tad ucyate*, “It is eaten, and it eats things, therefore it is called Anna (lit. “food” or “boiled rice”)” *Taittirīya Upaniṣad* (2.2), Anna means *avyākṛtaṁ* (unmodified Pradhāna), which is defined as the entirety of *cit* and *acit* (consciousness and matter), the forms of enjoyer and enjoyed. The drift is: Anna manifested from Para-Brahman. Prāṇa, i.e. Mukhya-prāṇa, originated from that *avyākṛta*, which is denoted by the word Anna and which is composed of the aggregate of both *cit* and *acit*, in the form of the *samaṣṭi* (the whole). The word *manas* (mind) means *antaḥkaraṇam* (*manas*,

buddhi, ahaṅkāra, cittam) (mind, intelligence, ego, subconscious).”

Śaṅkarācārya comments: *tapasā jñānenotpatti-vidhijñatayā bhūta-yony akṣaram brahma cīyata upacīyata utpipādayiṣad idaṁ jagad aṅkuram iva bījam ucchūnatām gacchati putram iva pitā harṣeṇa. evaṁ sarvajñatayā sṛṣṭi-sthiti-saṁhāra-śakti-vijñānavat-tayopacitāt tato brahmaṇo 'nnam adyate bhujiyata ity annam āvyākṛtaṁ sādharmaṇaṁ saṁsāriṇām vyācīkṛṣitāvasthā-rūpeṇa abhijāyata utpadyate. tataś ca avyākṛtād vyācīkṛṣitāvasthātaḥ annāt prāṇo hiraṇyagarbho brahmaṇo jñāna-kriyā-śakty-adhiṣṭhita-jagat-sādharmaṇo 'vidyā-kāma-karma-bhūta-samudāya-bījāṅkuro jagad-ātmābhijāyata ity anuṣaṅgaḥ. tasmāc ca prāṇān mano mana-ākhyam saṅkalpa-vikalpa-saṁśaya-nirṇayādy-ātmakam abhijāyate.*

“By *tapas*—meaning by trance in terms of being the knower of the procedure of Creation—, Brahman, the Imperishable, the source of beings, expands. In other words, Brahman desired to make the world grow, like a seed shooting a sprout or like a father procreating a son, out of delight. From Brahman, which had increased on account of omniscience that includes the understanding of and the powers of creation, continuation, and destruction, Anna, the *avyākṛta* (the Unmodified, Pradhāna)—by the derivation: *adyate bhujiyata ity annam*, “It is enjoyed, thus it is Anna”—, which is common to all beings in material existence, arose as the form of a condition that was intended to be transformed.

“After *avyākṛta*, *Prāṇa*, also called Hiraṇyagarbha, originates. It is common to all those who are ruled by Brahman’s *jñāna-śakti* and *kriyā-śakti*; is the sprout of the seed that is the conglomeration of ignorance, material desires, and karma; and is the Soul of the world.

Further, according to Viśvanātha Cakravartī, when *mahat-tattva* is predominated by *rajas*, *sūtra-tattva*, a type of *mahat-tattva* with *kriyā-śakti*, arises. And when *mahat-tattva* is predominated by *tamas*, *ahaṅkāra* arises. However, the *Bhāgavatam* states that *ahaṅkāra* arises from *mahat* predominated by *rajas*: *rajaḥ-pradhānā mahatas tri-liṅgaḥ (Bhāgavatam 3.20.13)*. Commenting on this, Viśvanātha Cakravartī says that what emerges from *mahat* which mostly consists of *rajas* is actually *Sūtra*: *rajaḥ-pradhānād iti sattva-pradhāno'pi mahān ahaṅkārotpatti-kāle rajaḥ-pradhānaḥ sūtrākhyo bhaved iti bhāvaḥ. tri-liṅgas triguṇo bhūtādir ahaṅkāraḥ. (Sārārtha-darśinī 3.20.13)*. Śrīdhara Svāmī described *mahat* and *sūtra* as one *tattva*. In *Bhāgavatam*, the origination of *Sūtra* is stated thus:

*kevalātmānubhāvena sva-māyām tri-guṇātmikām |
saṅkṣobhayan sṛjaty ādau tayā sūtram arindama ||
tām āhus tri-guṇa-vyaktim sṛjantīm viśvato-mukham |*

*yasmin protam idaṁ viśvaṁ yena saṁsarate pumān ||
yathorṇanābhir hṛdayād ūrṇāṁ santatya vaktrataḥ |
tayā vihr̥tya bhūyas tām grasaty evaṁ maheśvaraḥ ||*

“[The avadhūta Brāhmaṇa said to King Yadu:] At the outset of creation, the Lord agitates His Māyā, composed of the three guṇas, by means of Time, His absolute power, and creates Sūtra through her. O subduer of enemies, scholars say Sūtra is an effect of the three guṇas and inaugurates the commencement of the universe. This world is strung in Sūtra (“the thread”), by means of which the living entities revolve in repeated births. The Lord acts like a spider, which emits a web from its interior through its mouth, profusely plays with the thread, and then swallows it.” (Bhāgavatam 11.9.19-21)

Śrīdhara Svāmī comments: *kevalenātmānubhāvena kālena. sūtraṁ kriyā-śakti-pradhānaṁ mahat-tattvaṁ sṛjati. jīva-saṁsāra-hetu-bhūte sūtre sṛṣṭe 'pi tvaṁ mā bhair iti saṁbodhayati. arindama arīn rāgādīn damayitum samartha. [...] tri-guṇa-kāryasya sūtra-saṁjñāyām kāraṇam āha, yasminn iti. kāraṇa-bhūte samaṣṭi-rūpe yasminn idaṁ viśvaṁ protaṁ grathitam, vāyur vai gautama, sūtraṁ vāyunā vai gautama, sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni sandṛbdhānīti śruteḥ, yena vāyv-ātmanā prāṇa-rūpeṇa jīvaḥ saṁsarati.*

“The Lord agitates *Pradhāna* by means of Time. “He creates Sūtra” means “He creates *mahat-tattva* which is predominated by *kriyā-śakti*.” The vocative *arindama* means: “O you who are able to subdue enemies such as lust.” The sense is: “Although Sūtra, the cause of the souls’ repeated material existence, was created, do not be afraid.” With *yasmin* and so on he mentions the reason *mahat-*

tattva, the effect of the three *guṇas*, is called Sūtra: The world is strung in Sūtra, the cause, in the form of the *samaṣṭi* (the whole) (universal Prāṇa), since the *śruti* says: *vāyur vai gautama sūtraṁ vāyunā vai gautama sūtreṇāyaṁ ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni sandṛbdhāni*, “Gautama, Vāyu is indeed Sūtra. O Gautama, by Vāyu, meaning by Sūtra, this world, the next world, and all beings are strung together” (*Bṛhad-āraṇyaka Upaniṣad* 3.7.2). A soul revolves in material existence because of Sūtra, which is the form of Prāṇa and whose nature is Vāyu.” (*Bhāvārtha-dīpikā* 11.9.19-20)

Viśvanātha Cakravartī specifies: *kevalena ātmānubhāvena cic-chakti-prabhāvena, sva-māyām pradhānaṁ prabodhya svekṣaṇena saṅkṣobhayan sūtraṁ kriyā-śakti-pradhānaṁ mahat-tattvaṁ sṛjati. [...] yasmin kāraṇa-bhūte*

sūtre samaṣṭi-rūpe prāṇe viśvam idaṁ protam. [...] yena cādhyātma-rūpeṇa jīvaḥ saṁsarati, ““After awakening Pradhāna by the power of *cit-śakti*, and subsequently agitating Pradhāna by His glance, He creates *mahat-tattva*, which is predominated by *kriyā-śakti*.” The world is strung in Sūtra, the cause, the Prāṇa that is the *samaṣṭi*. A soul revolves in material existence because of it, Prāṇa, a form that pertains to the soul (*Sārārtha-darśinī* 11.9.19-20). Prāṇa is an *upādhi* (extrinsic characteristic) of the soul: *prāṇopādhim ātmānam* (*Sārārtha-darśinī* 11.15.24).

The reason Sūtra is said to be a cause of rebirth is this: *pūṁsaḥ striyā mithunī-bhāvam etaṁ tayor mitho hṛdaya-granthim āhuḥ*, “The wise say that sexual union is the mutual knot of the hearts of the two persons involved” (*Bhāgavatam* 5.5.8).

This knot strengthens the illusions of “I and mine”. Once the knot is slackened, a person lets go of the illusions and eventually becomes liberated. The highest bliss of intercourse is the bliss of Prāṇa (the life force), and is almost like the bliss of Brahman. Prāṇa has a dual nature.

Prāṇa is Brahman

The *Kauṣītakī Upaniṣad* states: *prāṇo brahmeti*, “Prāṇa is Brahman” (2.1). Regarding this text: *etad vai satyakāma param cāparam ca brahma yad omkāraḥ*, “O Satyakāma, the higher Brahman and the lower Brahman are *omkāra*” (*Praśna Upaniṣad* 5.2), Śaṅkarācārya comments: *param cāparam ca brahma param satyam akṣaram puruṣākhyam aparam ca prāṇākhyam prathama-jam yat tad omkāraḥ*, “The higher Brahman, meaning the real, the Imperishable, known as the Puruṣa, and the lower Brahman, known as Prāṇa, the first-born (Hiraṇyagarbha), are *omkāra*” (commentary on *Praśna Upaniṣad* 5.2).

Similarly, the *Chāndogya Upaniṣad* states: *prāṇo brahma*, “Prāṇa is Brahman” (4.10.4). Śaṅkarācārya explains: *prāṇo brahmeti, yasmin sati jīvanam yad apagame ca na bhavati, tasmin vāyu-viśeṣe loke rūḍhaḥ, ato yuktam brahmatvam tasya*, “In the world, the word Prāṇa is a conventional term for a particular *vāyu* (life air): When it is present, life does not cease, thus it is fitting that Prāṇa should be Brahman” (commentary on *Chāndogya Upaniṣad* 4.10.5). However, Baladeva Vidyābhūṣaṇa says that in such a context Prāṇa means Paramātmā (*Govinda-bhāṣya* 1.1.29).

Vyāsadeva writes: *ata eva prāṇaḥ*, “Therefore, Prāṇa [is Brahman]” (*Vedānta-sūtra* 1.1.23). That refers to this text: *namo brahmaṇe namo vāyo tvam eva pratyakṣam brahmāsi. tvām eva pratyakṣam vadiṣyāmi*, “Obeisances to Brahman. Obeisances to Vāyu. You are the directly perceptible Brahman. I will only call you the directly perceptible Brahman” (*Taittirīya Upaniṣad* 1.1).

Prāṇa is Brahman for the same reason ether is called Brahman: *ākāśas tal-liṅgāt*, “The ether [in *Chāndogya Upaniṣad* 1.9.1 is Brahman] because of inferential signs of Brahman [in the text of (*Chāndogya Upaniṣad* 8.14.1)]” (*Vedānta-sūtra* 1.1.22). Thus, just as Brahman is referred to as *ākāśa* in the sense that space is a symbol of Brahman since it is all-pervasive, so Mukhya-prāṇa is Brahman in the sense that it is all-pervasive and sustains life.

Chapter 3

Śrī Kṛṣṇa's Āvirbhāva

10.3.1

śrī-śuka uvāca
atha sarva-guṇopetaḥ kālāḥ parama-śobhanaḥ |
yarhi evājana-janmarkṣaṁ śāntarkṣa-graha-tāraḥ ||

śrī-śukaḥ uvāca—Śrī Śuka said; *atha*—afterward (or a word used to express auspiciousness); *sarva-guṇa-upetaḥ*—endowed with all qualities; *kālāḥ*—the time (the season); *parama-śobhanaḥ*—highly resplendent (or most auspicious); *yarhi eva*—just when; *ajana*—of the Lord (“He is birthless”); *janma-rkṣam*—the birth constellation; *śānta*—were peaceful (not fierce); *rkṣa-graha-tāraḥ*—during which [emergence of the birth constellation] the constellations, the planets, and the stars.

śrī-śukaḥ uvāca—*atha yarhi eva ajana-janmarkṣaṁ śāntarkṣa-graha-tāraḥ (abhūt, tarhi) kālāḥ sarva-guṇopetaḥ parama-śobhanaḥ (ca abhūt)...*

Śrī Śuka said: Now, when the Lord’s birth constellation occurred, the time became endowed with all the features: It was exquisitely resplendent. The constellations, the planets and the stars had a peaceful aspect.

Śrīdhara Svāmī—

tṛtīye nija-rūpeṇa sambhūtas tu hariḥ svayam |
pitṛbhyāṁ saṁstuto nītaḥ pitṛā bhīteṇa gokulam ||

“In the third chapter: Hari took birth by Himself, as His own form. He was praised by His parents. And He was brought to Gokula by His father, who was afraid.”

10.3.1

The word *atha* (now) signifies auspiciousness. The syntactical connection of the verse takes place with the eighth verse as follows: *yarhi sarva-guṇopetaḥ kālāḥ babhūva tadā devakyām viṣṇuḥ āvirāsīt*, “When the time became endowed with all qualities, Viṣṇu appeared to Devakī.”

Starting from the second half of the verse, he talks about the high resplendence of the time. It was the constellation named Rohiṇī, which is the constellation of Brahmā, whose birth occurred from the birthless one, Nārāyaṇa (*ajana-janmarkṣam* = *ajanād nārāyaṇād janma yasya prajāpateḥ tasya ṛkṣam rohiṇī-nakṣatram*).

Śāntarkṣa-graha-tārakam is an adjective of *ajana-janmarkṣam* and means: *śāntāni ṛkṣāṇi aśviny-ādīni grahāḥ ca tārakāḥ ca yasmin tat*, “at the time of that constellation, the constellations such as Aśvinī and so on, the planets (*graha*) and the stars were peaceful.”

The word *yarhi* (when) should be carried forward everywhere to complete the syntactical connection.

Viśvanātha Cakravartī—

*tr̥tīye deśa-kālādau prasanne śrī-harer janiḥ |
pitṛbhyām samstutiḥ prāptir yaśodā-sūtikā-grhe ||*

“In the third chapter, the birth of Śrī Hari occurs when the land, the time, and so on were serene. The Lord was praised by His parents. Then He reached Yaśodā’s maternity room.”

10.3.1

The syntactical connection is: *yarhy evājanasyāprākṛta-janma-rahitasya bhagavato janma-nakṣatram abhūt, atha tadaiva sarva-guṇopetaḥ kālo ’bhūt*, “Just when the birth constellation of the Lord, who does not have a material birth (*ajana* = *ajanasya* = *āprākṛta-janma-rahitasya*), appeared, right then (*atha* = *tadā eva*) the time became endowed with all qualities.”

He mentions the birth constellation as a pun. The second meaning of *ajana-janmarkṣam* is: *ajanān nārāyaṇāj janma yasya so ’jana-janmā prajāpatīs tasya ṛkṣam rohiṇī-nakṣatram*, “the constellation of Brahmā, whose birth occurred from the birthless one, Nārāyaṇa (*ajana-janmā* = *brahmā*).” That constellation is named Rohiṇī. Saying it as a double meaning is for the sake of secrecy, in accordance with the ways of *Nīti-śāstra* (scriptures on ethics): *janmarkṣam na prakāśayet*, “One should not divulge the birth constellation.”

Śāntarkṣa-graha-tāraḥ is an adjective of *ajana-janmarkṣam* and means: *śāntāni ṛkṣāṇy aśviny-ādīni grahāś ca tāraḥ ca yasmin tat* (see *Bhāvārtha-dīpikā*).

Sanātana Gosvāmī—The time was most splendid only because it was endowed with every quality. The constellations and so on were peaceful: At that time, no constellation, planet, etc., was seen in the Rohiṇī constellation. The rest was explained by Śrīdhara Svāmī.

Alternatively: *pratyāsanne bhagavaj-janmani sarva-guṇopetaḥ parama-śobhanaś ca kālo babhūva*, “When the Lord’s birth was imminent, the time became endowed with all the qualities and became most splendid.” The qualities spontaneously occurred. There was also a resplendence because of adventitious festivals such as the performance of musical instruments (10.3.5). In addition, at that time the cardinal directions were clear (10.3.2) and there were long-lasting sounds of kettledrums and so on. It should be discerned thus, in accordance with the suitability.

Starting from *yarhi*, he illustrates that the time had all the qualities. *Yarhi* denotes *yasmin kāle* (at which time). Thus it is said that at first the constellations and so on were peaceful.

Jīva Gosvāmī—

The time was most splendid only because it was endowed with every quality. The words beginning from *yarhi* were syntactically linked by Śrīdhara Svāmī.

In that regard, the details should be seen in this way: *yarhi ajane jāyamāne tat-sannihita-samaye tāḍṛg-ajana-janmarkṣādikam āsīt, yarhi ca janārdane jāyamāne taj-janma-samaya eva ca tāḍṛg-duṇḍubhi-nāḍādikam āsīt, tadā devakyām viṣṇuḥ āvirāsīt*, “When the birthless one (Janārdana) was about to take birth (*yarhi* = *yarhi ajane jāyamāne*)—that kind of *ajana-janmarkṣa* and so on occurred around that time—and when Janārdana was about to take birth (*yarhi ca janārdane jāyamāne*)—that kind of sound of kettledrums (10.3.5) and so on took place right at the time of His birth too—then He appeared to Devakī (10.3.8).”

Although the sentence comprises eight verses and a half, still, for the sake of being easily understood, separate smaller sentences are included in it and should be explained separately by numbering them. Śrīdhara Svāmī’s explanation that it encompasses eight verses, though it extends to eight verses and a half, is said with the intent to express the inclusion of the extra half verse in that sentence. (Verse 10.3.8 is six lines; the verb *āvirāsīt* (He made His appearance) is in the

fifth line.)

The fact that the constellations and so on were peaceful is because on that day of the Rohiṇī constellation, all the constellations and so on were devoid of a fierce aspect. And that is because the fierce aspects and so on had given up their state of being fierce. In that regard there is a specific statement in an astrological scripture called *Kha-māṇikyā*: *ucca-sthāḥ śaśi-bhauma-cāndri-śanayo lagnaṁ vṛṣo lābha-go jīvaḥ siṁha-tulāliṣu krama-vaśāt pūṣo-śano-rāhavaḥ. naiśīthaḥ samayo 'ṣṭamī budha-dinaṁ brahmarkṣam atra kṣaṇe śrī-kṛṣṇābhidham ambujekṣaṇam abhūd āviḥ param brahma tad*, “In the middle of the night on an eighth lunar day, which was a Wednesday, He who is known as Śrī Kṛṣṇa, the lotus-eyed one, the supreme Brahman, made His appearance during the Rohiṇī constellation. The moon, Mars, Mercury, and Saturn were situated in the position of ascendant. Taurus was *lagna*. Jupiter was going toward the eleventh lunar mansion (Jupiter was in Pisces, the twelfth lunar mansion). The sun was in Leo, Venus in Libra, and Rāhu in Scorpio.”

And moreover, elsewhere: *vṛṣa-kanyā-tulā-mīna-rājeṣu sphuṭam ucca-gāḥ, soma-saumya-śani-kṣaunī-sutās taj-janmani sthitāḥ. yasmād viśvāvasau varṣe janma śrī-nanda-janmanaḥ.viśvam eva vasu śrī-mad babhūvāmuṣya tuṣyataḥ*, “The moon, Mercury, Saturn, and Mars were abiding at the time of His birth and were clearly attaining the ascendant in Taurus, Virgo, Libra, and Capricorn respectively. In the year of *viśvāvasu* (the thirty-ninth year in Jupiter’s cycle of sixty years), the birth of He who took birth from Śrī Nanda occurred. The world itself was opulence and was endowed with beauty. He was pleased.”

Krama-sandarbhā—

yarhi yadā ajana-janmarkṣādikam abhūt, tadā eva sarva-guṇopetaḥ parama-śobhanaḥ ca kālaḥ abhūt, “When the constellation known as Rohiṇī, which had attained a specific time at the end of that Dvāpara yuga and which was being acknowledged as the own birth of Śrī Kṛṣṇa (*ajana-janmarkṣādikam* = *ajanasya śrī-kṛṣṇasya nija-janmanā svīkriyamāṇam ṛkṣaṁ rohiṇy-ākhyam*), who is unheard of in terms of being known at any other point in time, occurred, then the time became endowed with qualities at all times (*sarva-guṇopetaḥ* = *sarva-kāla-guṇopetaḥ*) and invested with full resplendence (*parama-śobhanaḥ* = *sarva-śubha-sametaḥ*).”

The drift is: When His desire took place, the time became endowed in that way either only by nature or by His potencies which effect what is difficult to accomplish. Starting from *śāntarkṣa-graha-tārakam*, he mentions the state of having every quality: It is to be understood in accordance with the suitability.

Baladeva Vidyābhūṣaṇa—

*maṅgale kāla-deśādāv ubhayatra janir hareḥ |
stutiḥ pitṛbhyām prāptiś ca nanda-gehe ṛtīyake ||*

“When the time, the land, and so on were auspicious, Hari took birth in two places. He was praised by His two parents and then reached Nanda’s residence. This is told in the third chapter.”

10.3.1

Atha denotes auspiciousness. The resultant syntactical connection is this: *yarhy evājana-janmarkṣam abhūt, tadaiva sarva-guṇopetaḥ kālo ’bhūt*, “The time became endowed with all the qualities just when the birth constellation of the birthless one appeared.” He is birthless in the sense that He does not have a birth characterized by a connection with a body that did not exist before.

Śrīnātha Paṇḍita—

“The time” means “the rainy season” (*kālaḥ = varṣā-kālaḥ*): It had the qualities of all the seasons (*sarva-guṇopetaḥ = sarveṣām ṛtūnām guṇopetaḥ*), therefore: *parama-śobhanaḥ* (it was totally resplendent).

It is said: *viṣṇor amśe bhuvam yāte ṛtavaś cābhavañ chubhāḥ*, “When Viṣṇu’s *amśa* went to Earth, the seasons became splendid” (*Viṣṇu Purāṇa* 5.2.4), and: *bibhrāṇām vapoṣā viṣṇum tuṣṭuvus tām ahar-niśam*, “All day and all night, [the gods praised] Devakī, who was sustaining Viṣṇu as a body” (*Viṣṇu Purāṇa* 5.2.6). The meaning of “Viṣṇu’s *amśa*” in the first passage is not congruent because in the latter statement Śrī Kṛṣṇa is referred to as Viṣṇu. Thus Viṣṇu denotes Kṛṣṇa and the word *amśa* means: *amśyante vibhajyante kalā iti amśaḥ paripūrṇa-bhāgaḥ*, “*Amśa* means ‘the fully complete portion’, by the derivation: Portions are divided [from this].”

Bṛhat-krama-sandarbhā—

The word *amśa* in the verse: *viṣṇor amśe bhuvam yāte ṛtavaś cābhavan śubhāḥ* (*Viṣṇu Purāṇa* 5.2.4) denotes Ananta, by the derivation: *amśyante vibhajyante kalā asmād iti amśaḥ paripūrṇa-bhāgaḥ*, “*Amśa* means ‘the fully complete portion’, by the derivation: Portions are divided from this.”

The word *vapoṣā* in the verse: *bibhrāṇām vapoṣā viṣṇum tuṣṭuvus tām ahar-niśam* (*Viṣṇu Purāṇa* 5.2.6) means Devakī was carrying Viṣṇu, who was

characterized by a body (*vapuṣā viṣṇum* = *vapu-viśiṣṭam viṣṇum*).

10.3.2

diśaḥ prasedur gaganam nirmaloḍu-gaṇodayam |
mahī maṅgala-bhūyiṣṭha- pura-grāma-vrajākarā ||

diśaḥ—the directions; *praseduḥ*—were clear; *gaganam*—the sky; *nirmaloḍu-gaṇa-udayam*—in which the multitude of stars was resplendent; *mahī*—the Earth; *maṅgala-bhūyiṣṭha*—were very auspicious; *pura-grāma-vraja-ākarāḥ*—on which the cities, villages, roads, and mines.

diśaḥ praseduḥ, gaganam nirmaloḍu-gaṇodayam (abhūt), mahī maṅgala-bhūyiṣṭha-pura-grāma-vrajākarāḥ (āsīt)...

The directions were clear and the stars were bright. On Earth many auspicious events occurred in cities, villages, roads, and mines.

Śrīdhara Svāmī—

In the sky was a rise of bright stars (*nirmaloḍu-gaṇodayam* = *nirmalānām uḍu-gaṇānām udayaḥ yasmin tat*). On Earth, the cities and so on were mostly auspicious (*maṅgala-bhūyiṣṭha-pura-grāma-vrajākarā* = *maṅgala-bhūyiṣṭhāḥ purādayaḥ yasyām sā*).

Viśvanātha Cakravartī—

In this verse he expounds upon “being endowed with every quality.” A quality of autumn is mentioned although it was the rainy season.

At that time, all the *tattvas* were serene. In that regard, with *gaganam nirmaloḍu-gaṇodayam* he mentions the serenity of the five elements situated in the upper regions, and with *mahī* (the Earth) and the rest he states the serenity of the five elements situated below.

Baladeva Vidyābhūṣaṇa—

Regarding *diśaḥ* (the directions): Clearness, a quality that belongs to autumn, is mentioned with regard to the rainy season.

Sanātana Gosvāmī—

Now the rise of stars in a bright manner is mentioned because that is unlikely in the rainy season.

Jīva Gosvāmī—

Udaya (the rise) means *prakāśa* (illumination, manifestation).

Vīra-Rāghava—

A city (*pura*) is endowed with ramparts. A village (*grāma*) has none. *Vraja* means *goṣṭha* (cowshed).

Vallabhācārya—

Vraja means *gavāṁ sthānam* (a place of cows).

Anvitārtha-prakāśikā—

Vraja means *go-gopa-nivāsa-sthāna* (a place where cows and cowherds stay).

ANNOTATION

The words *vraja* and *goṣṭha* literally mean ‘cowshed’, but in *Bhāgavatam* and in *Viṣṇu Purāṇa* they often have the sense of ‘cowherd village’ or ‘cowherd community’. That meaning is often seen in our ācāryas’ commentaries as well. The definition is: *goṣṭhādhva-nivahā vrajāḥ*, “*Vraja* means *goṣṭha* (cowshed), *adhvan* (path, road), and *nivaha* (multitude)” (*Amara-koṣa* 3.3.30). The difference between a village and a cowherd village is that the latter is a temporary settlement abounding in cows.

10.3.3

nadyaḥ prasanna-salilā hradā jalaruha-śriyaḥ |
dvijāli-kula-sannāda- stabakā vana-rājayaḥ ||

nadyaḥ—the rivers; *prasanna*—is clear; *salilāḥ*—in which the water; *hradāḥ*—the lakes; *jala-ruha*—consists of lotuses (“growing on water”); *śriyaḥ*—whose splendor; *dvija-ali*—of birds and bees; *kula-sannāda*—and the noise of a multitude; *stabakāḥ*—in which there are clusters of flowers; *vana*—of forests (or

thickets, groves); *rājayaḥ*—the multitudes.

nadyaḥ hradāḥ (ca) prasanna-salilāḥ jalaruha-śriyaḥ (ca abhavan), vana-rājayaḥ dvijāli-kula-sannāda-stavakāḥ (āsan)...

The water in rivers and lakes, where there was a resplendence because of aquatic lotuses, was limpid. Trees had clusters of flowers, birds twittered, and bees hummed.

Śrīdhara Svāmī—

“They had splendor on account of aquatic lotuses (*jalaruha-śriyaḥ* = *jalaruhaiḥ śrīḥ śobhā yeṣāṁ te*). There was a multitude of forests, in which there were clusters of flowers regarding which there is was hubbub of a multitude of birds and bees (*dvijāli-kula-sannāda-stavakāḥ* = *dvijāli-kulānāṁ sannādaḥ yeṣu te stavakāḥ yāsu tāḥ*).”

Viśvanātha Cakravartī—

In two verses, he describes the serenity of three elements in the middle (between earth and sky). In regard to the word *jalaruha-śriyaḥ* (the lakes whose splendor occurs on account of aquatic lotuses): that is a characteristic of daytime, and it was also occurring at nighttime. *Dvijāli-kula-sannāda-stavakāḥ* means: *dvijāli-kulānāṁ sannādaḥ stavakāś ca yāsu tāḥ*, “the multitude of forests, in which there is a hubbub of a multitude of birds and bees and in which there are clusters of flowers.” Thus a quality of spring is mentioned although it was the rainy season.

Baladeva Vidyābhūṣaṇa—

The rivers’ pellucidness is an autumnal characteristic occurring in the rainy season.

Sanātana Gosvāmī—

Although there was no clarity of the water of the rivers and so on because of the rainy season and so on, the mention of those various things is in consideration of either the specialties of those ones at that time or the risen development of those ones.

Jīva Gosvāmī—

There is a separate mention of both—the pellucidness of water and a splendor because of lotuses—in regard to rivers and lakes merely because of the respective predominance, therefore it is understood that both apply to both.

10.3.4

*vavau vāyuh sukha-sparśaḥ puṇya-gandha-vahaḥ śuciḥ |
agnayaś ca dvijātīnām śāntāś tatra samindhata ||*

vavau—blew; *vāyuh*—the wind; *sukha-sparśaḥ*—[the wind,] feeling which takes place in a happy way; *puṇya*—beautiful; *gandha*—fragrance; *vahaḥ*—carries; *śuciḥ*—pure; *agnayaḥ*—the fires; *ca*—and (-the fires too were pure); *dvijātīnām*—of twice-born persons; *śāntāḥ*—calm; *tatra*—at that time; *samindhata*—blazed.

vāyuh sukha-sparśaḥ puṇya-gandha-vahaḥ śuciḥ vavau, dvijātīnām agnayaḥ ca śāntāḥ samindhata...

The wind was blowing, and was carrying a lovely fragrance. The wind was pure, and pleasant to the touch. At that time, the calm and pure fires of twice-born men blazed.

Śrīdhara Svāmī—

Samindhata stands for *samaindhata*. The affix *ā[t]* should have been seen here. “The fires were flaming well” (*samaindhata* = *samyag dīptāḥ babhūvuḥ*).

Viśvanātha Cakravartī—

Sukha-sparśaḥ (pleasant to the touch) denotes coolness. In *puṇya-gandha-vahaḥ* (it was carrying a lovely odor), *puṇya* denotes fragrance (*saurabhya*). Amara states: *puṇyam tu cārv api*, “*Puṇya* also means *cāru* (lovely)” (*Amara-koṣa* 3.3.159). *Śuciḥ* (pure) means *nirmalaḥ* (without impurity): By an absence of a connection with dust and the like, the slowness of the breeze is indicated.

“The fires blazed although they had almost been blown out (*śāntāḥ* = *nirvāṇa-prāyāḥ api*).” The absence of the affix *a[t]* in *samindhata* is poetic license. The sense is: *samyag dakṣiṇāvartatvena uddīptāḥ babhūvuḥ*, “The fires were blazing high and well, in terms of undulating to the right.” That is a quality of Tretā yuga, although it was Dvāpara yuga.

Sanātana Gosvāmī—

Sukha-sparśaḥ denotes a nice coolness. In *puṇya-gandha-vahaḥ*, *puṇya* denotes fragrance. *Śuciḥ* means *nirmalaḥ* (without impurity): By an absence of a connection with dust and the like, the slowness of the breeze is indicated.

“The fires blazed though they had almost been blown out (*śāntāḥ* = *nirvāṇa-prāyāḥ api*).” Or else the sense is: *pradakṣīnāvartāḥ santaḥ* (while undulating clockwise). *Tatra* means *tadānīm* (at that time).

Jīva Gosvāmī—

Sukha-sparśaḥ denotes coolness. In *puṇya-gandha-vahaḥ*, *puṇya* denotes fragrance. Amara states: *puṇyam tu cārv api*, “*Puṇya* also means *cāru* (lovely)” (*Amara-koṣa* 3.3.159). *Śuciḥ* means *nirmalaḥ* (without impurity): By an absence of a connection with dust and the like, the slowness of the breeze is indicated.

Here the word *ca* has the sense of *pūrvokta-sammucaya* (adding something mentioned before) in consideration that wind and fire are a pair (the fires too were pure: *śuci* is carried forward). Therefore the sense of *tatra* (at that time) is *vāyau sati* (when there was a wind).

“The fires blazed although they had almost been blown out (*śāntāḥ* = *nirvāṇa-prāyāḥ api*).” Or else the sense is: *pradakṣīnāvartāḥ santaḥ* (while undulating to the right).

Bhaktisiddhānta Sarasvatī—

“The wind was carrying a pure fragrance (*puṇya-gandha-vahaḥ* = *pavitram gandham vhati iti tādrśaḥ*). The fires of sacrificial Brāhmaṇas (*dvijātīnām* = *yājñika-brāhmaṇānām*), which were almost caused to be extinguished (*śāntāḥ* = *nirvāpita-prāyāḥ*), were blazing in a sacrifice (*tatra* = *yajñe*).”

Vīra-Rāghava—

“Previously, the fires of the twice-born men, meaning of those in the three upper castes (*dvijātīnām* = *traivarṇikānām*) were calm. At that time (*tatra* = *tadā*) they blazed.” Or else the fires had no impurity (*śāntāḥ* = *akaluṣāḥ*). Another reading is *samedhitaḥ* instead of *samindhata*. The meaning is the same.

Vallabhācārya—

Some fires of the the twice-born are for worldly purposes (*laukika*) and others are for Vedic sacrifices (*vaidika*). This means those fires are different than

prohibited fires. The sense is: At that time (*tatra* = *tasmin samaye*), auspicious fires were blazing although they were hidden.

Anvitārtha-prakāśikā—

The wind was pure (*śuci*) because it came in contact with the Yamunā. *Śāntāḥ* means the fires had no smoke and so on.

10.3.5

manāṁsy āsan prasannāni sādḥūnām asura-druhām |
jāyamāne 'jane tasmin nedur dundubhayo divi ||

manāṁsi—the minds; *āsan*—became; *prasannāni*—serene; *sādḥūnām*—of the righteous; *asura-druhām*—unto whom harm was done by asuras; *jāyamāne ajane tasmin*—when He (*tasmin*), the birthless one, was taking birth; *neduḥ*—resounded; *dundubhayaḥ*—kettledrums; *divi*—in the sky.

asura-druhām sādḥūnām manāṁsi (ca) prasannāni āsan. tasmin ajane jāyamāne, divi dundubhayaḥ neduḥ...

The minds of the gods and of spiritual practitioners became serene. When He, the birthless one, was about to take birth, kettledrums in the sky resounded.

Śrīdhara Svāmī—

“The minds of the righteous, and the minds of gods and of all living beings other than Kaṁsa and other like persons...” (*asura-druhām* = *asura-druhām kaṁsādi-vyatiriktānām sarva-prāṇinām devānām ca*). In the second half of the verse, he mentions a particularity only with regard to Svarga.

Viśvanātha Cakravartī—

Manāṁsi (minds) refers to the *tattvas* such as intelligence, and even the senses. The idea is: Even the minds of the *sādhus* were not serene before, due to being harmed by asuras. Further, the birthless one is Śrī Kṛṣṇa. “When His birth was imminent...” (*jāyamāne* = *āsanne prādurbhāve*).

Baladeva Vidyābhūṣaṇa—

“The minds of the righteous, to whom harm was done by asuras (*asura-druhām* = *asura-karṭṛkaḥ drohaḥ yebhyaḥ teṣām*), became serene.”

Sanātana Gosvāmī—

The gist of *asura-druhām* (of the gods, lit. “of those who hurt the asuras”) is that the anxiety in the minds of Kāṁsa and of others increased.

He mentions yet another reason the time had all qualities: *jāyamāne ’jane tasmin* means: *ajane ’pi bhagavati jāyamāne*, “When the Lord was taking birth although He is birthless.” Next he illustrates the fact that the time was highly resplendent: “Kettledrums resounded in the sky.” The kettledrums resounded by themselves, owing to the rise of an outstanding auspicious resplendence. For instance, in *Śrī Hari-vaṁśa: anāhatā dundubhayo devānām prāṇadaṁs tadā*, “Then the unbeaten kettledrums of the gods resounded” (2.4.19).

Jīva Gosvāmī—

Asura-druhām means: *bhīṣaṇākārāditvena sarveṣv api udvega-hetutayā tebhyo druhyanty eva sarve iti asura-druhām sarva-prāṇinām ca*, “and the minds of all living beings who were *asura-druh*, by the derivation: Everyone (the asuras) harms them by being a cause of anxiety for all people due to having terrible forms and so on.” The gist is: Only the anxiety in the minds of Kāṁsa and of others increased.

How long after the time of the constellation of the birthless one did the season become endowed with all qualities and so forth? In consideration of that he says: *jāyamāne ’jane*. This means: *ajane bhagavati jāyamāne* (when the Lord, the birthless one, was about to take birth). The present tense is used according to the rule: *vartamāna-*

sāmīpye vartamāna-vad vā, “When the sense is nearness to the present, the present tense is optionally used to signify the near past or the near future” (*Aṣṭādhyāyī* 3.3.131). The drift is: Those various occurrences began right from the first part of the rise of the Lord’s birth constellation, but such occurrences were more abundant as the time for the Lord’s birth grew nearer.

The gist of the term *ajana* (birthless) is: When His birth happens, what a wonderment! The words *ajane bhagavati jāyamāne* too should be connected everywhere with the word *yarhi* (when).

The kettledrums resounded by themselves, owing to the rise of an outstanding auspicious resplendence. For example, in *Śrī Hari-vaṁśa: anāhatā dundubhayo devānām prāṇadaṁs tadā*, “Then the unbeaten kettledrums of the gods resounded” (2.4.19). It should be understood that when the Lord took birth, the

directions had been clear for a long time, and so on, yet the resounding of kettledrums occurred right then.

Anvitārtha-prakāśikā—

In *asura-druḥ*, *sura-druḥ* means “one who harms gods,” such as Kāṁsa; the righteous are *asura-druḥ* in the sense that they are not *sura-druḥ*. Alternatively, *asura-druḥām* means: *asurāḥ druho droha-kartāraḥ yeṣāṁ teṣāṁ*, “of the righteous, whom asuras harm.”

10.3.6

jaguḥ kinnara-gandharvās tuṣṭuvuḥ siddha-cāraṇāḥ |
vidyādharyaś ca nanṛtur apsarobhiḥ samam tadā ||

jaguḥ—sang; *kinnara-gandharvāḥ*—the Kinnaras and the Gandharvas; *tuṣṭuvuḥ*—praised; *siddha-cāraṇāḥ*—the Siddhas and the Cāraṇas; *vidyādharyaḥ*—the wives of Vidyādharas; *ca*—and; *nanṛtuḥ*—danced; *apsarobhiḥ samam*—with the Apsarās; *tadā*—at that time.

kinnara-gandharvāḥ jaguḥ, siddha-cāraṇāḥ tuṣṭuvuḥ, apsarobhiḥ samam vidyādharyaḥ ca nanṛtuḥ.

The Kinnaras and the Gandharvas sang. The Siddhas and the Cāraṇas panegyricized. The wives of the Vidyādharas danced, and so did the Apsarās.

Śrīdhara Svāmī—

Tadā (then) means: *āsannaḥ prasavaḥ yasmin tasmin samaye* (at the time when the parturition was imminent).

Sanātana Gosvāmī—

Mudā (with joy) is the reason they conducted themselves in those various ways, although the Lord’s appearance was a secret. The sense is: Because they did not take interest in the secrecy, out of joy. Therefore there is a repetition ahead (*mudānvitāḥ*, in the next verse).

Jīva Gosvāmī—

The word *ca*, in *vidyādharyaś ca*, is said in reference to similar groups, as before. *Mudā* (with joy) is the reason they conducted themselves in those various ways, even when the Lord’s appearance, a secret, was taking place—because their conduct at that time was only due to the nature of a sudden joy, even without taking the secrecy in consideration.

Tadā, another reading of the text, should be pointed out everywhere (the clauses up to and including verse 8), but it’s as if this is not agreed upon by Śrīdhara Svāmī, because of his explanation concerning *yarhi* and so on (10.3.1), where he supplies *tadā* in the eighth verse. Another interpretation is that the connection is described with that very word. (This means Śrīdhara Svāmī’s *tadā*, in *Bhāvārtha-dīpikā* 10.3.1, could be this one.)

Bhaktisiddhānta Sarasvatī—

“The Kinnaras and the Gandharvas did an auspicious song (*jaguḥ = maṅgala-gītaṁ cakruḥ*).”

Anvitārtha-prakāśikā—

“The Kinnaras and the Gandharvas sang... the Lord’s virtues. The Siddhas and the Cāraṇas praised... the Lord.

10.3.7

mumucur munayo devāḥ sumanāṁsi mudānvitāḥ |
mandam mandam jaladharā jagarjur anu-sāgaram ||

mumucuḥ—released; *munayaḥ*—the sages; *devāḥ*—the gods; *sumanāṁsi*—good minds; *mudā*—with joy; *anvitāḥ*—endowed (or having met); *mandam mandam*—repeatedly mildly; *jala-dharāḥ*—the clouds; *jagarjuḥ*—rumbled; *anu-sāgaram*—after the ocean (or in conformity with an ocean).

tadā munayaḥ devāḥ (ca) mudānvitāḥ (santāḥ) sumanāṁsi mumucuḥ, jaladharāḥ (ca) anu-sāgaram mandam mandam jagarjuḥ.

Being joyful, sages and gods showered flowers at that time. The clouds repeatedly yet mildly rumbled in conformity with the ocean.

Viśvanātha Cakravartī—

Anusāgaram is an adverb: *anukṛtaḥ sadṛśī-kṛtaḥ sāgaraḥ sāgara-garjanam tad yathā syāt tathā*, “[The clouds repeatedly mildly rumbled] in such a way that an ocean was imitated, i.e. made similar; in other words, in such a way that there was the rumbling of an ocean.”

Baladeva Vidyābhūṣaṇa—

Sumanāṁsi means *puṣpāṇi* (flowers). *Anu-sāgaram* is an adverb: *anukṛtaḥ sāmīyam nītaḥ sāgaraḥ yena tad yathā syāt tathā*, “[the clouds rumbled] in such a way that an ocean was imitated; that is to say an ocean was brought to a state of similarity.” The depth of the rumbling sound is indicated.

Sanātana Gosvāmī—

Anvitāḥ means: *anyonyam militāḥ santaḥ*, “while meeting one another.”

The clouds rumbled either on the ocean (*anu-sāgaram* = *samudre*) or after the ocean, which was rumbling (*anu sāgaram* = *sāgaram garjantam anu*). For example, in *Śrī Viṣṇu Purāṇa: sindhavo nija-śabdena vādyam cakrur manoharam*, “The seas made charming music with their own sounds” (5.3.5).

Jīva Gosvāmī—

Here also, with the intent to communicate a condition as before, there is a repetition: *mudā* (with joy). *Anvitāḥ* means: *anyonyam militāḥ santaḥ*, “while meeting one another.”

The clouds rumbled after the ocean, which was rumbling (*anu sāgaram* = *sāgaram garjantam anu*). For example it is said in *Śrī Viṣṇu Purāṇa: sindhavo...* (see above).

Krama-sandarbhā—

The clouds rumbled with the ocean (*anu-sāgaram* = *sāgareṇa saha*).

Vallabhācārya—

The gods were in the air and the sages on the ground, in meditation. “The gods showered (*mumucuḥ* = *vavṛṣuḥ*) flowers (*sumanāṁsi* = *puṣpāṇi*), whereas the sages released (*mumucuḥ*) their good minds (*sumanāṁsi*).” The word *sumanas* means “flower” only in the feminine gender, but here it is in the neuter, therefore both interpretations must be accepted to make sense of the statement. The sages

showered the flowers of their thoughts on the place of the Lord's *āvirbhāva*.

It is said *jaladharāḥ* (clouds, “they carry water”), and not *jalamucaḥ* (clouds, “they release water”). This means the clouds are dark, in conformity with the Lord's color. Only dark clouds rumble. The significance of the rumbling is that lightning occurs at that time. Lightning represents the *gopīs*, who have a golden color. This hints at the pastimes between the Lord and the creeper-like *gopīs*. The significance of the ocean is that the Lord is deep like an ocean.

***Vīra-Rāghava*—**

The clouds rumbled after the ocean (or in conformity with the ocean) (*anu-sāgaram* = *sāgaram anusṛtya*).

ANNOTATION

In his next commentary, Sanātana Gosvāmī quotes the subsequent verse in *Viṣṇu Purāṇa*, which states that the clouds rumbled. Therefore the sequence is: The ocean rumbled; the clouds rumbled afterward. Once again there is an implied connection with Śrī Kṛṣṇa's descent in Soma's dynasty, since the moon arose from the ocean.

In Sanātana Gosvāmī's explanation of *anu-sāgaram* as *samudre* (on the ocean), *anu-sāgaram* is an *avyayī-bhāva* compound where *anu* has the sense of *vibhakti* (a case ending, specifically the locative case). For the details, consult Annotation 10.1.56. Viśvanātha Cakravartī takes *anu* in the sense of *sādrśya* (similarity), by the definition: *paścāt-sādrśyayor anu*, “*Anu* is used in the senses of *paścāt* (after) and *sādrśya* (similarity)” (*Amara-koṣa* 3.3.247).

In Jīva Gosvāmī's explanation in *Krama-sandarbha*, *anu-sāgaram* is taken as an *avyayī-bhāva* where *anu* has the sense of *yaugapadya* (simultaneity). Or else *anu sāgaram* stands for *sāgaram anu*, where *anu* is a *karma-pravacanīya* in the meaning of *saha* (with) (*Hari-nāmāmṛta-vyākaraṇa* 672).

10.3.8

niśīthe tama-udbhūte jāyamāne janārdane |
devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhā-śayaḥ |
āvirāsīd yathā prācyāṁ diśīndur iva puṣkalaḥ ||

niśīthe—in the middle of the night; *tamaḥ-udbhūte*—in which there was an increase of darkness (or intensely pervaded by darkness); *jāyamāne janārdane*—

when Janārdana was taking birth; *devakyām*—to Devakī (‘having taken Devakī as the support’, *āśraya-saptamī*); *deva-rūpiṇyām*—whose form is like the Lord’s; *viṣṇuḥ*—Viṣṇu; *sarva-guhā-śayaḥ*—who reposes in all secret places (or who is the abode (*āśaya*) of all secret places); *āvirāsīt*—made His appearance; *yathā*—suitably; *prācyām*—which is the east; *diśi*—in the direction; *induḥ iva*—like a moon; *puṣkalaḥ*—full.

tama-udbhūte niśithe deva-rūpiṇyām devakyām (vraja-nātha-patnyām) janārdane jāyamāne, prācyām diśi puṣkalaḥ induḥ iva (āvirbhavati), viṣṇuḥ sarva-guhā-śayaḥ (deva-rūpiṇyām devakyām śauri-patnyām) yathā (yathā = yathāvat) āvirāsīt.

When Janārdana was taking birth, in the middle of a densely dark night, Viṣṇu, who abides in all secret places, suitably appeared to Devakī, whose body is similar to the Lord’s body, like the full moon manifests in the eastern direction.

Śrīdhara Svāmī—

“In the middle of the night, which was densely dark (*tama-udbhūte* = *tamasodbhūte* = *ghana-tamasi*), Viṣṇu appeared suitably, meaning only as a godly form (*yathā* = *yathāvat* = *aiśvareṇa eva rūpeṇa*).”

Viśvanātha Cakravartī—

Someone might wonder: “When did the clouds actually rumble, since it was said: *diśaḥ praseduḥ* (the directions were clear, 10.3.2) and *gaganam nirmaloḍugaṇodayam* (the sky, in which the stars were resplendent, 10.3.2)?” He speaks with that in mind. “In the middle of the night (*niśithe* = *niśithe eva madhye*), which was intensely pervaded by darkness (*tama-udbhūte* = *tamasā utkarṣeṇa bhūte vyāpte*) (*ut* = *utkarṣeṇa*) (*bhūte* = *vyāpte*)...” since there was a rise of fragments of clouds in the sky. *Bhūte* is a form of the verbal root *bhū prāptau* (to attain, obtain).

The name Janārdana signifies: *janānām sarvajña-bhakta-muni-devādīnām ardanāḥ yācanaḥ*, “He is requested by people, that is by omniscient devotees, sages, and gods,” as follows: “Now is the time for the Lord’s appearance.” *Jāyamāne janārdane* signifies: *janārdane jāyamāne sati* (when Janārdana was taking birth).

“Viṣṇu, who reposes (*śaya*), in the sense that He is out of the range of everyone’s perception, in all the *guhās*—meaning in hideaway-like places that

cannot be accessed, such as Mathurā and Vaikuṇṭha, and in the inner recesses of the souls (*sarva-guhā-śayaḥ* = *sarvāsu guhāsu guhā-vad-agamya-sthāneṣu mathurā-vaikuṇṭhādiṣu jīvāntaḥ-karaṇeṣu ca sarva-jana-parokṣatvāt śete iti saḥ*)—became manifest (*āvirāsīt* = *prakaṭi-babhūva*) in Devakī, whose body is dense *sat-cid-ānanda* like Viṣṇu’s body (*deva-rūpiṇyām* = *devasya viṣṇoḥ iva rūpaṁ sac-cid-ānanda-ghanam vartate yasyāḥ tasyām*).” Another reading is *viṣṇu-rūpiṇyām* instead of *deva-rūpiṇyām*.

The clause *yathā prācyām diśīndur iva puṣkalaḥ* (like the full moon in the eastern direction) is an example. It is not that, being constrained, He was forced out of a womb like some other baby boy. In addition, he simultaneously talks about the *āvirbhāva* in that example (like the full moon in the eastern direction) and in regard to the object to whom the example applies (Kṛṣṇa). The syntactical connection is: *tad-dine niśāthe prācyām diśi aṣṭamyām indur apuṣṭo ’pi mad-vaṁśaṁ mat-*

prabhur janmanā alaṅcakārety ānandodrekeṇa puṣkalaḥ pūrṇimāyā indur iva puṣkalaḥ san yathā āvirāsīt tathaiva devakyām viṣṇur api sarvāṁśa-kalā-paripūrṇa āvirāsīt, “In the middle of the night on that day, Viṣṇu, the complete fullness of all *amśas* and *kalās*, appeared to Devakī like the partial moon on an *aṣṭamī* in the eastern direction becomes full like the full moon of Pūrṇimā due to an upsurge of bliss “My master adorns my dynasty by taking birth” and makes its appearance.”

The Lord’s appearance occurred during the eighth month for the sake of cheating Kāṁsa and others. It is stated in *Hari-vaṁśa*:

*garbha-kāle tv asampūrṇe aṣṭame māsi te striyau |
devakī ca yaśodā ca suṣuvāte samam tadā ||*

“During the eighth month, when the pregnancy had not reached maturity, those two ladies, Devakī and Yaśodā, gave birth at the same time.” (*Hari-vaṁśa* 2.4.11)

The Lord’s birth chart is mentioned in an astrological scripture called *Khamāṇikya*: *ucca-sthāḥ śaśi-bhauma-cāndri-śanayo lagnaṁ vṛṣo lābha-go jīvaḥ simha-tulāliṣu krama-vaśāt pūṣo-śano-rāhavaḥ. naiśīthaḥ samayo ’ṣṭamī budha-dinaṁ brahmarkṣam atra kṣaṇe śrī-kṛṣṇābhidham ambujekṣaṇam abhūd āviḥ param brahma tad*, “In the middle of the night on an eighth lunar day, which was a Wednesday, He who is known as Śrī Kṛṣṇa, the lotus-eyed one, the supreme Brahman, made His appearance during the Rohiṇī constellation. The moon, Mars, Mercury, and Saturn were

situated in the position of ascendant. Taurus was *lagna*. Jupiter was going toward the eleventh lunar mansion (Jupiter was in Pisces, the twelfth mansion). The sun was in Leo, Venus in Libra, and Rāhu in Scorpio” (cited in *Laghu-vaiṣṇava-toṣaṇī* 10.3.1).

Sanātana Gosvāmī—

In the middle of the night, the clouds only rumbled. It is not that they covered the sky and rained, otherwise it would be impossible for the stars to appear bright (*nirmaloḍu-*

gaṇodaya, 10.3.2). And therefore it is also said in that scripture: *mandam jagarjur jaladāḥ puṣpa-vrṣṭi-muco dvija*, “O Brāhmaṇa, the clouds rumbled gently and released a rain of flowers” (*Viṣṇu Purāṇa* 5.3.6).

With the clause *jāyamāne janārdane*, he talks about the reason, which had already been mentioned (*jāyamāne ’jane*, 10.3.5), for the high resplendence as well (*parama-śobhana*, 10.3.1), with the intent to express that He is the sole cause of it.

The name Janārdana signifies either: (1) *duṣṭa-jana-nāśaka*, “He kills wicked people,” (2) *janma-lakṣaṇa-saṁsāra-dhvaṁsaka*, “He terminates material existence, characterized by birth,” or (3) *śrī-brahmādi-bhakta-jana-prārthya*, “He is requested by devotees such as Śrī Brahmā.” *Jāyamāne janārdane* means *bhagavati jāyamāne* (when the Lord was taking birth).

Tama-udbhūte means: *tamasodbhūte vyāpte* (pervaded by darkness). This is understood: Due to the fact that it was *kṛṣṇāṣṭamī*, and so on, Kāṁsa’s and others’ ignorance about the Lord’s birth, and so on, occurred by the power of Māyā (Yogamāyā), who was taking birth in Gokula.

Devakī’s form is like the Lord’s form. In other words, she has a real, conscious body of bliss (*deva-rūpiṇyām = devasya bhagavataḥ rūpam iva rūpaṁ sac-cid-ānanda-vigrahaḥ tadvatyām*). This means there is no fault whatsoever even in an *āvirbhāva* from her womb. Sometimes the reading is *viṣṇu-rūpiṇyām*.

Although as the inner controller He abides inside the hearts of all (*sarva-guhāśayaḥ = antaryāmitvena jagac-cittāntar-vartī api*), He was complete (*puṣkalaḥ = sakalaḥ*). This means He descended after also uniting with all His *aṁśas* that exist in the hearts of all as the inner controller and so on. In that regard, Śrī Nārāyaṇa and other presiding deities of Vaikuṇṭha and so forth certainly descended. Thus the arrival of Śrī Garuḍa in Mathurā, and so on, by the statements in *Śrī Varāha Purāṇa*, and so on, becomes clear. For instance, in *Padma Purāṇa*:

sa devo bahudhā bhūtvā nirguṇaḥ puruṣottamaḥ |

ekī-bhūya punaḥ śete nirdoṣo harir ādi-kṛt ||

“The Lord, the supreme Person, is transcendental. Becoming manifold, and again becoming one entity, Hari, the primeval doer, reposes.”

That also has been expounded in *Śrī-bhāgavatāmṛta* (*Laghu-bhāgavatāmṛta* 1.5.95). And on account of the *sphūrṭi* of the inner controllers only as Śrī Devakī-nandana at that time in everyone, it is understood that He descended after also uniting with them. For example, in the First Canto, there is a statement by Śrī Bhīṣma:

*tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām |
pratidṛśam iva naikadhārkam ekaṁ
samadhigato 'smi vidhūta-bheda-mohaḥ ||*

“I, cleansed of the bewilderment arising from the perception of diversity, have come in His presence. He is birthless. He abides in and controls the hearts of embodied souls, who are made by Him. Like the sun, the Lord is one entity yet is perceived in many ways in many eyes.” (*Bhāgavatam* 1.9.42)

In point of *prācyām* (in the east): A connection is made with an example although there is no connection. The suitability of His *āvirbhāva* only in Śrī Devakī, even though He is also manifesting everywhere, is stated that way, owing to the rise of the full moon only in the east, although it can suitably exist anywhere. This is the general idea. Therefore it is said in *Śrī Viṣṇu Purāṇa*:

*tato 'khila-jagat-padma-bodhāyācyuta-bhānunā |
devakī-pūrva-sandhyāyām āvirbhūtaṁ mahātmanā ||*

“Then the sun of Acyuta, the magnanimous Soul, appeared in the dawn of Devakī to expand the lotus of the universe.” (*Viṣṇu Purāṇa* 5.3.2)

His *āvirbhāva* occurred in the eighth month of pregnancy in order to cheat Kāṁsa and others. Such is the opinion of Śrī Vaiśampāyana (the narrator of *Hari-vaṁśa*). For example, in *Śrī Hari-vaṁśa*: *garbha-kāle tv asampūrṇe* (see *Sārārtha-darśinī*).

Jīva Gosvāmī—

When did those things, such as the resounding of kettledrums, occur? With that in mind, he says it was at midnight (*niśīthe* = *ardha-rātre*). What was it like? It was *tama-udbhūte*, which means: *tamasā uccair vyāpte* (it was highly pervaded by darkness). The verbal root is *bhū prāptau* (to attain). This adjective is stated because it was the *kṛṣṇāṣṭamī* of the month of Bhādra. It establishes a connection with the simile of the moon, also by dispelling darkness (or ignorance) through radiance. Nonetheless, it is an amazing simile. This simile is to be conceived somehow or other, because the rise of a full moon in the middle of the night is not seen.

The reason for the resounding of kettledrums, and so on, is: *jāyamāne janārdane*, “when Janārdana was becoming manifest (*jāyamāne* = *prakaṭībhavati*).” This means: *tat-prakaṭya-kṣaṇe* (at the moment of His appearance).

The name Janārdana is used in the sense that His appearance is requested (*ardana* = *prārthyamāna*) by devotees (*jana* = *bhakta-jana*) such as Śrī Brahmā. It is understood that Kāṁsa’s and others’ ignorance about the Lord’s birth and so on took place only by the power of Māyā, who was taking birth in Gokula.

There is another interpretation, in regard to *atha* (10.3.1): “When the constellation known as Rohiṇī, which had attained a specific time at the end of that Dvāpara yuga and which was being accepted as the own birth of the unborn one, Śrī Kṛṣṇa, whose birth at any other time is unheard of, occurred, only then did the very beginning of that take place. The time became endowed with pleasant attributes of all the seasons and of its own time (*sarva-guṇopetaḥ* = *sarvasya ṛtv-ādeḥ kālasya svasya ca ye guṇāḥ sukha-dāḥ dharmāḥ taiḥ upetaḥ*) and invested with full resplendency (*parama-śobhanaḥ* = *sarva-śubha-sametaḥ*).” The sense is: When His desire took place, the time became endowed in that way either only by nature or by His potencies, which effect what is difficult to accomplish. In pointing out a hint consisting of a pun, in *ajana-janmarkṣam* (10.3.1), he implies that there is a secret (the name of the constellation), and that is for the sake of hinting at the glory of the festival of that observance.

Beginning from *śāntarkṣa-graha-tāraḥ* (10.3.1) up to and including the two lines beginning with *manāṁsi* (10.3.5), but excluding the two lines beginning with *mahī* (10.3.2), he illustrates the state of having all qualities (*sarva-guṇopetaḥ*, 10.3.1). And beginning from the word *jāyamāne* (10.3.5) up to the end of the two lines that begin with *mumucuḥ* (10.3.7), and including the two lines beginning with *mahī* (10.3.2), he exemplifies the state of full resplendency (*parama-śobhanaḥ*, 10.3.1). In this regard, the description beginning from *diśaḥ praseduḥ* (10.3.2) and ending with the two lines beginning with *vavau vāyuḥ* (10.3.4) symbolizes the qualities connected with autumn, spring, and so on. The

word *jalaruha-*

śriyaḥ (the resplendence of lotuses, 10.3.3) is a quality in terms of a connection with daytime that is also occurring at nighttime. The line that begins with *agnayaḥ* (10.3.4) is also a partial indication of their having a connection with *satya* (twice-born persons are honest; or the fires were like the fires of Satya yuga) and so on. This is a partial indication of others.

The two lines that begin with *mandam mandam* (10.3.7) show attributes of the rainy season as well, in the sense that the clouds were on the horizon. Since it was said: *diśaḥ* and so on (the directions were clear, 10.3.2), it is impossible that clouds be within the directions, and so the statement of *Viṣṇu Purāṇa*, *mandam jagarjur jaladāḥ puṣpa-vṛṣṭi-muco dvija*, “O Brāhmaṇa, the clouds rumbled gently and released a rain of flowers” (5.3.6) is a connection that is understood to have occurred only with the beginning of the emergence of the Lord’s birth constellation. The rest of the explanation is the same.

Devakī’s form is like the Lord’s form. In other words, she has a real, conscious body of bliss (*deva-rūpiṇyām = devasya bhagavataḥ rūpam iva rūpam sac-cid-ānanda-vigrahaḥ tadvatyām*). The drift is: There is no fault whatsoever even in an *āvirbhāva* from her womb. Sometimes the reading is *viṣṇu-rūpiṇyām*.

Since it is hard to understand and since it is difficult to conjecture, the word *guhā* (secret place) means it is like a *guhā*, in other words it signifies “the Lord’s abode” (*guhā = guhā iva = śrī-bhagavat-sthānam*). *Sarva-guhā-śayaḥ* means: *sarvāsu guhāsu śete*, “He reposes—meaning He stays apart without being disturbed (*śete = akṣubhitatayā viharati*)—in all the *guhās*,” that is the inner recesses of all souls and Śrī Vaikuṇṭha and so forth.

Puṣkalaḥ means *sarvāmśa-pūrṇaḥ* (the fullness of all *amśas*). Thus He descended after uniting with all the *amśas* that were abiding in the hearts and so on as the inner controller and so on, because at that time the greats had a *sphūrti* of the inner controller only as Śrī Devakī-nandana. For example, in the First Canto, there is a statement by Śrī Bhīṣma: *tam imam aham ajam śarīra-bhājām...* (see above).

For instance, even the presiding deities of the Śrī Vaikuṇṭha planets and so on descended from here and there after uniting, because that is clear with the arrival of Śrī Garuḍa on Gomantha after bringing a crown, and so forth, by looking at statements in *Śrī Hari-varṇa* and so on. This too was expounded in *Śrī-bhāgavatāmṛta*, and there is no discrepancy in this matter insofar as they are secretly situated in His effulgence after manifesting all their personal modes of being only in Him, Parama Vibhu, with Their respective *svarūpas*. For example, there is a statement of *Padma Purāṇa* cited by Śrī Madhvācārya: *sa devo bahudhā bhūtvā...* (see above).

In regard to *prācyām* (in the east): The suitability of His *āvirbhāva* in Śrī Devakī though He is manifesting everywhere is stated with an example. And therefore it is said in *Śrī Viṣṇu Purāṇa*: *tato 'khila-jagat-padma-bodhāyācyuta-bhānunā...* (see above).

The Lord's appearance occurred in the eighth month of pregnancy for the sake of cheating Kāṁsa and others. For example, in *Śrī Hari-vaṁśa*: *garbha-kāle tv asampūrṇe...* (see above).

Krama-sandarbhā—

In regard to *jāyamāne janārdane*, the sense is: *taj-janmārthaṁ janānāṁ yācane sati* (while people were begging Him to take birth).

Devakī has a body of *deva*, i.e. of *vasudeva*. This means she has a form that is a function of *śuddha-sattva*. In the reading *viṣṇu-rūpiṇyām*, the sense is: *tadvad-vyāpakāprākṛta-vigrahām* (to her who has a nonmaterial body, which pervades like His body pervades). Her qualification to bear the Lord is stated thus.

Sarva-guhā-śayaḥ means: *sarvāsu guhāsu tadvat durjñeya-sthaleṣu vaikuṇṭhādiṣu śete nigūḍhaṁ krīḍati*, “He reposes, that is He secretly amuses Himself, in all the *guhās*, Vaikuṇṭha and so on, which are places that are difficult to understand as if they were hidden places.” This means He has all *aṁśas*; He is the complete fullness. He mentions it in that way in the example also, with *puṣkalaḥ* (full) (here Jīva Gosvāmī says *puṣkalaḥ* is an adjective of the moon).

Baladeva Vidyābhūṣaṇa—

This is one verse of six lines. “When Hari was appearing (*janārdane jāyamāne = harau prādurbhavati sati*) to Devakī, Nanda's wife (*devakyām = vraja-nātha-patnyām*), when the middle of the night was intensely pervaded by darkness (*niśīthe tama-udbhūte = ardha-rātre tamasā utkarṣeṇa bhūte vyāpte sati*)—since a series of clouds came forth out of nowhere—Viṣṇu, who is that same Janārdana, suitably appeared, as a form that was already perfect before (*yathā = yathāvat = pūrva-siddhena eva rūpeṇa*), to Devakī, Vasudeva's wife (*devakyām = śauri-patnyām*).”

Owing to the locative absolute, a simultaneous birth in two places is made to be understood. This is also known from *Śrī Hari-vaṁśa*:

garbha-kāle tv asampūrṇe aṣṭame māsi te striyau |
devakī ca yaśodā ca suṣuvāte samam tadā ||

“During the eighth month, when the pregnancy had not reached maturity,

those two ladies, Devakī and Yaśodā, gave birth at the same time.” (*Hari-varṇśa* 2.4.11)

Right after that, Durgā too had an origination in Yaśodā, because of the sense of a sentence that is going to be mentioned: *tataś ca śaurir bhagavat-pracoditaḥ*, “Afterward, Śauri was impelled by the Lord. [When he, taking his son, intended to go out of the maternity room, birthless Yogamāyā took birth by Nanda’s wife]” (10.3.47), and because of the statement that she is Kṛṣṇa’s younger sister (*anujā viṣṇoḥ*, 10.4.9). In this way Yaśodā had a pair of offsprings, a boy and a girl. It is understood that the pair was perceived neither by Vasudeva nor by Yaśodā.

Here, Yaśodā too is expressed with the word *devakyām*. For example there is a statement in *Ādi Purāṇa*:

dve nāmnī nanda-bhāryāyā yaśodā devakīti ca |
ataḥ sakhyam abhūt tasyā devakyā śauri-jāyayā ||

“Nanda’ wife had two names: Yaśodā and Devakī, therefore she developed friendship with Devakī, Vasudeva’s wife.”

By the logical reasoning of a lamp located in the threshold of a door (*dehalī-pradīpa-nyāya*) (also called *kākākṣi-nyāya*), the syntactical connection of *devakyām* occurs in both places, due to the appropriateness of the reading between *jāyamāne janārdane* and *viṣṇuḥ*. (See the syntactical connection of the verse.)

In the current verse, this is perceived: Just as Vasudeva is an *āveśa* of Hari, in accordance with *āviveśāṁśa-bhāgena*, “The Lord, as an *aṁśa* of an *aṁśa*, entered Vasudeva’s mind” (*Bhāgavatam* 10.2.16), Nanda too is an *āveśa* of the Lord, on account of inferential characteristics in the following texts:

(A) *nandas tv ātmaja utpanne jātāhlādaḥ*, “When a son was born, Nanda became overjoyed ” (10.5.1), (B) *nandaḥ sva-putram ādāya*, “Nanda took his son” (10.6.43), and (C) *paśupāṅgajāyā*, “[Brahmā said: “I offer obeisances] to the son of a cowherd”” (10.14.1). As Vasudeva channelled the Lord in Devakī, so Nanda channelled the Lord in Yaśodā, as in the case of a guru and a disciple.

However, due to the Lord’s order, Durgā entered Yaśodā’s womb much like Saṅkarṣaṇa entered Rohiṇī’s womb, on account of the two verses that begin from: *devakyā jaṭhare garbham*, “[Śrī Kṛṣṇa said to Yogamāyā:] My *dhāma* known as Śeṣa is in Devakī’s uterus. Pull Him out of there and place Him in Rohiṇī’s womb. O splendid one, afterward, as an *aṁśa* of an *aṁśa*, I will

become Devakī's son and you will manifest in Yaśodā, Nanda's wife" (*Bhāgavatam* 10.2.8-9).

Hari is the legitimate son of Yaśodā like He is the legitimate son of Devakī. For instance: *yaśodā nanda-patnī ca*, "Yaśodā, Nanda's wife, [only understood that there was a birth. Being fatigued, and her memory hampered by sleep, she did not know the child's gender]" (*Bhāgavatam* 10.3.53). Verses such as: *nanda-gopa-grhe putro yaśodā-garbha-sambhavaḥ*, "A son was born from Yaśodā's womb, in the house of Nanda the cowherd" in *Ādi Purāṇa*, and similarly: *nandas tv ātmaja utpanne jātāhlādaḥ*, "When a son was born, Nanda became overjoyed" (*Bhāgavatam* 10.5.1), and so on, are the most significant statements. Even the sage (Śukadeva), under the influence of the Lord, spoke of Him in a hidden way.

On account of the oneness of Devakī's son and Yaśodā's son, Kurukṣetra too is in Vraja, the innermost place in Mathurā, and even the secrecy of that is served, owing to the sacred tradition.

Śrīnātha Paṇḍita—

"He suitably made His appearance, in terms of being perfect by nature (*yathā* = *yathāvat* = *svabhāva-siddhatvena*), like the moon appears in the eastern direction."

Vīra-Rāghava—

"He made His appearance like (*yathā*) the full moon (*puṣkalaḥ* = *ṣoḍaśa-kalā-paripūrṇaḥ*) appears in the eastern direction." The word *iva* is used in the sense of *vākyālaṅkāra* (ornament of the sentence).

Vallabhācārya—

He completely reposes, meaning He rules, in the sky of the hearts of all (*sarva-guhāśayaḥ* = *sarveṣāṃ guhā hṛdayākāśaṃ tasmin ā samantāt śete adhiṣṭhati*). The significance of *viṣṇu-rūpiṇyām* is that there was no effort involved during the Lord's manifestation. Some say the words *devakyām viṣṇu-rūpiṇyām* signify: *devakyām vidyamāna ādhidaivike*, "when a full-fledged transcendence was existing in Devakī" (rather, "when Devakī became transcendental to a supernormal degree," since the word *ādhi-daivika* should only be used as an adjective).

Anvitārtha-prakāśikā—

The Lord's *janma-patrī* (birth chart) is mentioned in *Kha-māṇikya*, and so is His *janma-kunḍalī* (the drawing of the mansions at birth).

ANNOTATION

Yaśodā and Devakī gave birth at the same time (*Hari-varṇśa* 2.4.11). Not only that, they had become pregnant at the same time: *garbham ādhatta devakī [...] yaśodāpi samādhatta garbham tad ahar eva tu, viṣṇoḥ śarīra-jām nidrām viṣṇu-nirdeśa-kāriṇīm*, “Devakī became pregnant. On that same day, Yaśodā also became pregnant, with a male fetus and with Nidrā-devī, who emanates from Viṣṇu's body and who executes Viṣṇu's order” (*Hari-varṇśa* 2.4.8-10). In that sense, the implied meaning of *sarva-guhā-śayaḥ* is that Kṛṣṇa was in Yaśodā's womb. There is also a hint at Kṣīrodaka-śāyī Viṣṇu's pastime of entering a cave near the Milk Ocean, leaving His body there, and merging in Vāsudeva in Vasudeva's dwelling (*Hari-varṇśa* 1.55.50-52) (*Kṛṣṇa-sandarbhā* 29).

Additionally, Vaiśampāyana says Kṛṣṇa's birth constellation is not Rohiṇī: *abhijñ nāma nakṣatram jayantī nāma śarvarī, muhūrto vijayo nāma yatra jāto janārdanaḥ*, “Janārdana was born during the constellation called Abhijit and the *muhūrta* called Vijaya. That night is called Jayantī” (*Hari-varṇśa* 2.4.17).

Regarding Saṅkarṣaṇa's birth, Jīva Gosvāmī writes: *atha yoga-māyā rohiṇyāḥ sāptamāsikam garbham srastam vidhāya devakyās tad-vidham tam tasyām niyojayāmāsa. tataś ca labdha-sarva-samaya-sampad-daśe caturdaśe māsi śrāvaṇataḥ prāk śrāvaṇa-rkṣe samasta-sukha-rohiṇī rohiṇī guṇa-gaṇanayā suśamaṁ sita-suśamaṁ sutam susrāva, sāndra-śubhratā-vibhrājamānatayā paurṇamāsī candram asam iva*.

“Upon causing the miscarriage of Rohiṇī's seven-month fetus, Yogamāyā placed Devakī's fetus, which was also seven-month old, in Rohiṇī. Then, in the fourteenth month, a time endowed with the perfections of all the seasons, at the beginning of the month of Śrāvaṇa (July-August), during the time of the Śrāvaṇa constellation, Rohiṇī, who was ascending (*rohiṇī*) to full joy, gave birth to a very beautiful boy in consideration of His virtues. His splendor was white. Being resplendent due to His dense effulgent beauty, He was shining like the moon on a full moon night” (*Gopāla-campū* 1.3.85-86).

When Saṅkarṣaṇa was transferred, His size did not remain the size of a seven-month fetus: *vraja-rāja-patnī ca tasyā jyaiṣṭham avaṣṭabhya māsa-traya-jātam antar-vatnītvam paryālocya svābheda-vedanenaiva śāta-jātam prāpa*, “Yaśodā, the wife of the king of Vraja, perceiving that Rohiṇī had been pregnant for three months, beginning from the month of Jyaiṣṭha (May-June), considered her nondifferent from herself and became delighted” (*Gopāla-campū* 1.3.81). Rohiṇī

carried Saṅkarṣaṇa for fourteen months since three months after Jyaiṣṭha is one month after Śrāvaṇa.

Based on the following text by Jīva Gosvāmī, Kṛṣṇa and Yogamāyā entered Devakī's womb eight months after Yogamāyā transferred Saṅkarṣaṇa from Devakī to Rohiṇī: *atha māgha-māsi cāsita-*

pratipadi kṛta-sarva-sukha-prasara-janyām rajanyām sā vraja-rājam sevyamānā tandrāpara-tantrāyamāṇā svapna-tulyatā-saṅcitam kiñcid añcitam dadarśa, yathā sa eva bālaḥ sarvatas tad-āvaraṇa-kārikayā kayācid divya-kumārikayātmānam pidhāya vraja-rāja-hṛdayān nija-hṛdayam praviśya dṛśyavad eva sthita iti. tataś ca so 'yaṁ hṛdaya-kamalam adhyāsāmāsa. seyaṁ tu jaṭhara-madhyam iti.

“Afterward, in the month of Māgha, on the first day of the waning phase of the moon, and at night, which generates a diffusion of happiness, Yaśodā, behaving as if she were independent while serving Nanda, the king of Vraja, because of her weariness, saw a graceful something (or something that was worshiped), because of which her drowsy condition was impeded (or which had much resemblance to a dream). That male child, concealing Himself by the agency of a particular divine girl, who was covering Him in every way, entered Yaśodā's heart from the heart of the king of Vraja and stayed, as if there was something worth seeing. And after that He presided over the lotus of the heart. The girl, however, occupied Yaśodā's womb” (*Gopāla-campū* 1.3.82-83).

It is understood that Kṛṣṇa remained in Yaśodā for seven months and one week, from Māgha *pratipad* of the waning fortnight to the well-known Bhādra *aṣṭamī* of the waning fortnight. Arun K. Bansal, the father of computer astrology in India, says Kṛṣṇa was born on July 21, 3228 BCE.

However, in other scriptures Balarāma is said to be one year older than Kṛṣṇa: *varṣādhiko hi vayasā kṛṣṇāt saṅkarṣaṇaḥ*, “In terms of age, Saṅkarṣaṇa is superior to Kṛṣṇa by one year” (*Brahma-vaivarta Purāṇa* 4.13.235). For example, *Padma Purāṇa* states: *garbha-*

saṅkarṣaṇāt tasyām jātaḥ saṅkarṣaṇo 'vyayaḥ. kṛṣṇāṣṭamyām tu rohiṇyām prauṣṭha-padyām śubhodaye. rohiṇī janayāmāsa putram saṅkarṣaṇam prabhum, tatas tu devakī garbham āpede bhagavān hariḥ. āpanna-garbham tāṁ dṛṣtvā kaṁso bhaya-nipīḍitaḥ [...] tatas tu daśame māsi kṛṣṇe nabhasi pārvati, aṣṭamyām ardha-rātre ca tasyām jāto janārdanaḥ. indīvra-dala-śyāmaḥ.

“The imperishable Saṅkarṣaṇa, so called because He was drawn out of a womb, was born to her, Rohiṇī, on an *aṣṭamī* of a dark fortnight, in Bhādra, during an auspicious dawn. Rohiṇī gave birth to a son, Saṅkarṣaṇa, the Almighty. Devakī became pregnant with Lord Hari afterward. Seeing her pregnant, Kaṁsa was pained by fear. O Pārvatī, in the tenth month of her

pregnancy, in the dark half in Śrāvaṇa, at midnight on the *aṣṭamī*, Janārdana was born to her. He was dark blue like the petals of a blue lotus” (*Padma Purāṇa* 6.245.31-36).

In *Padma Purāṇa*, in the chapter called *janmāṣṭamī-vrata*, there is another statement that Janmāṣṭamī took place in Śrāvaṇa: *śṛṇuṣvāvahito rājan kathyamānaṁ mayā tava, śrāvaṇasya tu māsasya kṛṣṇāṣṭamyām narādhipa. rohiṇī yadi labhyeta jayantī nāma sā tithiḥ*, “[Sanat-kumāra said:] O king, listen attentively to what I’m going to tell you. If Rohiṇī is obtained on the eighth day of the dark fortnight of the month of Śrāvaṇa, that *tithi* is called Jayantī” (*Padma Purāṇa* 6.31.32-33).

When Janmāṣṭamī is said to have occurred in Śrāvaṇa, Śrī Kṛṣṇa’s *āvirbhāva* took place one year after Balarāma’s *āvirbhāva*. This denotes a pastime in another eon, by the logical reasoning called *kalpa-bheda* (a difference of *kalpa*).

Further in that regard, Sanātana Gosvāmī cites this passage: *śrāvaṇe bahule pakṣe kṛṣṇa-janmāṣṭamī-vratam*, “The vow of Kṛṣṇa-janmāṣṭamī, in the dark fortnight in Śrāvaṇa” (*Śrī Viṣṇu-rahasya; Hari-bhakti-vilāsa* 15.278). Similarly, the *Brahmā Purāṇa* states: *śrāvaṇe māsi bahulā rohiṇī-samyutāṣṭamī, jayantīti samākhyātā sarvāghaughā-vināśinī*, “The great *aṣṭamī* conjoined with Rohiṇī in the month of Śrāvaṇa is renowned as Janmāṣṭamī. It terminates all sins” (quoted in *Hari-bhakti-vilāsa* 15.306).

The *Brahmā Purāṇa*, also called *Brahma-purāṇa*, is another name for *Ādi Purāṇa* (Monier-Williams). Jīva Gosvāmī quotes *Skanda Purāṇa*, which states that *Brahmā Purāṇa* is first (*Tattva-sandarbhā* 13.1). It is mentioned first in the *Bhāgavatam*’s list of eighteen *Purāṇas* (12.13.4).

Naturally, the ācāryas also say Janmāṣṭamī occurred in the month of Bhādra. Rūpa Gosvāmī quotes *Ādi Purāṇa*: *bhādre māsi mamāṣṭamyām* (*Mathurā-māhātmya* 163; *bhādre’ ṣṭamyām*, 165). Likewise, Sanātana Gosvāmī quotes *Bhaviṣya Purāṇa*: *māsi bhādrapade ’ṣṭamyām kṛṣṇa-pakṣe ’rdha-rātrake* (*Hari-bhakti-vilāsa* 15.262). Other verses of that nature are *Hari-bhakti-vilāsa* 15.328 and 15.496.

In *Garga-saṁhitā* it is said that Balarāma took birth on the sixth day of the bright half in the month of Bhādra: *atha vraje pañca-dineṣu bhādre tithau ca ṣaṣṭhyām ca site budhe ca...* (*Garga-saṁhitā* 1.10.27). Afterward Kṛṣṇa’s birth is described as having occurred on the waning fortnight in Bhādra: *bhādre budhe kṛṣṇa-pakṣe* (*Garga-saṁhitā* 1.11.23-24). The context of those verses seem to indicate the year after Balarāma’s birth. Otherwise the underlying idea is that in astrology there is an optional system where the full moon of a given month is taken to be in the middle of that month, not at the end. In that system, the bright half of the month occurs first, and the following dark half is part of that same

month.

At any rate, it should be pointed out that the ācāryas never mentioned *Garga-saṁhitā* in their writings, thus *Garga-saṁhitā* is not authoritative. Some say Sanātana Gosvāmī mentions *Garga-saṁhitā* in a list of scriptures which expound *bhakti* (*Dig-darśinī-ṭīkā* 1.1.21-23). However, those are not the words of Sanātana Gosvāmī.

Incidentally, although some Vaiṣṇavas celebrate Balarāma's birthday on the full moon day of Śrāvaṇa, there is no mention anywhere that His birth occurred at that time.

In the upcoming verses of *Bhāgavatam*, it is said that only Vasudeva saw the child. Rūpa Gosvāmī says Kṛṣṇa made His appearance on Devakī's bed. Later she and all other women thought that Kṛṣṇa was born in the ordinary way (*Laghu-bhāgavatāmṛta* 1.5.445-446). In other words, Devakī was asleep at the time. Still, she praises Him ahead, from verse 10.3.23.

10.3.9-10

*tam adbhutaṁ bālakam ambujekṣaṇaṁ
catur-bhujam śaṅkha-gadāry-udāyudham |
śrīvatsa-lakṣmaṁ gala-śobhi-kaustubham
pītāmbaram sāndra-payoda-saubhagam ||
mahārha-vaidūrya-kirīṭa-kunḍala-
tviṣā pariṣvakta-sahasra-kuntalam |
uddāma-kāñcy-aṅgada-kaṅkaṇādibhir
virocamānaṁ vasudeva aikṣata ||
upajāti (12)*

tam—Him; *adbhutam*—wonderful; *bālakam*—child; *ambuja-īkṣaṇam*—whose eyes are like two lotuses (or who has two lotuses in the form of eyes); *catur-bhujam*—who has four arms; *śaṅkha-gadā-ari*—which were the conch, the club, and the *cakra* (*arin* is that which has *ara*, spokes); *udāyudham*—who has eminent weapons; *śrīvatsa-lakṣmam*—on whom there is the mark of Śrīvatsa; *gala-śobhi-kaustubham*—on whom the Kaustubha shines along with His neck (or on His neck); *pīta-ambaram*—whose garments are yellow; *sāndra-payoda-saubhagam*—whose beauty is [like the beauty of] a dense rain cloud; *mahārha-vaidūrya*—[endowed] with the very valuable Vaidūrya jewel; *kirīṭa*—of His crown; *kunḍala*—and of His earrings; *tviṣā*—on account of the effulgence;

pariṣvakta—was embraced (surrounded); *sahasra-kuntalam*—whose multitude of [head] hair; *uddāma*—extraordinary; *kāñcī*—girdle; *aṅgada*—arm bands (or decorative shoulder protection); *kañkaṇa-ādibhiḥ*—because of His bracelets, and so on; *virocamānam*—who was shining; *vasudevaḥ*—Vasudeva; *aikṣata*—saw.

vasudevaḥ tam bālakam adbhutam ambujekṣaṇam catur-bhujam śaṅkha-gadādy-udāyudham śrīvatsa-lakṣmam gala-śobhi-kaustubham pītāmbaram sāndra-payoda-saubhagam mahārha-vaidūrya-kirīṭa-kunḍala-tviṣā pariṣvakta-sahasra-kuntalam uddāma-kāñcy-aṅgada-kañkaṇādibhiḥ virocamānam aikṣata.

Vasudeva saw an amazing boy: His eyes resembled two lotuses. His four arms held eminent weapons: the conch, the mace and the cakṛa. He had the mark of Śrīvatsa. On His neck, the Kaustubha was dazzling. His garments were yellow. His splendor was more charming than the hue of rain clouds. His immeasurable head hair mingled with the effulgence of His two earrings and of His crown, which was studded with the highly valuable Vaidūrya gem. And He was especially resplendent with His magnificent girdle, armlets, and forearm ornaments.

Śrīdhara Svāmī—

The syntactical connection takes place with the second verse (10.3.10): *tam adbhutam bālakam vasudeva aikṣata*, “Vasudeva saw Him, an amazing child.” The adjectives, beginning from *ambujekṣaṇam* (Him, who has lotus eyes), contain reasons for the wonderment. *Śrīvatsa-lakṣmam* stands for: *śrīvatsa-lakṣmāṇam* (Him, who has the mark of Śrīvatsa).

Gala-śobhi-kaustubham means: *galena śobhata iti gala-śobhī sa kaustubho yasmin*, “on whom the Kaustubha shines with His neck.” *Pariṣvakta-sahasra-kuntalam* means: *sphurad-aparimita-keśam*, “whose hair, which is immeasurable, was sparkling...” “owing to the brilliance of a crown, earrings, and so on” (*mahārha-vaidūrya-kirīṭa-kunḍala-tviṣā* = *kirīṭa-kunḍalādīnām tviṣā*).

Viśvanātha Cakravartī—

The syntactical connection takes place with the second verse (10.3.10): *tam adbhutam bālakam vasudeva aikṣata*. The adjectives, beginning from *ambujekṣaṇam*, contain reasons for the wonderment. The crown, a triangular form with a series of [engraved] leaves, is studded with the Vaidūrya (*vaidūrya-kirīṭa* = *vaidūrya-yukta-kirīṭa*), a jewel whose splendor is blue, yellow and red.

Sanātana Gosvāmī—

Bālakam (child) means He looked like a child, due to His delicate and very little body.

“Vasudeva saw Him, whose weapons, such as the conch, were raised (*ud* = *udyata*)—or else they were supereminent (*ud* = *utkr̥ṣṭa*)—. The beauty of His color was even superior to the splendor of a dense rain cloud (*sāndra-payoda-saubhagam* = *sāndra-payodād api varṇa-saundaryam yasya tam*). He was especially resplendent (*virocamānam* = *viśeṣataḥ rocamānam*) because of the girdle, the armlets and so on which were highly magnificent, by virtue an effulgence (*uddāma* = *tejasā atyudbhaṭa*), due to the radiance of two earrings below and of a crown above.”

The very valuable Vaidūrya was on all of them. Or else only the crown had the highly valuable Vaidūrya gem, known as Vālavāyaja (produced from Vālavāya Mountain). Alternatively, He was characterized (*viśiṣṭam* is supplied) by the girdle and so on and by the effulgence and so on, thus automatically He was resplendent, therefore Vasudeva saw Him in that way even in dense darkness.

Jīva Gosvāmī—

This is one set of two verses. *Bālakam* (child) means He looked like a child, due to His delicate and very little body.

Vasudeva saw Him, whose weapons, such as the conch, were raised (*ud* = *udyata*), or else they were supereminent (*ud* = *utkr̥ṣṭa*), to at once inform about the intent to slay Kāṁsa and others. The order of the weapons is mentioned in *Gautamīya Tantra* and in *Bṛhad-gautamīya Tantra*, in the context of a particular mantra regarding a meditation on that form:

dakṣasyordhe smarec cakram gadām ca tad-adaḥ-kare |
vāmasyordhe śārṅga-dhanuḥ śaṅkham ca tad-adhaḥ smaret ||

“One should remember that the *cakra* is in His upper right hand, and the club is in His lower right hand. The *Śārṅga* bow is in His upper left hand, and the conch is in His lower left hand.”

However, here the lotus is understood to be in place of the bow, in consideration of an upcoming text: *śaṅkha-cakra-gadā-padma-śriyā juṣṭam catur-bhujam*, “His four-handed form, served with the splendor of a conch, a *cakra*, a mace and a lotus” (*Bhāgavatam* 10.3.30). In that verse [of *Gautamīya*

Tantra], the specification regarding the Śārṅga bow is only for the sake of a particular type of meditational worship (*upāsanā*). Still, it is not improbable [that the Lord manifested His bow at that time] because of the coexistence of everything at all times in the Lord.

The beauty of His color was even superior to the splendor of a dense rain cloud (*sāndra-payoda-saubhagam* = *sāndra-payodād api varṇa-saundaryam yasya tam*).

His multitude of hair mingled (*pariṣvakta-sahasra-kuntalam* = *kirmīrita-bahula-kuntalam*) below with the effulgence of two earrings and above with the effulgence of a crown on which—in the middle, due to being the greatest place—was the Vaidūrya, a gem known as Vālavayaja whose splendor is blue, yellow and red. The gem was the most eminent (*mahārha* = *paramotkṛṣṭa*) even among the jewels there.

Tviṣā (with the effulgence) is either the noun *tviṣā*, which ends in the feminine suffix *[t]ā[p]*, or the instrumental case of *tviṣ*. This is similar to the nouns *diṣā* and *diś* (directions). (If *tviṣā* is taken as a noun, then the compound *mahārha-vaidūrya-kirīṭa-kunḍala-tviṣā-pariṣvakta-sahasra-kuntalam* is formed. The meaning is the same.)

Another interpretation is: His multitude of head hair was intermingled with the splendor of earrings and of a crown that was like a great Vaidūrya (*mahārha-vaidūrya* = *mahā-vaidūryam iva*). This means His many hairs were shining as a manifold radiance. A *kirīṭa* is triangular and is the form of a series of leaves, whereas a *mukuṭa* covers all the head hair: that is the difference.

He was especially resplendent (*virocamānam* = *viśeṣataḥ rocamānam*) because of His girdle and other things that were highly magnificent by virtue an effulgence (*uddāma* = *tejasā atyudbhata*). Or else: He, distinguished (*upalakṣitam* is supplied) by a splendor and so on and with a girdle and so on, was naturally resplendent (*virocamānam* = *svataḥ eva virocamānam*): He shone independently of the ornaments. The idea is that He had adorned Himself everywhere with those things, whose splendor matched the loveliness of His *svarūpa*. Therefore Vasudeva saw Him in that way even in dense darkness.

Moreover, it will be said: *sva-rociṣā*, “[The Lord was illuminating the room] by His luster” (*Bhāgavatam* 10.3.12). In this regard, it is described in *Gautamīya Tantra* that the Lord, situated on Garuḍa, was encircled by eight queens and was extolled by Brahmā, Śiva, and others. It is not mentioned here because this was not seen by His two parents.

Baladeva Vidyābhūṣaṇa—

The adjectives beginning from *ambujekṣaṇam* inform about the wonderment. That is the *parikara* ornament (the assistants). He is not like a baby that comes out of a womb and into the world.

ANNOTATION

Parikara (the assistants) is an ornament of meaning. Kavi Karṇapūra defines it as follows: *viśeṣyoktiḥ parikaraḥ syāt sākūtair viśeṣaṇaiḥ*, “*Parikara* occurs when there is a mention of a main noun with many significant adjectives” (*Alaṅkāra-kaustubha* 8.227). However, as Śrīdhara Svāmī pointed out, the *kāvya-liṅga* ornament (explanatory reason) also occurs because each adjective is a reason for the statement that the boy was amazing.

Further, Śrīvatsa is on the right side of Kṛṣṇa’s chest, whereas the golden line of Lakṣmī is on the left side: *rekḥā-svarūpa-ramayāśrita-vāma-bhāgaṁ, śrīvatsa-sac-chavi-virājita-dakṣiṇāmśam*, “The left side is taken by Ramā, who has the nature of a line. The right side is resplendent with the eminent effulgence of Śrīvatsa” (*Govinda-līlāmṛta* 16.55).

Śrīdhara Svāmī specifies: *śrīvatsa nāma vakṣaso dakṣiṇa-bhāge romṇāṁ pradakṣiṇāvartaḥ*, “Śrīvatsa is a tuft of white hairs curling to the right and situated on the right side of the Lord’s chest” (*Bhāvārtha-dīpikā* 11.5.27).

10.3.11

*sa vismayotphulla-vilocano hariṁ
sutam vilokyānakadundubhis tadā |
kṛṣṇāvatārotsava-sambhramo ’sprśan
mudā dvijebhyo ’yutam āpluto gavām ||*

upajāti (12)

saḥ—he; *vismaya*—due to amazement; *utphulla*—are expanded; *vilocanaḥ*—whose eyes; *hariṁ*—Hari; *sutam*—a son; *vilokya*—after seeing; *ānakadundubhiḥ*—Vasudeva; *tadā*—then; *kṛṣṇa-avatāra*—due to Kṛṣṇa’s descent; *utsava*—because of the merriness; *sambhramaḥ*—who is mentally agitated; *asprśat*—gave; *mudā*—with joy; *dvijebhyaḥ*—to Brāhmaṇas; *ayutam*—ten thousands; *āplutaḥ*—[being] immersed; *gavām*—of cows.

saḥ ānakadundubhiḥ hariṁ sutam vilokya vismayotphulla-vilocanaḥ

(*abhavat*). *tadā saḥ kṛṣṇāvatārotsava-sambhramaḥ mudā āplutaḥ (ca san) dvijebhyaḥ gavām ayutam asprśat*.

While gazing upon Hari, his son, Ānakadundubhi's eyes bloomed out of amazement. Overwhelmed by joy at that time, he became agitated by the merriness of Kṛṣṇa's Descent and donated ten thousand cows to Brāhmaṇas.

Śrīdhara Svāmī—

Ānakadundubhi's eyes bloomed out of amazement (*vismayotphulla-vilocanaḥ = vismayena utphulle vikasite locane yasya saḥ*).” He gave (*asprśat = dattavān*) ten thousand cows... mentally, since he, held by Kāṁsa, was unable to give. The reason he gave is: *kṛṣṇāvatārotsava-sambhramaḥ* (he was agitated by the festival of Kṛṣṇa's Descent). Vasudeva was filled with joy (he had goose bumps). Or else he was bathed with [tears of] joy (*mudā āplutaḥ = mudā vyāptaḥ snātaḥ vā*).

Viśvanātha Cakravartī—

Vasudeva was amazed. The first wonder is: “How astonishing! Parameśvara, whose *darśana* is hard to achieve even for the most exalted liberated sages, has descended in my dwelling and has become visible to me, a soul bound by ignorance and bound outwardly by Kāṁsa, another soul bound in ignorance.” The second wonder is: “Even the supreme Brahman, who pervades all, has taken birth from a human womb.” The third wonder is: “The boy, who is already characterized by ornaments such as a crown, earrings, various weapons, and armlets has come out of a womb!” The fourth wonder is: “The primeval Puruṣa, who even frightens personified Death—because of whom a living being is afraid—has accepted me, who am afraid of fearing Kāṁsa, as His own father, although He is Bhagavān.”

The gist of the clause: *harim sutaṁ vilokya* (upon seeing Hari, his son) is this: Vasudeva had the thought that the boy was simultaneously his cherished Deity and his son. The sense of the word *kṛṣṇāvatāra* is: “How incredible! Even when an ordinary boy is born, the father organizes a festival involving *dāna* and *dhyāna*. However, Kṛṣṇa has descended as my son, and now what festival am I doing?” Vasudeva became agitated in that way. Being engulfed by an ocean of bliss (*mudā āplutaḥ = ānanda-samudreṇa nimajjitaḥ san*), he mentally gave (*asprśat = dadau = manasā dadau*). The sense of ‘giving’ is inherent in the verbal root *spṛś*, by the definition: *viśrānanam vitaranam sparśanam*

pratipādanam, “*Viśrānanam, vitarāṇam, sparśanam*, and *pratipādanam* [are synonymous and mean ‘to give’]” (*Amara-koṣa* 2.7.29).

Sanātana Gosvāmī—

Saḥ (he) denotes: *parama-bhāgyavān* (he is most fortunate). “Vasudeva, whose eyes bloomed out of amazement (*vismayotphulla-vilocanaḥ* = *āścaryeṇa vikaṣita-vilocanaḥ san*) upon directly seeing (*vilokya* = *sākṣād drṣtvā*) Hari—who is so called either because He takes away Kāṁsa’s and others’ awareness or because He is charming (*manohara*) on account of His form and so on—who is the Lord, his son, that is to say He had become his son (*sutam* = *putratāṁ prāptam*), made a resolve to give (*asprśat* = *asparśayat* = *dāna-saṅkalpam akarot*) right at that moment (*tadā* = *tat-kṣaṇa eva*).”

Someone might wonder: “How can someone whose possessions were taken away, who is bound, and who is oppressed by Kāṁsa have a resolve?”

In that regard he says: *kṛṣṇāvatārotsava-sambhramaḥ* (agitated by the merriness of Kṛṣṇa’s descent). “But really, shouldn’t he give only a few small things?” Or else: “Isn’t a resolve proper only after taking a bath?” In that regard he says: *mudāplutaḥ*, which means: *mudā vyāptaḥ* (filled with joy, lit. pervaded by joy).” Or else he did bathe (*āplutaḥ* = *snātaḥ*), and the word *mudā* is used in the sense that he gave cows. The word *kṛṣṇa* as well is the reason for his amazement.

Jīva Gosvāmī—

(The first paragraph is the same, except the underlined word.)

Saḥ (he) denotes: *parama-bhāgyavān* (he is most fortunate). “Vasudeva, whose eyes bloomed out of amazement (*vismayotphulla-vilocanaḥ* = *āścaryeṇa vikaṣita-vilocanaḥ san*) upon directly seeing (*vilokya* = *sākṣād drṣtvā*) Hari—who is so called either because He takes away Kāṁsa’s and others’ awareness or because He is charming (*manohara*) on account of His form and so on—who is the Lord, his son, that is to say He had become his son (*sutam* = *putratāṁ prāptam*), made a resolve to give (*asprśat* = *asparśayat* = *dānāya* *saṅkalpam akarot*) right then (*tadā* = *tat-kṣaṇa eva*).”

Someone might wonder: “How can the resolve of someone whose possessions were taken away, who is bound, and who is oppressed by Kāṁsa take place? And how could he give without taking a bath?” In that regard he says: *kṛṣṇāvatārotsava-sambhramaḥ*, which means: *kṛṣṇa-prādurbhāva-svabhāvena yaḥ utsavaḥ ullāsaḥ tena sambhramaḥ manas-tvarā yasya saḥ*, “he whose mental haste occurred due to the merriness that took place by the nature of

Kṛṣṇa's *āvirbhāva*." The drift is: As a result, he did not bother with the formalities.

And after that, he became filled with joy, meaning he as if became bewildered for a moment (*mudā āplutaḥ* = *mudā vyāptaḥ babhūva* = *kṣaṇam mugdhaḥ iva āsīt*). Alternatively: *mudā harṣa-pūrvakam snātaḥ san kṛṣṇety-ādi-lakṣaṇo bhūtvāsprśat*, "Being bathed by means of joy, he, having become characterized by having mental haste, and so on, gave."

Siddhānta-pradīpa—

He bathed only with tears of joy (*mudā āplutaḥ* = *harṣa-jalena eva snātavān*).

ANNOTATION

Sanātana Gosvāmī and Jīva Gosvāmī indicate that *asprśat* is poetic license, since only a causative form of the verbal root *sprś* (6P) means 'to give'. This is confirmed by Rūpa Gosvāmī: *dāne dadāti datte ca dadate vitaraty api. prayacchaty arpayati ca diśate diśati kvacit, apavarjayati sparśayati viśrāṇayaty api. tathā vilabhate rāti, prati-*

pādayatīty api, "The verbs *dadāti*, *datte*, *dadate*, *vitarati*, *prayacchati*, *arpayati*, *diśate*, *diśati*, *apavarjayati*, ***sparśayati***, *viśrāṇayati*, *vilabhate*, *rāti*, and *pratipādayati* mean 'to give'" (*Prayuktākhyāta-mañjarī* 2.2.13-15).

Moreover, the current verse is echoed later on: *yāḥ kṛṣṇa-rāma-
janmarkṣe mano-dattā mahā-matiḥ, tās cādadād anusmṛtya kaṁsenādharmato
hṛtāḥ*, "High-minded Vasudeva remembered that, on the occasion of Kṛṣṇa's and Balarāma's births, he had mentally given cows which had been unlawfully seized by Kaṁsa. He retrieved those cows and donated them again" (*Bhāgavatam* 10.45.28).

10.3.12

*athainam astaud avadhārya pūruṣam
param natāṅgaḥ kṛta-dhīḥ kṛtāñjaliḥ |
sva-rociṣā bhārata sūtikā-grham
virocayantam gata-bhīḥ prabhāva-vit ||*

(*vaṁśa-stha-vilam*)

atha—then; *enam*—this [boy]; *astaut*—he praised; *avadhārya*—after ascertaining; *pūruṣam param*—the topmost Puruṣa; *nata-aṅgaḥ*—whose body was bent (by offering obeisances); *kṛta-dhīḥ*—learned (“whose intelligence is accomplished”) (or “who made up his mind”); *kṛta-añjaliḥ*—by whom the cupping of the hands was done; *sva-rociṣā*—by His own effulgence; *bhārata*—O Parīkṣit; *sūtikā-gr̥ham*—the maternity room; *virocayantam*—illuminating; *gata-bhīḥ*—whose fear is gone; *prabhāva-vit*—who knows the power.

bhārata! atha (saḥ) enam (bālam) sva-rociṣā sūtikā-gr̥ham virocayantam param pūruṣam avadhārya (bhagavat-)prabhāva-vit gata-bhīḥ kṛta-dhīḥ natāṅgaḥ (tataḥ utthāya) kṛtāñjaliḥ (san tam) astaut.

O descendant of Bharata, afterward, having ascertained that the boy, who was illuminating the maternity room by His luster, was the topmost Puruṣa, Vasudeva fixed his mind on the Lord, bowed to Him and became fearless, for he knew the Lord’s might. Prayerfully joining his hands, he eulogized Him as follows.

Śrīdhara Svāmī—

Kṛta-dhīḥ means *śuddha-buddhiḥ* (he whose intelligence is pure).

Viśvanātha Cakravartī—

The sense of *kṛta-dhīḥ* is that his *vātsalya-buddhi* (the concept of a parental mood) and *aiśvarya-buddhi* (the notion of godhood) were simultaneously directed only toward Him (*kṛta-dhīḥ* = *tasminn eva yaugapadyena kṛtaiśvarya-vātsalya-buddhiḥ*).

The gist of *gata-bhīḥ* (his fear has gone) and *prabhāva-vit* (he knows the power) is this: On account of knowing His power, by *aiśvarya-buddhi*, the fear that arose because of *putra-buddhi* (the concept of having a son) —“Alas, alas, Kaṁsa will suddenly come here and use a weapon even on this little body”— went away.

Sanātana Gosvāmī—

“Understanding afterward, at once (*atha* = *anantaram* = *sadyaḥ eva*), without a doubt (*avadhārya* = *niścayena jñātvā*) that He is Parameśvara—or else that He is the Lord who has descended in terms of being the complete fullness (*param puruṣam* = *paripūrṇatayā avatīrṇam bhagavantam*)...”

He bowed to Him. The sense is he offered obeisances with eight limbs (the

arms, the legs, the knees, the chest, the head, the mind, sight, and speech” *Bhāvārtha-dīpikā* 11.6.7). Or else he was bowing his head (*natāṅgaḥ* = *avanata-śīrāḥ san*). He committed his mind to the Lord; or else he was humble (*kṛta-dhīḥ* = *bhagavati nyasta-cittaḥ, vinītaḥ vā*).

The reason Vasudeva ascertained Him as such is: *sva-rociṣā sūtikā-grhaṁ virocayantam*, “By His own luster—it is extraordinary, enchants the mind and the eyes, and resembles millions of united suns and moons—, He was illuminating, in a special way (*virocamānam* = *viśeṣeṇa rocamānam* = *viśeṣeṇa prakāśayantam*), only the maternity room, which had been pervaded by darkness, but not the outside of it.” This phenomenon cannot be explained without referring to Parameśvara’s ability to simultaneously expand His effulgence in some area and conceal it in some other.

Therefore: *gata-bhīḥ*, his fear of Kāṁsa went away (*gata-bhīḥ* = *apagata-kāṁsa-bhayaḥ*), because: *prabhāva-vit*, he knows His godly might (*prabhāva-vit* = *tad-aiśvaryam vetti iti tathā saḥ*). Alternatively: Even by seeing that kind of *aiśvarya*, his mind was not dulled by fright (*gata-bhīḥ* = *sādhvasākunṭhita-cittaḥ*), because: *prabhāva-vit*, he knows the Lord’s glories, such as His *bhakta-vātsalya*.

The vocative *bhārata* means: *bharata-vaṁśya* (O descendant of Bharata). He lovingly addresses him (Parīkṣit) on account of Śrī Vasudeva’s profuse good fortune. As a pun, *bhā-rata* signifies: *bhā śrī-kṛṣṇa-bhaktyā śrī-kṛṣṇa-kāntiḥ ratā yasmin* (see *Laghu-vaiṣṇava-toṣaṇī*).

Jīva Gosvāmī—

(Additions are underlined.)

“Understanding afterward, i.e. at once (*atha* = *anantaram* = *sadyaḥ eva*), without a doubt (*avadhārya* = *niścayena jñātvā*) that He is the Puruṣa, i.e. Parameśvara, who has descended in terms of being the complete fullness (*param* = *paripūrṇatayā avatīrṇam*)...” The reason he understood is he committed his mind to Him (*kṛta-dhīḥ* = *tatra nyasta-cittaḥ*). And after that he was *natāṅgaḥ*. The sense is he offered obeisances with eight limbs. Or else he was bowing his head (*natāṅgaḥ* = *avanata-śīrāḥ san*).

He mentions yet another reason for the ascertainment: *sva-rociṣā sūtikā-grhaṁ virocayantam*, “By His own luster—it is extraordinary, it enchants the mind and the eyes, and it resembles millions of united suns and moons—He was illuminating, in a special way (*virocamānam* = *viśeṣeṇa rocamānam* = *viśeṣeṇa prakāśayantam*), only the maternity room, which had been pervaded by darkness, but not the outside of it,” by the brilliance of Parameśvara’s ability to

simultaneously expand His same one effulgence in some area and conceal it in some other.

How was he when he praised Him? His fear of Kaṁsa had gone away (*gata-bhīḥ* = *apagata-kaṁsa-bhayaḥ san*). Someone might think: “Will Kaṁsa’s night watchmen not hear the sounds of the praise?” That is certainly another reason to fear. In that regard he says: *prabhāva-vit*, he knows His godly might (*prabhāva-vit* = *tad-aiśvaryam vetti iti tathā saḥ*). The drift is he praised Him after he reasoned: “What can those wretched night watchmen do? And what can that fellow do?”

The vocative *bhārata* means: *bharata-vaṁśya* (O descendant of Bharata). He lovingly addresses him on account of Śrī Vasudeva’s profuse good fortune. As a pun, *bhā-rata* signifies: *bhāḥ śrī-kṛṣṇasya tādrśī kāntiḥ hetu-garbhata eva tasyām rata*, “O you who are fond of Śrī Kṛṣṇa’s splendor (*bhā* = *kānti*) of that sort, due to being inclusive of a reason [for his ascertainment].”

Krama-sandarbha—

“Vasudeva determined (*avadhārya* = *niścītya*) that He was the topmost Puruṣa, the Lord in person known as Śrī Kṛṣṇa.”

Baladeva Vidyābhūṣaṇa—

Upon realizing (*avadhārya* = *vijñāya*): “This person, the supreme Lord, is our son,” Vasudeva became *gata-bhīḥ*: his fear which occurred by seeing the killing of his previous sons, ceased (*gata-bhīḥ* = *nivṛtta-pūrva-putra-kadana-vikṣaṇa-jāta-bhayaḥ*), because: *prabhāva-vit*, he knows His valor (*tat-parākrama-jñāḥ*).

Kṛta-dhīḥ means: *tasminn eva kṛtā niveśitā pāramaiśvarya-pradhānā putra-buddhir yena saḥ*, “he by whom the concept of having a son, which was mostly based on His supreme godhood, was focused only on Him.”

10.3.13

śrī-vasudeva uvāca

vidito ’si bhavān sākṣāt puruṣaḥ prakṛteḥ paraḥ |
kevalānubhavānanda-svarūpaḥ sarva-buddhi-drk ||

*śrī-vasudevaḥ uvāca—*Śrī Vasudeva said; *viditaḥ asi—*are known; *bhavān—*You; *sākṣāt—*directly; *puruṣaḥ—*the Puruṣa; *prakṛteḥ paraḥ—*beyond material nature; *kevala—*absolute; *anubhava—*of the experience; *ānanda—*is the bliss;

svarūpaḥ—He whose nature; *sarva-buddhi*—of everyone’s intelligence; *dr̥k*—the seer (the *sākṣī*).

śrī-vasudevaḥ uvāca—(tvam mayā) viditaḥ asi. bhavān sākṣāt puruṣaḥ prakṛteḥ paraḥ kevalānubhavānanda-svarūpaḥ sarva-buddhi-dr̥k (ca bhavati).

Śrī Vasudeva said: “Now I know You directly. You are the Puruṣa, who is beyond Prakṛti. You have the nature of Brahman, the bliss of the absolute experience. And You are Paramātmā, the witness of everyone’s intelligence.

Śrīdhara Svāmī—

At first Vasudeva saw in terms of *putra-buddhi* (the concept of having a son). But now he gives it up and says: *vidito ’si* (You are known) and so on. “How am I known?” “You are the Puruṣa beyond Prakṛti.” “Why is that astonishing, since the Puruṣa is different than Prakṛti?” Therefore he says *sākṣāt*. The sense is *pratyakṣataḥ*, “[You are known directly,] through my sensory perception.” “He who is near the eyes has been attained through sense perception. What is amazing about that?” Therefore he says: *kevalānubhavānanda-svarūpaḥ*, which means: *kevalaḥ ca asau anubhavaḥ ca ānandaḥ ca tau iva svarūpaṁ yasya saḥ*, “He whose nature is like bliss and like the absolute experience.” In addition, He sees everyone’s intelligence. The whole idea is: “As such, You cannot be seen.”

Viśvanātha Cakravartī—

“O Lord, the purpose of Your showing me Your *svarūpa* in that way is this: “My father fears Kāṁsa for My sake. Therefore he should perceive Me as the Lord and become fearless.” It is a fact. My perception that You are the Lord has occurred.”

“What is the Lord like?” Therefore he says: “He who is superior to Prakṛti, the Puruṣa who glances at her, is You alone. He who is *kevalānubhavānanda-svarūpa*, the Soul known as the supreme Brahman, is You. He who is *sarva-buddhi-dr̥k*, the inner controller in everyone, is You. You are directly known, only as the Lord in person (*sākṣāt = sākṣād eva = svayam bhagavatvena eva*).” The gist is: “I already know everything.”

Sanātana Gosvāmī—

By directly attaining Him who is the most difficult to attain, Vasudeva, being very exulted, says *vidito ’si* and so on. The sense is: *mayā adya tvam sākṣād*

viditaḥ asi, “Now You are known directly by me,” in other words: “Now I perceive You directly... although You are God (*prakṛteḥ paraḥ puruṣaḥ* = *parameśvaraḥ*), Para-Brahman, (*kevalānubhavānanda-svarūpaḥ* = *para-brahma*), and Paramātmā (*sarva-buddhi-dṛk* = *paramātmā*).” The purport is: “Aho! I have such an immense good fortune!”

Jīva Gosvāmī—

The verse was explained by Śrīdhara Svāmī. In his commentary, the word *katham* means “how?” (How am I known?). After *vidito 'si*, the two sentences are the reasons for the term ‘*bhavān*’ (honorific ‘You’). The sense is: “By looking at these characteristics, You, who are perfect as the topmost Puruṣa, are beyond Prakṛti.” As regards the *nanu* clause (*nanu kim āścaryaṁ, puruṣasya prakṛter anyatvād*, “What is astonishing about that, since the Puruṣa is different than Prakṛti?”), the sense is: “Then how can you say ‘You are known’ as if it were something amazing? Everybody knows that the Puruṣa is different from Prakṛti.” Therefore he says *sākṣāt* (directly, in person).

There is another rendering. By directly attaining Him who is the most difficult to attain, Vasudeva, being very exulted, says *vidito 'si* etc. The sense is: *mayā adya tvam upalabdhaḥ asi*, “Now I get You.”

Next, he mentions the manner of knowing: “He who is superior to Prakṛti, the Puruṣa who glances at Prakṛti, is You. Likewise, even He whose *svarūpa* is the bliss of the absolute experience, meaning He who is the *nirviśeṣa* Soul known as Para-Brahman (*kevalānubhavānanda-svarūpaḥ* = *para-brahmākhyāḥ nirviśeṣaḥ ātmā*), is You. And He who is *sarva-buddhi-dṛk*, the inner controller of all, Paramātmā, is You.” The gist is: “Since You have these forms, You are known as the Lord in person.” On top of that, “You are known directly,” meaning “You are seen with the eyes (*sākṣād vidito 'si* = *cakṣuṣā dṛṣṭaḥ asi*).” “Aho! How fortunate I am!”

Krama-sandarbhā—

“You are understood (*vidito 'si* = *vijñāto 'si*).” “How?” “He who is superior to Prakṛti, the Puruṣa who glances at her, is You. He who is the Soul known as Para-Brahman, is You. And He who is the inner controller of all is You. On top of that, You are directly seen (*sākṣād vidito 'si* = *sākṣād eva dṛṣṭaḥ asi*). Aho! I have such an immense good fortune, either because this is happening or because You are also obtained as a son.”

Baladeva Vidyābhūṣaṇa—

Vasudeva praises Him to let Him know: “I am fearless (*gata-bhīḥ*).” “O Lord, You are known to me (*viditaḥ asi = bhagavan, mayā tvam viditaḥ asi*).” He might reply, “You know Me as being how?” thus he says: “You are one whose body does not depend on anything nor on anyone (*sākṣāt = tvam sākṣād ananyāpekṣi-vapuḥ*): He who is superior to Prakṛti, the Puruṣa who glances at her and who controls her, is You. He who is *sarva-buddhi-dṛk*, the inner controller of everything, Garbhoda-śaya Viṣṇu and Kṣīroda-śaya Viṣṇu, is You.” The sense is: “You are Bhagavān, who have those *aṁśas*.”

The Lord might say: “Do I belong to the creator (Brahmā)?” In that regard he says: “You, who are devoid of a distinction between a body and the possessor of a body, have the nature of the bliss which is sheer consciousness.” (*kevalānubhavānanda-svarūpaḥ = kevalaḥ viśuddhaḥ yaḥ anubhavaḥ tad-abhinnaḥ yaḥ ānandaḥ tat-svarūpaḥ = deha-dehi-bheda-śūnyaḥ vijñāna-sukha-svarūpaḥ*)

Śrīnātha Paṇḍita—

“A special form of Yours is Brahman, the state of being the bliss of the absolute experience (*kevalānubhavānanda-svarūpaḥ = kevalānubhavānandatvam brahma tad eva rūpaṁ rūpa-viśeṣaḥ yasya*). You are not imperceptible by the senses (*sākṣāt = aparokṣaḥ*).”

Or else: “Your own form (*svarūpaḥ = sva-rūpaḥ*) is in the devotees—meaning You have a manifestation in them—, whose bliss occurs by a unique realization, a *sphūrṭi* (a vision in the mind), which is outside the scope of logical arguments and the like.” (*kevalānubhavānanda-sva-rūpaḥ = kevalena anubhavana sphūrṭyā tarkādy-agocaratayā ānandaḥ yeṣāṁ teṣu bhakteṣu svaṁ rūpaṁ prākāṣyaṁ yasya*)

ANNOTATION

Denoting the concept of Brahman with the wording *kevalānubhavānanda-svarūpa* is an instance of the *paryāyokta* ornament (circumlocution), and so is denoting Paramātmā with the word *sarva-buddhi-dṛk*.

*sa eva sva-prakṛtyedaṁ sṛṣṭvāgre tri-guṇātmakam |
tad anu tvam hy apraviṣṭaḥ praviṣṭa iva bhāvyase ||*

saḥ eva—that same one; *sva-prakṛtyā*—by His own Prakṛti; *idaṁ*—this [universe]; *sṛṣṭvā*—after creating; *agre*—in the beginning; *tri-guṇa-ātmakam*—composed of the three *guṇas*; *tat*—it (the universe); *anu*—afterward (or *tad anu* = *tal lakṣī-kṛtya* (in conformity with that; lit. making that the aim)); *tvam*—You; *hi*—indeed (or a verse filler); *apraviṣṭaḥ*—did not enter; *praviṣṭaḥ*—entered; *iva*—as if; *bhāvyase*—are thought of.

agre saḥ eva tvam sva-prakṛtyā idaṁ (jagat) tri-guṇātmakam sṛṣṭvā anu tad (jagad) apraviṣṭaḥ hi praviṣṭaḥ iva (iti) bhāvyase.

{*athavā: saḥ eva (puruṣaḥ) agre sva-prakṛtyā idaṁ (viśvaṁ) tri-guṇātmakam sṛṣṭvā apraviṣṭaḥ (api) praviṣṭaḥ iva (bhavati iti yat) tad anu tvam (sva-prakṛtyā idaṁ śrī-devaky-udaram apraviṣṭaḥ) hi (praviṣṭaḥ iva) bhāvyase.*}

“That very Puruṣa, who did not enter the universe made of the three guṇas after creating it in the beginning with His own Prakṛti, as if entered it. In conformity with that, You are thought of as one who as if entered the womb, on account of Your nature, though You did not enter.

Śrīdhara Svāmī—

Someone might think: “Why is this excessive praise of someone who entered Devakī’s uterus happening?” Therefore he says: “That same one whose *svarūpa* was mentioned...” (*saḥ eva* = *ukta-svarūpaḥ eva*). The sense is: “You did not enter Devakī’s womb.”

“But what is so great about one who enters the universe after creating it?” Therefore he says: “Having created the world by Your Māyā, after that (*tad anu*) You certainly did not enter (*apraviṣṭaḥ hi* = *apraviṣṭaḥ eva*). “Then why does the *śruti* state: *tat sṛṣṭvā tad evānuprāviśat*, “After creating it, He entered it” (*Taittirīya Upaniṣad* 2.6)?” Consequently he says: “You are described as if You entered,” in other words: “You are characterized as one who as if entered, either unperceivably or as an eternal form” (*praviṣṭa iva bhāvyase* = *praviṣṭa iveti nirūpyase* = *pratyakṣato vā sad-rūpeṇa vā praviṣṭa iva lakṣyase*).

Viśvanātha Cakravartī—

“Well well, father! You know Me as one who entered your dwelling, as one who is delimited, and as one who has taken birth just now, so you don’t

understand any fundamental principle about Me.” Expecting this, Vasudeva speaks to show his knowledge: *sa eva ukta-svarūpa eva tvaṁ sva-prakṛtyā svīya-pradhāna-śaktyā idaṁ jagat sṛṣṭvā tad anu apraviṣṭa iva praviṣṭa iva ca bhāvyase nirūpyase*, “You, that same one whose *svarūpa* was mentioned, are described as one who, having created this world by Your own potency called Pradhāna, as if did not enter after that and as if entered.”

“You as if did not enter because You are perceived within the universe—it is not that You did not enter—, and You as if entered, because You are perceived outside the universe: It is not that You entered (He was already in the universe in His form as Brahman). In that way, You, who exist everywhere, as if entered my dwelling. It is not that You entered. And You, who exist at all times, have as if taken birth. It is not that You have taken birth. So I know that Kāṁsa is unable to do anything to You, whose form pervades all.”

Sanātana Gosvāmī—

“In addition, You are obtained as a son.” Vasudeva speaks with this intention. *Eva* means *api* (although): *sa ukta-svarūpo 'pi tvaṁ svasya tava prakṛtyā bhakta-vātsalyādi-svabhāvenedaṁ mad-grhaṁ śrī-devaky-udaram vā praviṣṭa iva bhāvyase kriyasa iva*, “Although Your *svarūpa* was mentioned in that way, You, who as if entered this—either my dwelling or Śrī Devakī’s womb—by Your nature, such as caring for devotees, are as if made (engendered) (*bhāvyase* = *kriyasa iva*),” because in truth there was no entrance in the womb, since He was borne with the mind.

Hi means *api* (although): *pūrvam tri-guṇātmakam jagat sṛṣṭvā tad anv apraviṣṭo 'pi*, “although at first You did not enter the world made of three *guṇas* after creating it.”

Jīva Gosvāmī—

To deny, out of meekness in that matter, the existence in Him of the state of being a son, in four verses he covers up the concept of His entrance, although it was obtained in: *sā devakī sarva-jagan-nivāsa-nivāsa-bhūtā*, “Devakī, the abode of He who is the abode of all the worlds” (10.2.19), and: *diṣṭyāmba te kuṣi-gataḥ paraḥ pumān*, “Due to Providence, O mother, the topmost Puruṣa has entered your womb” (10.2.41).

Therefore the purport is: “This is only Your manifestation here at this time, but it is not an entrance per se because You are all-pervading.” However, the real sense is this: “It is not just that You have been attained in person, You have also

been obtained as a son.” Here Vasudeva speaks with this intention.

Because of that, “You, the very form of the Lord Himself (*saḥ eva tvam = svayam bhagavad-rūpaḥ eva tvam*)—as the same form that corresponds to my aforementioned realization—cannot possibly have entered (*apraviṣṭaḥ = asambhāvita-praveśaḥ*).” The special sense of the past participle suffix *[k]ta* in *apraviṣṭaḥ* is similar to: *parājer asoḍhaḥ*, “When there is a usage of the verbal base *parā + ji* in the sense of intolerance, that which cannot be tolerated [takes the ablative case]” (*Aṣṭādhyāyī* 1.4.26). (As an example: *adhyayanāt parājayate manda-buddhiḥ*, “One whose intellect is slow gets tired of studying.”) (The similarity is only the fact of being an exceptional usage. Rather, the negative particle, *na[ñ]*, in *apraviṣṭaḥ* exceptionally signifies an impossibility.)

“Although You are like that, You, who certainly (*hi = niścitam*) did enter Devakī’s womb (*idam = devaky-udaram*), on account of Your own nature (*sva-prakṛtyā = nija-svabhāvena*)—in terms of being controlled by *prema* and having the topmost inconceivable potencies—are caused to exist, i.e. are made.” (*praviṣṭa iva bhāvyase = praviṣṭo bhāvyase*) (*bhāvyase = kriyase*)

There is an example: *agre sṛṣṭy-ādau kāraṇārṇava-śāyī-rūpeṇa tri-guṇātmakam brahmāṇḍam sṛṣṭvā garbhoda-śāyī-rūpeṇānu paścāt tad iva*, “[Although You did not enter, You did enter] like You, as Kāraṇārṇava-śāyī Viṣṇu, created the universe and, as Garbhodaka-śāyī Viṣṇu, entered it” (Kāraṇārṇava-śāyī Viṣṇu did not enter).

This is the general idea: “If You did enter the universe—although this is incorrect in accordance with upcoming statements—, why can you not enter Devaki’s womb?” The specific idea is: “Although the fact is that You entered the universe of Your own accord, by the *bhakti* of Brahmā and of others, You are indifferent to the universe because it has no love for You, since it is inert, and because there is no contact with it, inasmuch as it is made of the *guṇas*, which are material. Therefore, although You entered (*praviṣṭaḥ = praviṣṭaḥ api*), You simply did not enter (*apraviṣṭaḥ = apraviṣṭaḥ eva*). But since she is the opposite of the world, by being transcendental, those various considerations are certainly appropriate. And it is exactly the same way toward me: You have been attained as my son, as one who entered as His own *vigraha*.”

There is another explanation: *tad anu hi niścitam apraviṣṭas tvam, idam tu praviṣṭa iva bhavyase, yathā anyatrānyaḥ praviṣṭo bhavati, tathaiva kriyase*, “You certainly (*hi = niścitam*) did not enter after that, but You are thought of as one who as if entered it. You are made in exactly the same way another person who has entered in another womb exists.” This has been said:

na cāntar na bahir yasya na pūrvam nāpi cāparam |

pūrvāparam bahiś cānta jagato yo jagac ca yaḥ ||

“[Yaśodā bound the Lord,] who has no inside nor outside, for whom there is no past nor future, who also exists before and after the universe, who is the inside and the outside of the universe, and who is the universe as well.”
(*Bhāgavatam* 10.9.13)

By the style of verses such as the above, the idea is: “Out of love for Your near and dear, You show Your body, which is only situated in the midst of this very little place although Your body is all-pervasive and although it is the form of the topmost *tattva*, the primary cause. And thereby You give bliss. You even delight those who have realization of Brahman.” Thus only some particular inconceivable potency is the cause that accounts for this. It is like a gem, a mantra, a medicinal herb, and so on, since it cannot be explained in another way. He has the habit of taking delight in pastimes that resemble worldly ones. Only because of that inconceivable potency set forth by the love of His near and dear, His entrance took place, and so did His mood of being a son. Right afterward, the boon given by the Lord was brought to full fruition. In this regard, the boon was secured from Him in this lifetime by Śrī Devakī after she did a vow for His sake. Such well-known facts mentioned in *Śrī Viṣṇu-dharma* (*Viṣṇu-dharmottara*) should be constantly remembered.

Baladeva Vidyābhūṣaṇa—

“Why do you praise Me so? I entered your dwelling and am delimited.” Vasudeva responds: “You, the same one whose characteristics were mentioned (*saḥ eva = ukta-lakṣaṇaḥ*), are defined (*bhāvyase = nirṇīyase*) as if You had not entered after the creation (*tad anu = sargānantaram*) after creating (*sṛṣṭvā*) this world composed of the three *guṇas* by Your own Māyā, and as if You had entered.”

Vīra-Rāghava—

“Having created the world, You who are beyond Prakṛti and who subsequently entered the world (*tad anu = anu tad = paścāt jagat*) are thought of, i.e. are understood (*bhāvyase = vibhāvyase = vijñāyase*), as one who as if did not enter.”

yatheme 'vikṛtā bhāvās tathā te vikṛtaiḥ saha |
nānā-vīryāḥ pṛthag-bhūtā virājaṃ janayanti hi ||
sannipatya samutpādyā dṛśyante 'nugatā iva |
prāg eva vidyamānatvān na teṣāṃ iha sambhavaḥ ||

yathā—just as; ime—these [well-known] ones; avikṛtāḥ—nontransformed; bhāvāḥ—things (the mahat-tattva etc.) (“those that are existing”); tathā—similarly; te—those ones; vikṛtaiḥ saha—with transformed things; nānā-vīryāḥ—which have various potencies; pṛthag-bhūtāḥ—which are separate; virājaṃ—Virāṭ (the universe); janayanti—engender; hi—because; sannipatya—after combining; samutpādyā—after generating [the universe]; dṛśyante—they are seen; anugatāḥ—they followed (entered); iva—as if; prāk—before [creation]; eva—already; vidyamānatvāt—because of the existence [of the mahat-tattva and so on]; na—there is no; teṣāṃ—of them (of the mahat-tattva etc.); iha—in this [universe]; sambhavaḥ—origination.

Gaṅgā Sahāya (**Anvitārtha-prakāśikā**)—

yathā ime avikṛtāḥ bhāvāḥ (virāḍ-ādiṣu kāryeṣu apraviṣtāḥ api praviṣtāḥ iva dṛśyante), tathā (tvam apraviṣtaḥ api praviṣtaḥ iva bhāvyase). te pṛthag-bhūtāḥ (santaḥ) nānā-vīryāḥ (bhavanti, ataḥ te) vikṛtaiḥ saha sannipatya virājaṃ janayanti. (evam virājaṃ) samutpādyā anugatāḥ iva dṛśyante. (utpatteḥ) prāg eva (kāraṇatayā) vidyamānatvāt teṣāṃ iha (sṛṣṭe kārye paścāt) sambhavaḥ na (bhavati).

“You are thought of in the same way the untransformed fundamental components—mahat-tattva, ahaṅkāra, and the five elements—are described: They as if entered the universe when in fact they did not. They, being separate at first, have mutually separate potencies. Once they combine with the transformations and generate the universe, they are perceived as if they had entered it, because their origination in it is logically impossible, since they already exist from the beginning of creation.

Śrīdhara Svāmī—

This is an example. The untransformed fundamental components are mahat-tattva and so on (ime avikṛtāḥ bhāvāḥ = mahad-ādayaḥ). With te vikṛtaiḥ and the rest he elucidates the example: “Those ones (the nontransformed mahat-tattva and so on) produce the universe (virājaṃ janayanti = brahmāṇḍaṃ janayanti) after combining with the sixteen transformations (vikṛtaiḥ saha =

ṣoḍaśa-vikāraiḥ saha) (the ten senses, the mind, etc.)—the reason they combine is—because (*hi = yataḥ*) they are unable to produce specific effects (*nānā-vīryāḥ = viśiṣṭa-kārya-samarthāḥ na bhavanti*) while being separate (*prthag-bhūtāḥ = prthag-bhūtāḥ santaḥ*).

“Having generated the universe in this way (*samutpādyā = evaṁ samutpādyā*), they are perceived as if they had entered (*anugatā iva = praviṣṭāḥ iva*),” but they did not enter again. Why? “Since they existed as causes (*vidyamānatvāt = kāraṇatayā vidyamānatvāt*) prior to creation (*prāg eva = utpatteḥ prāg eva*) (as the coverings of the universe), they did not subsequently enter (*sambhavaḥ na = paścāt praveśaḥ na bhavati*) in the effects that were created (*iha = sṛṣṭe kārye*).”

Viśvanātha Cakravartī—

This is an example. “As these ones, the *mahat-tattva* and so on, did not enter the universe, although they did enter—even though it appears that they were produced once more at that time, they were not produced—so You... (*tathā = tathā eva tvam*) [did not enter the universe nor Devakī’s womb, from a logical perspective, though You did enter].”

Vasudeva expounds upon his example: “Although their natures are mutually different (*nānā-vīryāḥ = paraspara-visadṛśa-svarūpāḥ api*) and although they have not combined with one another (*prthag-bhūtāḥ = parasparam amilitāḥ api*), those ones, the nontransformed *mahat-tattva* and so on (*te = avikṛtāḥ*), produce Virāṭ (the Universal Form) (*virājaṁ janayanti*) upon combining under the influence of the impulse of consciousness (*sannipatya = caitanya-preraṇa-vaśāt militi-bhūya*) with the sixteen transformations (*vikṛtaiḥ saha = ṣoḍaśa-vikāraiḥ saha*). After producing Virāṭ (*samutpādyā = virājaṁ samutpādyā*), they are perceived as if they had entered there (*anugatāḥ iva = tatra praviṣṭāḥ iva*)—but they did not enter—because they exist outside too (*vidyamānatvāt teṣāṁ = tad-bahir api teṣāṁ vartamānatvāt*).”

In that way they are perceived as if they had been produced in Virāṭ, when in fact they were not produced there. The reason for that is *prāk* and the rest. “They do not have an origination (*sambhavaḥ = utpattiḥ*) in Virāṭ (*iha = virāji*).”

Sanātana Gosvāmī—

With an example in two verses, Vasudeva proves the fact of not entering, or else he proves that an entity who did not enter did enter. The sense is: “Though at first (*prāg eva = prathamataḥ eva*), those ones, the *mahat-tattva* and so on, do not enter (*sambhavaḥ na = praveśaḥ na asti*) in Virāṭ (*iha = virāji*) because they

exist as causes, i.e. they exist outside the universe as coverings, still, they are obviously perceived as if they had entered (*anugatā iva = praviṣṭāḥ iva*).” The rest was explained by Śrīdhara Svāmī.

Alternatively, *tathā* (so) means *tena tan-māyā-śakty-udbhavatvādi-prakāreṇa* (in that way, such as being one whose origination occurs by His *māyā-śakti*), and *te* (those ones) stands for *tvadīyāḥ* (they belong to You): In that sense, the fact that they have potency is possible. Or else *tathā* is syntactically connected with the next verse (10.3.16) and means: *tena anirvacanīyena prakāreṇa* (in that indescribable way).

Jīva Gosvāmī—

In this set of two verses, he says: “Your entrance, which is like the entrance of *mahat-tattva* and so on elsewhere, is much less possible.” The coming inside of something that is outside is an entrance (*praveśa*). The sense is: They did not enter because a cause, which exists earlier, manifests as an effect. In other words, an aspect of the effect is in its cause, which existed before.

Baladeva Vidyābhūṣaṇa—

(The commentary is the same as *Bhāvārtha-dīpikā*.)

Krama-sandarbhā—

Though there is an entrance in it, he describes a difference from it. The words *yatheme ’vikṛtā bhāvās tathā te* mean: *yatheme pṛthivy-ādayas tathā te mahad-ādayo ’pi*, “Just as these ones, meaning earth and so on, ... so those ones, and *mahat-tattva* and so on...” How? *Hi* means *yasmāt* (because).

In regard to *kṛtaiḥ* (*vikṛtaiḥ = kṛtaiḥ*): At first, [those ones combine] with those that are with water and so on (to make the coverings), and later with the sixteen transformations. At first they generate Virāṭ, an empty shell as it were, and later the universe.

Madhvācārya—

It is said in *Tantra-bhāgavata*:

*bahiś ca vidyamānatvād apraviṣṭo jagad dhariḥ |
praviṣṭa-vac ca tatraiva pūrṇa-rūpatvato vibhuḥ ||*

“Hari did not enter the world, since He exists outside as well. The all-

pervading Lord as if entered it due to having a complete form.”

Vijayadhvaja Tīrtha—

The nontransformed (*avikṛtāḥ*) categories (*bhāvāḥ* = *padārthāḥ*) are seven: *mahat-tattva*, *ahaṅkāra*, and the five *tanmātras*. The transformations begin from earth.

Vīra-Rāghava—

The seven nontransformed *padārthas* combined with the sixteen transformations, beginning from ether and the senses, and the presiding deities. *Nānā-vīryāḥ* means *vibhinna-śaktayaḥ* (they whose potencies are separate).

ANNOTATION

The concepts of the groups of seven and sixteen originate from Sāṅkhya philosophy. The group of seven is called *prakṛti-vikṛti* (transformations of Prakṛti): *mahat-tattva*, *ahaṅkāra*, and the five sensory objects (*tanmātras*) (*Sārārtha-darśinī* 11.16.37). The sixteen transformations are: the five elements, the mind, and the ten senses. The notion of *vikāra* (transformations) conventionally denotes those sixteen: *vikṛtaḥ ṣoḍaśātmā* (*Bhāgavatam* 5.11.5).

The five elements cannot exist without their respective sensory object (*Bhāgavatam* 7.15.60) and the *tanmātras* as a group do not exist prior to the five elements, since the sequence of their creation is this: Sound comes from *ahaṅkāra* in *tamo-guṇa*. Ether comes from sound. Touch comes from ether. Air comes from touch, and so on (*Bhāgavatam* 3.5.31-37; 3.26.32-49). Therefore, as Jīva Gosvāmī pointed out in *Krama-sandarbha*, the group of seven is not referred to here because the five elements—as well as *ahaṅkāra*, *mahat*, and *prakṛti*—constitute the eight cosmic shells. The same discrepancy is seen in *Bhāgavatam* 3.26.50, where the mention of the Lord’s entering the seven elements means the Lord entered all the elements (*mahat*, *ahaṅkāra*, the five *tanmātras* and the five elements), according to Śrīdhara Svāmī and Viśvanātha Cakravartī: *sapteti prādhānyābhiprāyeṇoktam. praveśas tu sarveṣv api vivakṣita eva*, “The number seven is said with the intention to express the main ones: The entrance in all of them is meant” (*Bhāvārtha-dīpikā* and *Sārārtha-darśinī* 3.26.50). The Lord entered with Time, karma, and the *guṇas* (*Bhāgavatam* 3.26.50). Afterward, those elements formed the universal shells to make the universe (*Bhāgavatam* 3.26.51).

To make sense of this verse, the word *vikṛtaiḥ* (with the transformations) is taken to denote the majority of the transformations: the mind and the ten senses, because the five elements were already referred to. The parallel with Kṛṣṇa is specified in the next verse (10.3.17). In that regard, there is a corresponding verse in *catuḥ-ślokī bhāgavatam*:

*yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu |
praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham ||*

“Just as after creation the five primary elements enter bodies of living entities, whether big or small, although in truth they do not enter them, so I, as Paramātmā, enter those bodies and do not enter them.” (*Bhāgavatam* 2.9.35)

10.3.17

*evam bhavān buddhy-anumeya-lakṣaṇair
grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ |
anāvṛtatvād bahir antaram na te
sarvasya sarvātmana ātma-vastunaḥ ||*

upajāti (12)

evam—in this way; *bhavān*—You; *buddhi*—with the intelligence; *anumeya*—are [merely] inferable; *lakṣaṇaiḥ*—whose characteristics; *grāhyaiḥ*—which are perceived; *guṇaiḥ*—with qualities (or with sensory objects (10.2.35)); *san api*—although existing; *tad-guṇa-agrahaḥ*—who do not take in those attributes (or who are not included by the sensory objects); *anāvṛtatvāt*—on account of not being covered; *bahiḥ*—outside; *antaram*—inside; *na*—do not [exist]; *te*—of You; *sarvasya*—who are everything; *sarva-ātmanaḥ*—who are the Soul in everyone; *ātma-vastunaḥ*—who are the Soul and the Entity.

evam bhavān (apraviṣṭaḥ api praviṣṭaḥ iva bhāvyase. bhavān) buddhy-anumeya-lakṣaṇaiḥ (indriyaiḥ) grāhyair guṇaiḥ (saha) san api tad-guṇāgrahaḥ (bhavati). sarvasya sarvātmanaḥ ātma-vastunaḥ te anāvṛtatvād bahir antaram na (asti).

Viśvanātha Cakravartī—

evam bhavān buddhy-anumeya-lakṣaṇaiḥ grāhyaiḥ guṇaiḥ (saha) san api anāvṛtatvād tad-guṇāgrahaḥ (bhavati). sarvātmanaḥ (tava) sarvasya ātma-vastunaḥ (api) bahir antaram (vyāpya) te (prakṛteḥ guṇāḥ) na (santi).

“In this way, although You exist with sensory objects, which are perceived by the senses and whose characteristics are inferable by the intelligence, You are not included among those sensory objects because You are not covered. You have no outside nor inside. You are everything. You are Paramātmā. You are the Soul, the real thing.

Alternatively:

“Although You entered the world in this way and although You are always resplendently existing with qualities, which are included within Yourself and whose characteristics are merely inferable by the intelligence, You, the Soul of all, do not take in Prakṛti’s attributes, since You are not covered. Whether outwardly or inwardly, neither You nor Your own things have them.

Śrīdhara Svāmī—

In this verse, he extends the analogy to the object to whom the example applies (Kṛṣṇa). The Lord might say: “If I, whose *svarūpa* does not dwindle, abide in the effects as the cause, why am I not perceived in them, which are being perceived by the senses?” He responds: “Although You are existing (*sann api = vartamāno ’pi*) with sensory objects (*guṇaiḥ = guṇaiḥ saha*) that are grasped by the senses, whose nature is inferable by the intelligence by knowing the form and so on (*buddhy-anumeya-lakṣaṇaiḥ = buddhyā rūpādi-jñānena anumeyam lakṣaṇam svarūpam yeṣāṁ taiḥ guṇaiḥ indriyaiḥ*), You are not perceived by means of material senses (*bhavān tad-guṇāgrahaḥ = bhavān taiḥ guṇaiḥ saha na grhyate*).”

This is the meaning: The mere existence of someone or of something along with perceived sensory objects is not the cause of perceiving, rather the cause is the power of the senses. And that power can only approach the effects, so that only the effect is felt. “Therefore, just as the eyes cannot perceive taste, etc., even in something that is perceived as a form, and just as the tongue only perceives taste, not the form, though form and taste simultaneously exist, perceiving You is done in that same way when there is a perception of sensory objects.” Thus, being unable to be perceived, also due to not being a sensory

object, is all that is said here. *Sarva-buddhi-dṛk* was mentioned in this regard. Such being the case, it is stated that there is no entrance, since He already existed before.

Moreover, in the second half of the verse he exclaims: “It may be said that a bird enters a nest because a bird is delimited, but in Your case, since You are not encompassed, insofar as You are not delimited, there is no difference between Your outside and Your inside (*bahir antaram na te = tava bahir-antar-bhedaḥ na asti*), so where is the question of entering?”

With *sarvasya sarvātmana ātma-vastunaḥ*, he mentions the reasons He is not encompassed: *Sarvasya* stands for *sarva-svarūpasya*. The sense is: Nothing covers over that which is the substratum of everything. The sense of *sarvātmanaḥ* is: That which is covered by one thing cannot be the Soul of another entity.

Ātma-vastunaḥ signifies: *ātmano vastunaś ca* (You are the Soul and the real thing): Thus there are two reasons. The sense is as follows: (1) Covering Him who is omnipresent cannot take place; the Soul is that which pervades (*atati = vyāpnoti*); the verbal root *at*, from which the verb *atati* is made, has the sense of *sātatyā-gamanam* (to constantly go), and (2) Covering Him who is real in the highest sense (*vastu = paramārtha-vastu*) cannot take place.

“Therefore Your entrance as *Paramātmā* is not to be taken at face value, not to mention Your entering a womb. It follows that You, who are *kevalānubhavānanda-svarūpa*, are understood (*vidito 'si*, 10.3.13). My good fortune is amazing!”

Viśvanātha Cakravartī—

“Moreover, *mahat-tattva* and the rest are as if smeared by attributes of *Prakṛti*, but You are certainly not smeared, due to being the cause, although You entered [the universe and Devakī’s womb].”

“In this way, though You entered the world, created by Your own *Prakṛti*, and though You are always resplendently existing (*san = sadā virājamānaḥ api*) with attributes (*guṇaiḥ = guṇaiḥ saha*) such as self-manifest unaltered knowledge, bliss, and so on which are included within Yourself (*grāhyaiḥ = svopādeyaiḥ*) and whose characteristics are merely inferable by the intelligence (*buddhy-anumeya-lakṣaṇaiḥ = buddhyā anumeyam eva lakṣaṇam yeṣāṁ taiḥ*), You—being essentially composed of bliss—do not take in the attributes of *Prakṛti* (*tad-guṇāgrahaḥ = tasyāḥ prakṛteḥ guṇān tvaṁ na grhṇāsi*),” which smear [the perception of oneself as a soul] and which are imbued with unhappiness. Why? *anāvṛtatvāt* (because of not being covered). The idea is: Anyone—meaning any

jīva—who is pervaded by Prakṛti’s *guṇas* takes in those attributes and becomes smeared.

Therefore: “Those attributes of Prakṛti do not exist in Your outside nor in Your inside (*bahir antaram na te = tava bahir antaram vyāpya te prakṛteḥ guṇāḥ na santi*).” For instance, sound, touch and so on exist in a *jīva*’s outer plane, and sorrow, bewilderment, and so on exist in a *jīva*’s inner plane.

Sarvātmanaḥ signifies: *sarvāntaryāmitayā praviṣṭasya api* (of You, although You entered as Paramātmā in everyone).

“Moreover, it is not only You who do not have Prakṛti’s attributes, rather: *sarvasya ātma-vastunaḥ*.” The sense is: *ātma-vastunaḥ tava svīya-padārthasya sarvasya kṛtsnasyāpi līlā-vilāsa-dhāma-bhaktāder bahir antaram ca vyāpya te lepakāḥ prakṛti-guṇā na santi*, “Whether outwardly or inwardly, even all those that belong to Your category, such as a devotee, a transcendental abode, and Your enjoyment of pastimes, do not have those smearers, Prakṛti’s attributes.”

Sanātana Gosvāmī—

“Although You are continuously existing (*sann api = nityam vartamāno ’pi*) with qualities (*guṇaiḥ = guṇaiḥ saha*)—in the way that was mentioned, or else “qualities like these, such as *bhakta-vātsalya*, which are inherent in the nature” (*evam = ukta-prakāreṇa īdṛśaiḥ vā*), You have deep attachment again and again for those qualities (*tad-guṇāgrahaḥ = tad-guṇa-āgrahaḥ = teṣu guṇeṣu punaḥ punar āsaktiḥ yasya*).”

What are those qualities like? *buddhy-anumeya-lakṣaṇaiḥ*, “their nature is only inferable, but not grasped, by the intelligence.” This means they are utterly difficult to understand from a logical viewpoint since they are not limited and so on (*buddhy-anumeya-lakṣaṇaiḥ = buddhy-anumeyam na tu prāpyam svarūpaṁ yeṣāṁ taiḥ, aparicchinnatvādinā parama-durvitarkaiḥ*). Therefore: *grāhyaiḥ*, they should be accepted by everyone, meaning they are most worthy of being served (*grāhyaiḥ = sarvopādeyaiḥ = parama-sevyaiḥ*).

“Although there is no need to consider Your (*te = tava*) outside, there is no consideration of Your inside either.” Why? “Because You are not covered: You are completely independent (*anāvṛtatvāt = parama-svantantratvāt*).” The reasons for that are *sarvasya*, *sarvātmanaḥ*, and *ātma-vastunaḥ*:

sarvasya means *sarva-mayasya* (of You, who comprise everything)

sarvātmanaḥ denotes either *sarva-cetayituḥ* (You make everyone understand, ref. BVT 10.1.3) or *sarva-vyāpakasya* (You pervade everything).

ātma-vastunaḥ means: *ātmā svayam eva vastu yaḥ tasya* (You are the real thing),

in other words: *svataḥ parama-puruṣārtha-svarūpasya* (Your nature is the topmost goal of life).

Still, He is *tad-guṇāgrahaḥ* (He has repeated, deep attachment for those qualities). Thus the fact that He is an unlimited ocean of qualities such as His constant *bhakta-vātsalya* is stated.

Jīva Gosvāmī—

Here he says: “The *mahat-tattva* and others do not enter, but in Your case, since You are the supreme cause, there is much less of an entrance, let alone any contact.” The drift is: “Therefore this personal manifestation of You who are such is imbued with Your sublime mercy.”

The rest is by Śrīdhara Svāmī. In his commentary, the word *guṇaiḥ* is simultaneously explained in two ways (sensory objects; senses) because there is a difference in meaning on account of different modifiers.

There is another elucidation. Right here, he links the state of abounding in qualities, such as being controlled by *prema*, with a special meaning:

(Additions are underlined.)

“Although You are continuously existing (*sann api = nitya-vartamāno 'pi*) with qualities (*guṇaiḥ = guṇaiḥ saha*) such as being controlled by *prema*, in the way that was said (*evam = ukta-prakāreṇa*), You have deep attachment again and again for those qualities (*tad-guṇāgrahaḥ = teṣu guṇeṣu punaḥ punar āsaktiḥ yasya*).”

What are those qualities like? *buddhy-anumeya-lakṣaṇaiḥ*, “their nature is only inferable, but not grasped, by the intelligence (*buddhy-anumeya-lakṣaṇaiḥ = buddhy-anumeyam na tu prāpyam svarūpam yeṣāṁ taiḥ*),” because the śruti states: na tat-samaś cābhyadhikaś ca drśyate, “No one is seen to be either equal to or superior to Him” (Śvetāśvatara Upaniṣad 6.8).

The reasons for that are *sarvasya*, *sarvātmanaḥ*, and *ātma-vastunaḥ*:

sarvasya means *sarva-mayasya* (of You, who comprise everything)

sarvātmanaḥ denotes either *sarva-cetayituḥ* (You make everyone understand) or *sarva-vyāpakasya* (You pervade everything).

ātma-vastunaḥ means: *ātmā svayam eva vastu yaḥ tasya* (You are the real thing), in other words: *svataḥ parama-*

puruṣārtha-svarūpasya (Your nature is the topmost goal of life). Still, He is *tad-guṇāgrahaḥ*. Thus, being one who constantly manifests unlimited virtues due to constantly being under the control of a devotee’s *prema* is shown. The gist is: “That You entered and were obtained as our son is appropriate on Your part.

That is our topmost result.”

Krama-sandarbha—

“You have no inclusion among those sensory objects, which are being perceived.” (*tad-guṇāgrahaḥ = tad-guṇeṣu gr̥hyamāṇeṣu agrahaḥ grahaṇābhāvaḥ yasya*)

Baladeva Vidyābhūṣaṇa—

In this verse he makes the link with the entity to whom the analogy applies. The Lord might retort: “If I am all-pervasive, why don’t the eyes and so on, which are perceiving form and other sensory objects, perceive Me?” In that regard he says: “Although You are situated (*sann api = sthitaḥ api*) with sensory objects such as form (*guṇaiḥ = rūpādibhiḥ saha*), which are perceived by the senses (*gr̥hyaiḥ = indriyaiḥ karṭṛbhiḥ gr̥hyaiḥ*) and whose characteristics, i.e. natures, are inferable by the intelligence by knowing the form and so on (*buddhy-anumeya-lakṣaṇaiḥ = rūpādi-jñānena anumeyāni svarūpāni yeṣāṃ taiḥ*), You are not perceived by means of the sensory objects (*tad-guṇāgrahaḥ = taiḥ guṇaiḥ rūpādibhiḥ saha na gr̥hyate*),” just like space which, though situated everywhere, is not perceived by the eyes due to a lack of connection.

“If that is true, then My existence outside the world is not a fact since I entered the world.” In that regard he says: “You have no outside nor inside (*bahir antaraṃ te na = te bahir antaraṃ na asti*).” Why? “Because You are all-pervasive (*anāvṛtatvāt = vibhutvāt*).” With *sarvasya* he says: “By Your real potency, You are outside and inside.” “Since I am inside, I must have a body that is somewhat inert.” In that matter he says: “You are the one who pervades all” (*sarvātmanaḥ = sarvam atati vyāpnoti iti tasya*). The sense is He is within everything. “Is there marginality as in the case of ether?” Therefore he says *ātma-vastunaḥ*, which means *cetanasya dhī-pūrvakam nikhilam vyāpnuvataḥ*, “You are conscious, that is to say You are pervading everything by Your awareness.” Later on it will be said: *na cāntar na bahir yasya*, “He has no interior nor exterior” (*Bhāgavatam* 10.9.13).

Madhvācārya—

Sarvasya means *sampūrṇasya* (fully complete). In addition, it is said in *Tantra-bhāgavata*:

sarvaḥ sampūrṇa-sāmārthyāt sarvātmā sarva-bhakṣaṇāt |

ananyāśrayataś cātma-vastutvam abhidhīyate ||

“He is Sarva since He has full capability. He is Sarvātmā because He consumes everything. Being ātma-vastu is so called because His substratum is no other than Himself.”

‘Ātma-vastu’ is said in the sense that He abides only in Himself (*ātmani eva vāsāt*).

10.3.18

*ya ātmano dṛśya-guṇeṣu sann iti
vyavasyate sva-vyatirekato ’budhaḥ |
vinānuvādam na ca tan manīṣitaṁ
samyag yatas tyaktam upādadat pumān ||*

upajāti (12)

yaḥ—who; *ātmanaḥ*—by the self; *dṛśya*—that are perceivable; *guṇeṣu*—among sensory objects; *san*—the best [thing] (or existing); *iti*—thus; *vyavasyate*—determines; *sva-vyatirekataḥ*—on account of a difference from the self; *abudhaḥ*—an ignorant; *vinā*—without; *anuvādam*—a corroboration (or *nu*—indeed; *vādam*—a theorization); *na*—not; *ca*—(a verse filler); *tat*—that; *manīṣitaṁ*—wisdom; *samyak*—proper; *yataḥ*—because; *tyaktam*—that which is rejected; *upādadat*—is accepting; *pumān*—a person.

yaḥ pumān ātmanaḥ dṛśya-guṇeṣu sva-vyatirekataḥ (ko ’pi padārthaḥ san) iti vyavasyate, (saḥ) abudhaḥ (bhavati). anuvādam vinā tad manīṣitaṁ samyag na (bhavati), yataḥ (saḥ pumān sūribhiḥ) (yat) tyaktaṁ (tad) upādadat (vartate).

Viśvanātha Cakravartī—

yaḥ pumān ātmanaḥ dṛśya-guṇeṣu (ayaṁ padārthaḥ san) iti vyavasyate, sva-vyatirekataḥ (saḥ) abudhaḥ (kṛtaḥ). nu vādam vinā tad manīṣitaṁ na samyag (manīṣitvaṁ bhavati), yataḥ (saḥ tvadīya-janaiḥ ghrṇāspadatvena) tyaktam (eva yat tad eva) upādadat.

“A person who is convinced that a particular thing among sensory objects, which are seen by oneself, exists in terms of being entirely distinct from the Soul is not learned. Without an explanation, that knowledge is not

correct, because the person is accepting an idea rejected by Vedic seers.

Alternatively:

“A person who determines: “Among the sensory objects that I can perceive, this is the ultimate thing” is not intelligent, on account of a difference from the self. Indeed, without a theorization, that is not proper wisdom, because the person is accepting what was repudiated.

Śrīdhara Svāmī—

Someone might think: “These four reasons might bring about the notion that the world is unreal, but that is impossible because it looks real.” Anticipating this, Vasudeva says: “A person who concludes: “Among bodies and other sensory objects that are perceptible to me, a body and other things are existing separately in terms of being different from the Soul” is not learned (*ya ātmano dṛśya-guṇeṣu sann iti vyavasyate sva-vyatirekato ’budhaḥ pumān = ātmano dṛśyeṣu guṇeṣu dehādiṣu ātma-vyatirekeṇa pṛthak sann ayam dehādir iti niścinoti yaḥ pumān so ’vidvān*),” because that person sees a complete difference.

“Moreover, that person is not learned because when everything, such as a body, is considered, none of that really exists without referring to the fact that their basis is mere words” (they only exist in terms of name and form, which are illusory; thus, to begin with, nothing is real) (*kiṁ ca manīṣitaṁ vicāritaṁ tad dehādi sarvaṁ yato vinānuvādaṁ vāc-ārambhaṇa-mātraṁ vinā na samyag bhavati*). Hence an ignorant person is accepting as real that which has already been discredited as unreal. (*tyaktam upādadat = avastutvena bādhitaṁ eva vastu-buddhyā svī-kurvan*)

Viśvanātha Cakravartī—

Someone might think: “Although they smear [one’s consciousness], some attributes of Prakṛti give pleasure, thus they are just fine.” Therefore he says: “A person who concludes (*vyavasyate = niścinoti*): “Among the sensory objects that I can perceive (*ātmanaḥ = svasya*)—such as an enjoyable garland, sandalwood paste, or a woman—this is the ultimate thing (*sann iti = uttamaḥ ayam padārthaḥ iti*)” has been made a fool (*abudhaḥ = abudhaḥ kṛtaḥ*).” Why? *sva-vyatirekataḥ* (on account of the difference from oneself), which means: *svasmiṁs teṣāṁ sadā saṁyogābhāvāt*, “because the sensory objects have no connection in oneself,” in other words because sensory objects engender

unhappiness, such as sorrow and bewilderment, and because they make one obtain the flow of material existence.

“But the Karma-mīmāṃsakas consider themselves intelligent when they say: “An enjoyable garland and the like are eternal.”” In that regard he says *vinā* and the rest: “It has already been ascertained (*nu = niścitam eva*) that without a theorization (*vādaṁ vinā*), that wisdom (*tat manīṣitam*) is not proper wisdom (*na samyak = na samyag manīṣitvam*)—this means it is a mere popular belief: It is not wisdom—because the person accepted as superior (*upādadat = ādhikhyena ādadat*) (*ādadat = svī-kṛtavān*) that which has already been rejected by the transcendentalists as contemptible (*tyaktam = tvadīya-janaiḥ ghrṇāspadatvena tyaktam eva yat tad eva*).” The short syllable in *upādadat* is poetic license. (Viśvanātha Cakravartī takes *upādadat* as *upādadāt*, a verbal form of the root [ḍu]dā[ñ] dāne, 3U, in the simple past tense.)

Sanātana Gosvāmī—

Here he says: “Thus only You, no other, should be the object of *bhajana*.” “A person who determines (*vyavasyate = niścinoṭi*): “Even among those whose qualities can be directly felt by me—or else their qualities are charming to me (*ātmanaḥ dṛśya-guṇeṣu = svasya dṛśyāḥ sākṣād bhavanīyāḥ manoharāḥ vā guṇāḥ yeṣāṁ teṣu api madhye*)—, this god, who is other than You (*svavyatirekataḥ = tvāṁ vinā*), is the best (*sann iti = ayam devaḥ sann iti*) (*san = uttamaḥ*)” is not intelligent because that knowledge is not the highest (*na samyak = uttamaṁ na syāt*).” Why? Because there is no ascertainment of the truth “without a discussion” (*anuvādaṁ vinā = anyonya-saṁvādaṁ vinā tattvāniścayād eva*), or else “without a debate to settle the truth” (*vinānuvādam = vinā nu vādam = nu aho tattva-nirdhārārtham anyonyaṁ vādaṁ vinā*). In other words: Because there is no ascertainment of the truth without the association of His transcendentalists.

“Therefore that person, who is accepting (*upādadat = svī-kurvan*) someone who is rejected by previous authorities (*tyaktam = pūrvaiḥ tyaktam*), i.e. someone who is other than a worshipable person, is simply unintelligent.”

Alternatively: *tad manīṣitam anuvādaṁ vinā eva iti tyaktam upekṣitam upādadat pumān samyak samīcīnaḥ na bhavati*, “The person, accepting knowledge that was disregarded without any discussion, is not right.”

Jīva Gosvāmī—

“Other gods too manifest as the sons of others. Why are you only attached to Me?” He responds to that in this verse and in the next. The drift is: “The goal of

life does not exist in them, since without You, who are the original cause and the primary creator, others persons have no independent existence.”

There is another interpretation (changes are underlined): “A person who determines (*vyavasyate* = *niścinoti*): “Even among those whose qualities can be directly felt by me—or else their qualities are charming to me (*ātmanaḥ dṛśya-guṇeṣu* = *svasya dṛśyāḥ sākṣād anubhavanīyāḥ manoharāḥ vā guṇāḥ yeṣāṃ teṣu api madhye*)—, this god, who is other than You, who are the substratum of gods too (*sva-vyatirekataḥ* = *teṣāṃ api mūla-svarūpaṃ tvāṃ vinā*), is the best (*sann iti* = *ayaṃ devaḥ sann iti*) (*san* = *uttamaḥ*)” is a fool (*abudhaḥ* = *mūrkhaḥ*), because that which is considered: “This one, whose sensory objects can be seen, is the ultimate one” (*manīṣitam* = *dṛśya-guṇaḥ ayaṃ san iti vicāritam*) is not the highest (*na samyak* = *uttamaṃ na bhavati*).” Why? Because there is no ascertainment of the truth “without a discussion to settle the truth” (*anuvādaṃ vinā* = *tattva-nirdhāraṇārtham anyonya-saṁvādaṃ vinā tattvāniścayād eva*). In other words: Because there is no ascertainment of the truth without the association of His transcendentalists, “since that person accepted (*upādadat* = *svī-kṛtavān*) what is rejected by Vedic seers (*tyaktam* = *sūribhiḥ tyaktam*).” This means it is different than the goal of life.

The *parasmaipada* of the verbal root *dad*, in *upādadat*, is poetic license. (Here Jīva Gosvāmī says the verbal root is *dad dāne* 1A).

Krama-sandarbhā—

While rejecting the idea of His entrance, he refutes the independent existence of the material world. The purport of *sva-vyatirekataḥ* is: “If the world is not perceived even as different from *jīvātmā*, the witness (*sva-vyatirekataḥ* = *svasya jīvātmanaḥ draṣṭuḥ vyatirekeṇa api*), what need be said about its being perceived as different from *Paramātmā*, the manifester of all!”

[A person who concludes “Things exist separately from the Soul”] without the sanction of the Vedas (*anuvādaṃ vinā* = *vedānumatiṃ vinā*)...—there is not even a sanction in that matter, since the *śruti* states: *yasya bhāsā sarvam idaṃ vibhāti*, “by whose effulgence all this universe shines” (*Bhāgavatam* 10.13.55) (*Śvetāśvatara Upaniṣad* 6.14)—[... is a fool] because that person has accepted as acceptable (*upādadat* = *upādeyatvena svī-kṛtavān*) something repudiated by the Vedas (*tyaktam* = *vedais tyaktam*).” As regards the verbal root *dad[a]*: The use of the *parasmaipada*, in *upādadat*, pertains to the *chandas* (the Vedas, or the meter): *tiṇātiṇau bhavanti*.

Baladeva Vidyābhūṣaṇa—

The Lord might say: “Those who are nuts about rites consider that only some rite which is expressive of Svarga, which involves a garland, sandalwood paste, and women and which is mentioned in the scriptures is a cause of the attainment of all the goals of life and is itself a goal of life that becomes fulfilled, but they do not consider Me.” Vasudeva responds: “He who is nuts about karma (*yaḥ = yaḥ karma-jadaḥ*) and who concludes (*vyavasyate = niścinoṭi*): “Among sensory objects worth seeing by me (*ātmanaḥ dṛśya-guṇeṣu = svasya dṛśyeṣu viṣayeṣu madhye*), this thing, i.e. a garland, or sandalwood paste, and so on, is eternal (*san = arthaḥ san*) (*san = uttamaḥ = nityaḥ*)—that is to say he does a rite to attain that but does not consider You, the Lord of all, who does everything and who bestows all the results—is not intelligent.” This means he has no knowledge of the purport of the scriptures.

Why? “because that thing is permanently disconnected in reference to one’s self” (*sva-vyatirekataḥ = svasmin tasya sadā saṁyogābhāvāt*) and because it is not eternal; that’s the idea. “But he thinks he’s smart. Why do you say he’s unintelligent?” He replies with *vinā* and the rest: “Certainly (*nu = niścitam*), without a verbal fight (*vādaṁ vinā = kalahaṁ vinā*), that erudition (*tan manīṣitam = tat pāṇḍityam*) does not become proper (*na samyak = samyak na bhavati*), inasmuch as it is rejected by those who are fixed on Vedānta—those words need to be supplied—, since he is accepting a thing (*upādadat = artham upādadat vartate*) that has already been rejected by discerning persons as contemptible.”

Vīra-Rāghava—

The *ātmanepada* in *vyavasyate* is poetic license. (The verbal root is *ṣo antaḥ-karmaṇi* 4P.)

Siddhānta-pradīpa—

“He who ascertains that, among perceivable sensory objects, which belong to the Lord (*ātmanaḥ = parameśvarasya bhagavataḥ*)—in that sense He is mentioned by the *śruti* in statements like: *ātmaivedaṁ sarvam*, “All this universe is the Soul” (*Chāndogya Upaniṣad* 7.25.2)—there is some thing that is existing in terms of not having That as the Self (*sva-vyatirekataḥ = parameśvara-vyatirekataḥ = atadātmakatayā*) is a simpleton (*abudhaḥ = bālaḥ*).” Such a person does not accept the teaching: *aitadātmīyam idaṁ sarvam*, “The whole world is the state of having Paramātmā as the Self” (*Chāndogya Upaniṣad* 6.8.7).

10.3.19

*tvatto 'sya janma-sthiti-saṁyamān vibho
vadanty anīhād aguṇād avikriyāt |
tvayīśvare brahmaṇi no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ ||
upajāti (12)*

tvattaḥ—from You; *asya*—of this [universe]; *janma-sthiti-saṁyamān*—the creation, continuation, and destruction; *vibho*—O pervader; *vadanti*—they say; *anīhāt*—who are actionless (or desireless); *aguṇāt*—in whom the *guṇas* do not exist; *avikriyāt*—who do not have a transformation; *tvayi*—in You; *īśvare*—the Lord (Upanishadic jargon for ‘Viṣṇu’); *brahmaṇi*—and Brahman; *no virudhyate*—is not inconsistent; *tvad-āśrayatvāt*—because of being one whose foundation is You; *upacaryate*—is figuratively superimposed; *guṇaiḥ*—due to the *guṇas*.

vibho! (sūrayaḥ) anīhād aguṇād avikriyāt tvattaḥ asya (viśvasya) janma-sthiti-saṁyamān vadanti (iti yad asti, tad) īśvare brahmaṇi tvayi no virudhyate. tvad-āśrayatvāt (tava sṛṣṭy-ādi-eka-kartṛtvaṁ) guṇaiḥ (tvayi) upacaryate.

“O pervader, they say the creation, the continuation and the annihilation of the universe occur because of You, who are actionless, who are foreign to the *guṇas*, and who remain unchanged. That is not a contradiction in You, who are Brahman and *Īśvara*. Being the Maker, being the Maintainer and being the Destroyer are figuratively applied to You due to the *guṇas* inasmuch as You are their ultimate basis.

***Śrīdhara Svāmī*—**

In this way it was said that the world, seen by Parameśvara, is not existing, since the world is distinct from Him. Now with *tvatto 'sya* he talks about the nonexistence of the world owing to a complete difference from the Lord even though He is the ingredient cause of the world. With *anīhāt* (actionless; desireless) he says: Although that is the case, there is no changedness. The sense is: *aguṇatvād anīhatvaṁ tato 'vikāritvaṁ*, “Being actionless occurs because of having no contact with the *guṇas*, therefore He remains unchanged.”

“But how can there be doership if there is no action? And if He is a doer, why is He unchanged?” In that regard he says: *tvayīśvare brahmaṇi*. He is unchanged because He is Brahman, and He is a doer because He is *Īśvara*. “But even that is

contradictory.” With *tvad-āśrayatvād* and the rest he says: “No. On account of being the substratum of the *guṇas*, being the doer of creation and the rest are figuratively superimposed unto You due to the *guṇas*, which are doing [the creation and so on]” (*tvad āśrayatvād upacaryate guṇaiḥ = guṇaiḥ kurvadbhis tvayi sṛṣṭy-ādi-kartṛtvam upacaryate guṇāśrayatvāt*), just like what is done by a king’s servant is figuratively attributed to that king.

Viśvanātha Cakravartī—

“You stated that the *guṇas* have no contact either with My inside or My outside. How can that be? I am the ingredient cause of the world, which is composed of the *guṇas*, since you said: “after creating this universe by Your own Prakṛti” and so on (10.3.14) and since there is no difference between Me and Prakṛti, which consists of the *guṇas*, insofar as Prakṛti is My potency.” Vasudeva responds here (“They say the creation, the continuation, and the annihilation of the universe occur because of You, who are actionless, who are foreign to the *guṇas*, and who remain unchanged”).

“How could He who effects the creation of the world and so on possibly be actionless?” He responds: *tvayīśvare brahmaṇi na virudhyate* (*no = na*), “That is not a contradiction in You, who are Brahman and Īśvara.” The sense is: “The states of being actionless, desireless, and so on can only be ascribed to You, although You are Īśvara, since the state of being Brahman cannot be explained otherwise,” on account of the statement in the Sixth Canto: *svarūpa-dvayābhāvāt*, “because there is no dual *svarūpa*” (6.9.36).

“The contradiction doesn’t go away with that.” Therefore he says: *tad-āśrayatvād upacaryate guṇaiḥ*, which means: *guṇaiḥ kurvadbhis tvayi sṛṣṭy-ādi-kartṛtvam upacaryate guṇāśrayatvāt*, “On account of being the shelter of the *guṇas*, the states of being the doer of creation and so on are figuratively superimposed unto You due to the *guṇas*, which are doing [the creation, etc.], just like what is done by a king’s servant is figuratively attributed to that king. Because of this, since Prakṛti is not Your *svarūpa*, on account of being external (*bahiraṅga*) though it is Your potency, the absence of a contact between Prakṛti’s *guṇas* and Your inside and outside is proven.”

There is another rendering: “How is it possible that I, who have a four-armed form and who am Your son, be Brahman or Īśvara?” He replies with *tad-āśrayatvāt* and the rest: “Truly, You are neither Brahman nor Īśvara. Rather, by Your statement: *brahmaṇo hi pratiṣṭhāham*, “since I am the basis of Brahman” (*Bhagavad-gītā* 14.27), ” and also on account of Brahmā’s words: *ādyo ’vatāraḥ puruṣaḥ parasya*, “The Puruṣa is the first Avatāra of the supreme Lord”

(*Bhāgavatam* 2.6.42), You are the foundation of both.” The words *tad-āśrayatvād upacaryate guṇaiḥ* mean: *tayor brahmeśvarayor apy āśrayatvād guṇair upacaryate*, “[The states of being the Maker, the Maintainer, and the Destroyer] are figuratively superimposed due to the *guṇas*, insofar as You are the foundation of both Brahmā and Īśvara (Śiva).” This means: “You are Brahmā and Īśvara, by the figurative usage of being the ultimate cause of being a creator and so on, as in the statements: *āśrita-dharmam āśrayo ’pi dhatte*, “Even the shelter has the attributes of that which is sheltered,” and *puṇyatamo ’yaṁ deśaḥ*, “This place is the most pious.” (*sa vai puṇyatamo deśaḥ sat-pātraṁ yatra labhyate*, “Indeed, that is the most pious place where a saint can be found” *Bhāgavatam* 7.14.27.)

That is a statement only in accordance with the ways of *rasa*. It has been said: *rasenotkrṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ*, “The form of the Lord as Kṛṣṇa is raised above all other forms because of *rasa*. This is the axiom of *rasa*” (*Bhakti-rasāmṛta-sindhu* 1.2.69). In truth, however, Brahman, Īśvara, and Kṛṣṇa are the same entity because of the passage of the Sixth Canto: *svarūpa-dvayābhāvāt*, “because there is no dual *svarūpa*” (*Bhāgavatam* 6.9.36).

Sanātana Gosvāmī—

“Why am I the only one who should be worshiped?” In that regard he says *tvattaḥ* and so on: “O Almighty, O You who have all powers (*vibho* = *prabho* = *sarva-śakti-yukta*)! The Vedas—or else those who know the Vedas—say creation and the rest come from You, although You are desireless, meaning You do not depend on another (*anīhāt* = *aniṣkāmāt* = *ananyāpekṣād api*), although You are *aguṇa*, in other words You do not have a connection with the *guṇas* of Māyā, and although You have no modification such as anger (*avikriyāt* = *krodhādi-vikāra-rahitād api*).” Although the Lord is beyond Prakṛti, as described earlier, His doership of the *māyika* creation and so forth is reconciled in this manner.

On account of the three states, starting from being beyond Prakṛti (the Puruṣa; Brahman (*kevalānubhavānanda-svarūpa*); and Paramātmā (*sarva-buddhi-dṛk*), 10.3.13), it is inferred that those three, beginning from being desireless (*anīhāt*, *aguṇāt*, *avikriyāt*), occur one after another either in sequence or in terms of increasing improbability (He is the creator although He is desireless, the maintainer although He has no contact with a *guṇa*, and the destroyer of all although He remains unchanged). In that way, even when there is desirelessness and so on, there is also the three states of being the creator and so forth. “But that is contradictory.” In that regard he says *tvayi*. Just as the fact that the same one is both Brahman and Īśvara is not contradictory insofar as everything related

to Īśvara has the nature of Brahman, in terms of not being illusory (*māyika*), the same also applies here.

“Fine, the Entity (*vastu*) is not self-contradictory, but isn’t it that creation, continuation, and annihilation are inconsistent with being the Lord, since they are related to *Māyā*?” In that regard he says *tvad-āśrayatvād upacaryate guṇaiḥ*. The sense is: *māyā-guṇaiḥ kriyamāṇaṁ sṛṣṭy-ādikaṁ tvayi upacaryate māyā-guṇāśrayatvāt*, “Creation, continuation, and annihilation, which are being done by the *guṇas* of *Māyā*, are figuratively applied to You, since You are the substratum of the *guṇas* of *Māyā*.” This means there is no contradiction, either because there is a connection with You or since there truly is no connection.

Or else, simply because there is no contradiction in that way, the sense is: “Owing to qualities expressive of the topmost godhood (*guṇaiḥ* = *guṇaiḥ bhagavattā-vācyaiḥ*), You should be constantly served (*upacaryate* = *paricaryate* = *nityaṁ sevyate bhavān*), because You, not anyone else, are the sole foundation of that kind of qualities (*tad-āśrayatvāt* = *tādṛśa-guṇānāṁ bhavān eva ekaḥ āśrayaḥ, na anyaḥ ko ’pi*). Thus only You should be worshiped, since You are an amazing *svarūpa*.”

Jīva Gosvāmī—

The verse was expounded by Śrīdhara Svāmī. In his commentary, it should be explained as follows to accomplish the notion that He is the ingredient cause: *anīhatvam* (being desireless) means *akṣobhitatvam* (being one who is not caused to be agitated) and *avikāritvam* (being unchanged) means *svarūpānyathā-bhāva-rahitatvam* (being one whose nature remains unaffected). The world revolves by *Guṇa-mayī Māyā* and by *Avidyā*, thus there is no incongruity even in being the ingredient cause (since He is said to be the ingredient cause in a figurative way, in the sense that *Prakṛti* is His potency).

Next, as regards the *nanu* clause in his commentary (“But how can there be doership if there is no action? And if He is a doer, why is He unchanged?”), someone suspects a fault in being the instrumental cause. Concerning: “He is unchanged because He is Brahman,” in truth *brahmaṇi* stands for *brahma-svarūpa eva tasmīn* (in You, whose *svarūpa* is Brahman). The gist is: Because it might appear that there is changedness, and so on, by superimposing the *guṇas* unto the Lord.

There is another interpretation. In this verse he establishes that His qualities are unlimited and are most eminent, insofar as He is the cause of all without any incongruity, since He is the instrumental cause and the ingredient cause, by the axiom: *prakṛtiś ca pratijñā-dṛṣṭāntānuparodhāt*, “[Viṣṇu is] also *Prakṛti* because

there is no contradiction between that statement and examples in the scriptures and other enunciations” (*Vedānta-sūtra* 1.4.23). Suspecting a contradiction in this, he repudiates it with *vibho* (O pervader) and so on. In that regard, the sense of the three terms *aguṇāt*, *avikriyāt*, and *anīhāt* is as follows, sequentially: “Although You have no connection with the three *guṇas*, because of that there is a reason for being the ingredient cause (if He were not the ingredient cause, there would be no point in specifying that He is *aguṇa*); there is no possibility of a change in Your *svarūpa*: there is a reason for being the instrumental cause; there is no action of Yours whether outwardly or inwardly.

In like manner, the sense of *vibho* is this: Although, by the style of texts such as, *kṛtsna-prasaktir niravayava-śabda-vyāpako vā* (i.e. *kṛtsna-prasaktir niravayavatva-śabda-kopo vā*), “[An objector might say: If Brahman / Viṣṇu is the cause of the world,] either there is the concomitant occurrence of His complete transformation or there is a scriptural inconsistency regarding the state of being partless” (*Vedānta-sūtra* 2.1.26), Vibhu would have the fault of being unstable in the aspect of being the object of worship (in different forms) insofar as there would be a wholesale change by not being in only one place—yet even an action in assuming the state of being the instrumental cause is not possible—, still, by the logic of: *śrutes tu śabda-mūlatvāt*, “But [no, there is no contradiction] because the root of *śruti* is transcendental sound (and transcendental sound deals with inconceivable topics)” (*Vedānta-sūtra* 2.1.27), “Those for whom the sole evidence is the *śruti* say the creation, the continuation and the destruction occur only because of You (*tvatto vadanti = śruty-eka-pramāṇāḥ tvattaḥ eva vadanti*).”

The gist is that the term *vibho* is said with this intention: Since He is proven by the *śrutis*, which are self-evident proofs, in terms of being devoid of the four defects beginning from *bhrama* (the tendency to be deluded, (2) *pramāda*, the tendency to make mistakes, (3) *vipralipsā*, the propensity to cheat, and (4) *karaṇāpāṭava*, having imperfect senses), what possible trace of a doubt could there be regarding being *nirguṇa* and so on and being the cause of the world’s origination and so on?

With *tvayi* he says: “There is no contradiction in You, although You are the unique form of the topmost bliss, without any material change. You have all inconceivable powers.” (*brahmaṇi = nirvikāra-paramānandaika-rūpe ’pi*) (*īśvare = sarvācintya-śaktau*)

Similarly, a *cintāmaṇi* and a magnet remain unchanged when making various things appear, causing an iron object to move, and so on.

acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet |

prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam ||

“Indeed, one should not link by logical reasoning states of being that are inconceivable. What is different than the three guṇas is a sign of what is inconceivable.” (*Mahābhārata*, Bhīṣma-parva 6.11)

Given that He can be ascertained by the *Purāṇas*, “What contradiction could there possibly be in You, the supreme cause of all inconceivable potencies?” Otherwise the absence of a demonstrated conclusion spoils everything. She, the well-known one (*cit-śakti*), making available in two places (Vaikuṇṭha and the world), from *bala* (power), a potency (*Yogamāyā*) that is simply inconceivable even wards off a contradiction. Consequently the hypothesis of *vivarta* is improper because a potency of that sort is most suitable, in terms of being the highest of all, and because He has nothing to do either with being the substratum of *Avidyā* or with being an object of *Avidyā*, since He is the unique form of the topmost bliss, beyond mind and words.

Someone might say: “Fine, He has a potency that is the faultless state of having the six attributes (*aiśvarya*, *vīrya*, *yaśas*, *śrī*, *jñāna*, *vairāgya*) and that is the cause of the *aiśvarya* and so on in Vaikuṇṭha, but the condition of having the potency that is the faulty state of having the three *guṇas* and which is the cause of the origination of the world and so on exists only for the sake of conveying a defect.” Anticipating this, he responds with *tvad-āśrayatvāt* and the rest. The sense is this: “You are not touched by that defect since *Māyā* is the form of a shadow of Your potency. Nonetheless, without You, the substratum, her *guṇas* are not brought about. Therefore, being the doer of that and so on is only figuratively applied because of the *guṇas*.” This too is just the magnificence of being inconceivable.

Krama-sandarbha—

Although He is the doer of creation and so forth, with *tvattaḥ* (from You) he says He is higher than that. With *vadanti* (they say) he talks about the philosophical conclusion by the logic of *śrutes tu śabda-mūlatvāt* (*Vedānta-sūtra* 2.1.27). With *īśvare* and *brahmaṇi*, he refutes the contradiction. The sense is: Because having the inconceivable potency is like having a *cintāmaṇi* and the like. And after that, with *tvad-āśrayatvāt* he says that although He has *Māyā*, the potency consisting of the three *guṇas*, He is untouched by it.

Baladeva Vidyābhūṣaṇa—

With *tvatto 'sya* he talks about the aforementioned state of being the maker of the world. “The *śrutis*—such as: *yato vā imāni bhūtāni jāyante*, “from whom these beings originate” (*Taittirīya Upaniṣad* 3.1)—say the creation, continuation, etc. of the world (*asya = viśvasya*) come from You.”

Someone might argue: “There must be changes such as exertion, consideration, joy, and lassitude as in the case of a carpenter who is desiring and endeavoring to achieve some effect.” He responds to that with *anīhāt*, *aguṇāt*, and *avikriyāt*. Because of doing only as a resolve, there is no endeavor like that of a carpenter, therefore there is no transformation such as exertion and so on, nor is there joy, lassitude, or bewilderment, inasmuch as He is devoid of the *guṇas* of Māyā. “How can someone who is desireless and unchanged do all this?” He answers: “That is not contradictory (*no virudhyate = tad na virudhyate*) in You, who control both Māyā and Time (*īśvare = māyā-kālayoḥ niyantari*) and who have the great qualities (*brahmaṇi = bṛhad-guṇake*)” such as *satya-saṅkalpa* (His will comes true).

“But sometimes the *guṇas* are described as doers.” In that regard he says: “Your being the sole doer is figuratively applied (*upacaryate = tava eka-karṭṛtvam upacaryate*) because of the *guṇas*, the instruments (*guṇaiḥ = guṇaiḥ karaṇaiḥ*),” on account of the statement in the *śruti*: *kārtāram īśam*, “the Lord, a doer” (*Muṇḍaka Upaniṣad* 3.1.3). This means His potency is in the *guṇas*. How is it so? *tad-āśrayatvāt*, which means: *tvad-īkṣayā teṣu caitanyāgamāt*, “because of the arrival of consciousness in the *guṇas* by means of Your glance,” in other words because He is the cause of the interactions of the *guṇas*, just like a red-hot piece of iron burns because of fire. “Therefore You, the Maker, who are different from the world, should be revered.”

Śrīnātha Paṇḍita—

“Some say the creation, the continuation, and the destruction of the world take place only because of You, but in truth they take place because of Brahmā and other *aṁśas* of Yours. Therefore they just talk, but they don’t really know. Still, there is a figurative superimposition on You insofar as they are Your *aṁśas*, and thus there is no contradiction in You, Śrī Kṛṣṇa, who are Brahman and Īśvara (or Brahmā and Śiva).”

The reason there is no contradiction is: *tvad-āśrayatvāt* (because of You, who are the substratum). The idea is: *teṣāṁ brahmādīnāṁ āśrayas tvam eva*, “the substratum of Brahmā and others is only You.” “Thus, creation and the rest occur because of You, although You are *anīha* (actionless; desireless). Thus there is no incongruity.”

Madhvācārya—

“If He is *aguṇa*, why how does He effect creation and so on with the *guṇas*?”
Because He is their substratum (*tad-āśrayatvāt*).

It is said in *Agni Purāṇa*:

aguṇo ’guṇa-dehatvāt sa-guṇo guṇa-dhāraṇāt |
aiśvaryādi-guṇītvād vā vāsudeva itīryate ||

“Vāsudeva is said to be *aguṇa* since He has a body devoid of the *guṇas*, and *saguṇa* either because He has qualities or because He has attributes such as godly might.”

10.3.20

sa tvam tri-loka-sthitaye sva-māyayā
bibharṣi śuklam khalu varṇam ātmanaḥ |
sargāya raktaṁ rajasopabṛmhitam
kṛṣṇam ca varṇam tamasā janātyaye ||
upajāti (12)

saḥ—that well-known; *tvam*—You; *tri-loka-sthitaye*—for the continuation of the three worlds; *sva-māyayā*—by Your Māyā; *bibharṣi*—assume; *śuklam*—white; *khalu*—indeed; *varṇam*—color; *ātmanaḥ*—that belongs to You; *sargāya*—for the sake of creation; *raktaṁ*—red; *rajasā*—with *rajo-guṇa*; *upabṛmhitam*—accompanied; *kṛṣṇam*—black (or dark blue); *ca*—and; *varṇam*—color; *tamasā*—with *tamo-guṇa*; *jana-tyaye*—to destroy people.

saḥ tvam sva-māyayā tri-loka-sthitaye ātmanaḥ varṇam śuklam bibharṣi, sargāya rajasā upabṛmhitam raktaṁ (varṇam ca bibharṣi), janātyaye tamasā (upabṛmhitam) kṛṣṇam varṇam ca (bibharṣi).

“By Your Māyā, for the continuation of the three worlds You assume the white color, which relates to the Soul, for creation You assume the red color, which is endowed with *rajo-guṇa*, and to kill people You assume the *kṛṣṇa* color, which has *tamo-guṇa*.

Śrīdhara Svāmī—

In two verses Vasudeva says: “Just as You, who are such, have the tricolored Guṇāvatāras for the sake of the creation, the continuation, and the annihilation of the universe, so this descent of Yours is for the purpose of removing the Earth’s burden: This is understood.”

Viśvanātha Cakravartī—

“It is well known that creation and the rest take place because of Brahmā and others. Why do you say *tvattaḥ* (‘because of You’, in the previous verse)?” Here he says: “Truly, Brahmā and others are only Your forms.”

Sa tvam denotes: *prasiddhas tvam eva* (the same well-known You). *Sva-māyayā* means *svarūpeṇa eva* (only by His *svarūpa*). *Śuklam* means *śuddham* (pure) because Viṣṇu, the preserver of the world, has a dark blue color. *Janātyaye* means *jana-saṁhārāya* (to kill people).

In regard to *rajasopabṛmhitam raktam* (red, endowed with *rajas*): *tamasā* is connected in the same way: *tamasopabṛmhitam kṛṣṇam*, but since is not said *sattvenopabṛmhitam śuklam*, rather only *śuklam*, Viṣṇu does not have a connection with *sattva-guṇa*, unlike Brahmā and Śiva, who have a connection with *rajo-guṇa* and *tamo-guṇa* respectively. There is a mere proximity of *sattva-guṇa* to Parameśvara because it does not cast a covering on Him, who is *śuddha-sattva* as a form that is not involved with *sattva-guṇa*: He remains untouched. For this reason it is said, in the context of the examination of the group of three gods: *harir hi nirguṇaḥ sākṣāt*, “Only Hari is directly transcendental” (*Bhāgavatam* 10.88.5). Further: *sattvādayo na santīṣe*, “*Sattva-guṇa* and the rest do not exist in the Lord” (*Viṣṇu Purāṇa* 1.9.44), and *sākṣī cetāḥ kevalo nirguṇaś ca*, “He is the witness, He is consciousness, He is absolute, and He is devoid of the *guṇas*” (*Śvetāśvatara Upaniṣad* 6.11).

Sanātana Gosvāmī—

“How can you say that the creation and the rest take place because of Me, since only Brahmā and others do that?” Therefore he says *sattvam* and so forth. That is stated because of a nondifference in terms of presiding over *sattva-guṇa*. Alternatively: *sa tvam*. “As Manvantara Avatāras such as Śrī Yajña, You, whose noncontradictory modes of being were mentioned—or else You who effect creation and so forth (*saḥ* = *uktāvirodha-prakāraḥ*, *sṛṣṭy-ādi-kāraḥ vā*)—assume, by Your mercy (*sva-māyayā* = *nija-kṛpayā*), a form that is mostly the white color (*śuklam varṇam* = *prāyaḥ śukla-varṇam rūpam*).”

Although only He Himself is the protector—hence at first it is said: *sthitaye* (for the sake of continuation)—still, in consideration of the difference between being the Avatārī and being an Avatāra, it is said *saḥ*, in *sa tvam* (that well-known You), in terms of being distinct from that (an Avatāra). *Kṛṣṇam* signifies *nīla-lohitam* (blue and red). *Janatyaye* means *jagat-saṁhāre nimitte* (for the purpose of destroying the world).

“Thus Brahmā and others are only Your Guṇa Avatāras, and so creation and the rest occur only because of You.”

Jīva Gosvāmī—

“How can you say that everything, including the creation of the world, takes place because of Me, since Brahmā and others effect secondary creation (*visarga*) and so forth?” Therefore he says *sa tvam*. “Being Śrī Viṣṇu, You, whose noncontradictory modes were mentioned—or else You who effect creation and so on (*saḥ* = *uktāvirodha-prakāraḥ*, *sṛṣṭy-ādi-kāraḥ vā*)—manifest in the world (*bibharṣi* = *jagati dhārayasi* = *jagati prakāṣyasi*) a pure form (*śuklam* = *śuddham*), which is Your own (*varṇam ātmanaḥ* = *svasya eva varṇam rūpam*).” It is pure because He is naturally devoid of the *guṇas* of Māyā, though there is proximity, and because He only promotes *sattva-guṇa*. The reason He manifests that form is: *sva-māyayā*, which means *nija-kṛpayā* (by Your mercy).

“Likewise, being the Soul of Brahmā, You foster (*bibharṣi* = *puṣṇāsi*) an abundance of passion, such as a desire to create and so on, on account of being imbued with *rajo-guṇa* (*raktam* = *rajo-mayatvena sisṛkṣādi-rāga-bahulam*). And, being the Soul of Rudra, You, due to being imbued with *tamo-guṇa*, foster *kṛṣṇam*, “that by which the shining forth of one’s constitutional position is not distinct, mostly due to anger and so on” (*kṛṣṇam* = *tamo-mayatvena kṛṣṇaṁ krodhādi-prāyatayā na abhivyañjita-svarūpa-prakāśam*).

The intended meaning is not a color, because even Baka and others, who are the most *tāmasika*, have a white color, and because even Śrī Vyāsa, Śrī Śuka, and others, who are the most *sāttvika*, have a dark blue color. However, the words *śukla* and so on are also used for Brāhmaṇas and so on. Moreover, the fact that only Kṣīrodaka-śāyī is the Viṣṇu that is the Guṇa Avatāra was stated previously, and He is proclaimed in various places as one who has a dark blue color (*śyāma-varṇa*). And Rudra is white (*śukla*). Their various Avatāras are only dedicated to preserving and destroying the universe, just like You are, although they have various colors, and so the intended meaning is not that Brahmā has a red color.

Only Śrī Viṣṇu has a form that has no *guṇa*. Being endowed with the *guṇas* is

stated in the context of the examination of the group of three gods: *harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ*, “Only Hari, the topmost Puruṣa, who is beyond Prakṛti, is directly transcendental” (*Bhāgavatam* 10.88.5); *śivaḥ śakti-yutaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ*, “Śiva, whose symbol is the threefold ego, is continuously connected with his śakti, and so he is covered by the guṇas” (*Bhāgavatam* 10.88.3).

For this reason, here also it is not said *sattvena*, unlike in the case of *rajasā* and so on. And that will be explained by Śrīdhara Svāmī too in terms of a discrepancy regarding the various actions of the *guṇas*: *rakṣitum icchur avatīrṇo 'si kṛṣṇena varṇena*, “You, who desire to protect, have descended as the kṛṣṇa color” (*Bhāvārtha-dīpikā* 10.3.21), and in the words starting from: *ataḥ sādḥūnām rakṣaṇārtham*, “therefore, to protect sādhus” (*Bhāvārtha-dīpikā* 10.3.21). Rather, only the annihilation of those who are *tāmasika* is stated (by Śrīdhara Svāmī), otherwise there would be a contradiction with a thousand explanations of his regarding the Lord. Thus in every way the Lord’s form is exclusively a *svarūpa* of dense *sat-cid-ānanda*.

Krama-sandarbha—

Sa tvam denotes: *sa tathā-bhūta eva tvam* (You who exist exactly in the way that was said). In regard to *tri-loka-sthitaye* (for the continuation of the three worlds): His devotees are foremost in the three worlds. Protecting them is the main purpose. That is precisely what he says with *sva-māyayā*, which means: *sveṣu bhakteṣu kṛpayā* (out of mercy for Your devotees). As before, it is understood that only the inconceivable potency, which accomplishes what is very difficult to do, is the impeller in this regard.

Although He is dark blue in terms of being *śuddha*, it is said: *śuklam*. Viṣṇu is not the color of *sattva-guṇa*, since the word *sattvena*, which would match *rajasā* and so on, was left out. Thus the idea is simply that He presides over that *guṇa*. *Ātmanaḥ* means: *śrī-viṣṇu-rūpasya*, “[You assume the pure color,] which relates to the Soul, Śrī Viṣṇu.”

Baladeva Vidyābhūṣaṇa—

With *sa tvam* he says: “After making, in the form of Saṅkarṣaṇa (Mahā-Viṣṇu), this cosmic egg, You, while reposing on the Garbhodaka Ocean, in the form of Pradyumna (Garbhodaka-śāyī Viṣṇu), always do the tasks related to the world with Avatāras such as Viṣṇu.”

Saḥ means *prasiddhaḥ* (You, who are well-known). *Sva-māyayā* means: *svayā*

māyayā parākhyayā śaktyā, “by Your own potency, Māyā, known as Parā (transcendental, i.e. Yogamāyā).” *Śuklam* means *śuddham* (pure), because Viṣṇu, the preserver of the world, has a luster that resembles a [blue] flax flower.

Moreover, Brahmā is not red, and Rudra is not black, because their lusters resemble that of a golden moon. Therefore those three words are figurative (symbolic), with regard to the attributes of the three *guṇas*. Additionally, since it is not said *sattvenopabṛmhitam*, unlike in the case of *rajasopabṛmhitam* and so on, it is indicated that Viṣṇu impels *sattva-guṇa* from afar, whereas Brahmā and Rudra are covered by *rajo-guṇa* and by *tamo-guṇa* respectively.

Śrīnātha Paṇḍita—

Vasudeva elaborates upon the verb *upacaryate* (is figuratively applied) in the previous verse. *Sa tvam* stands for: *anīhatvādi-viśiṣṭaḥ* (You who are characterized by being actionless and so on). Alternatively: *sattvam*, i.e. *sattva-guṇa-mayam*, “[You assume the white color] consisting of *sattva-guṇa*.” *Khalu* has the sense of *niṣedha* (negation). Thus *khalu bibharṣi* means: *na bibharṣi*. “You assume neither the white color, the red color, nor the black color, which consist of *sattva-guṇa*, *rajo-guṇa*, and *tamo-guṇa* respectively. Only Your *aṁśas* assume those colors, whereas You remain unchanged.” Moreover, it has been said:

tataḥ kālāgni-rudrātmā yat sṛṣṭam idam ātmanah |
sanniyacchati kālena ghanānīkam ivānilaḥ ||

“Afterward, the Soul, Kālāgni Rudra, annihilates by the power of Time this universe that was created from Himself, like the wind dispels clouds.”
(*Bhāgavatam* 2.10.43)

Vīra-Rāghava—

Saḥ means *ukta-vidhaḥ* (You whose ways were mentioned). *Upabṛmhitam* means *adhiṣṭhitam* (ruled over).

Siddhānta-pradīpa—

He expounds upon the words *tvad-āśrayatvād upacaryate guṇaiḥ* in the previous verse. “You assume the white color and so on... through the *Guṇāvatāras*.”

ANNOTATION

Rūpa Gosvāmī writes: *vidher lalātāj janmasya kadācit kamalā-pateḥ, kālāgni-rudraḥ kalpānte bhavet saṅkarṣaṇād api*, “Sometimes Śiva appears from Brahmā’s forehead, and sometimes he appears from Viṣṇu’s forehead. At the end of the *kalpa*, Kālāgni Rudra appears from Ananta Saṅkarṣaṇa” (*Laghu-bhāgavatāmṛta* 1.2.30). Sometimes Kālāgni Rudra is said to be a form of Nṛsiṃha: *kālāgni-rudra-siṃhāya* (*Nṛsiṃha-sahasra-nāma* 117).

In the *Upaniṣads*, the colors white, red, and black symbolize *sattva-guṇa*, *rajo-guṇa*, and *tamo-guṇa*. For instance: *ajām ekām lohita-śukla-kṛṣṇām*, “[The soul experiences] Māyā, which is birthless and which is red, white, and black” (*Śvetāśvatara Upaniṣad* 4.5). Similarly: *eṣā māyā bhagavataḥ sarga-sthity-antā-kāriṇī tri-varṇā* (*Bhāgavatam* 11.3.16). Commenting on this verse, Jīva Gosvāmī explains *tri-varṇā* as: *māyākhyā śaktiḥ, trayo varṇā yasyāḥ sā*, “Māyā has three colors” (*Paramātmā-sandarbhā* 48). The same is seen elsewhere in *Bhāgavatam*: *śukla-lohita-kṛṣṇa-varṇena*, “by the white, red and black colors” (5.19.19), which Viśvanātha Cakravartī explains as “by *sattva-guṇa*, by *rajo-guṇa*, and by *tamo-guṇa*.” Similarly, each yuga is symbolized by a color: *śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ* (*Bhāgavatam* 10.8.13). The color attributed to the Kali yuga Avatāra varies (*Laghu-bhāgavatāmṛta* 1.4.25).

The figurative usage is extended to the point that Śukla is a name of Viṣṇu: (A) *śukla-proktān*, “spoken by Viṣṇu” (*Bhāgavatam* 3.22.19), (B) *śukla-kṛtam*, “made by Viṣṇu” (*Bhāgavatam* 3.23.23), and (C) *śuklābhivyāhṛtam*, “stated by Viṣṇu” (*Bhāgavatam* 3.24.1).

10.3.21

*tvam asya lokasya vibho rirakṣiṣur
grhe ’vatīrṇo ’si mamākhileśvara |
rājanya-saṁjñāsura-koṭi-yūtha-pair
nirvyūhyamānā nihaniṣyase camūḥ ||*

upajāti (12)

tvam—You; *asya lokasya*—of this world; *vibho*—O pervader; *rirakṣiṣuḥ*—who desires to do the protection; *grhe*—in the house; *avatīrṇaḥ asi*—have descended; *mama*—of mine; *akhila-īśvara*—O controller of all; *rājanya*—of royalty; *saṁjñā*—[the protectors] have the designation; *asura*—of asuras; *koṭi*—of ten millions; *yūtha*—of a multitude; *paiḥ*—by the protectors; *nirvyūhyamānāḥ*—which are being expanded; *nihaniṣyase*—You will kill; *camūḥ*—armies.

vibho! akhileśvara! tvam asya lokasya rirakṣiṣuḥ (san) mama gr̥he avatīrṇaḥ asi. (tvam) rājanya-saṁjñāsura-koṭi-yūtha-paiḥ nirvyūhyamānāḥ camūḥ nihaniṣyase.

“O pervader, O controller of all! Desiring to safeguard this world, You descended in my dwelling: You will annihilate the armies that are being constantly dispatched by so-called Kṣatriyas who protect millions of asuras.

Śrīdhara Svāmī—

“You, who desire to protect (*rirakṣiṣuḥ = rakṣitum icchuḥ*), have descended as the *kṛṣṇa* color (*avatīrṇo 'si = avatīrṇo 'si kṛṣṇena varṇena*). Therefore, to protect *sādhus*, You will annihilate (*nihaniṣyase = saṁhariṣyasi*) armies (*camūḥ = senāḥ*) that are made to go here and there (*nirvyūhyamānāḥ = itaḥ tataḥ cālyamānāḥ*) by those who protect millions of groups of asuras and who have the designation of royalty (*rājanya-saṁjñāsura-koṭi-yūtha-paiḥ = rājanya-saṁjñāḥ ye asura-koṭi-yūtha-pāḥ taiḥ*).”

Viśvanātha Cakravartī—

“Well, father! Factually, You know the truth about Me. If You understand why I descended in Your house, then tell Me.” “You want to safeguard this world (*asya lokasya = imaṁ lokam*). Therefore, to protect *sādhus* You will annihilate armies (*camūḥ = senāḥ*) that are made to go here and there (*nirvyūhyamānāḥ = itaḥ tataḥ cālyamānāḥ*) by those who protect millions of groups of asuras and who have the designation of kings (*rājanya-saṁjñāsura-koṭi-yūtha-paiḥ = rājanya-saṁjñāḥ ye asura-koṭi-yūtha-pāḥ taiḥ*).”

Sanātana Gosvāmī—

“And now, to benefit the world, You Yourself have become my son. How amazing is my good fortune! You desire to protect the whole world, which is immersed in an ocean of various types of miseries, from that [ocean] (*asya lokasya rirakṣiṣuḥ = asya sarva-lokasya tato rakṣitum icchuḥ*).” Or else: “To protect these people, Your devotees such as the Yādavas (*asya lokasya = asya yādavādi-nija-bhakta-lokasya*), from impediments to *bhakti*, You have descended in my dwelling although it is just a prison.”

“O You who are not delimited (*vibho = aparicchinnā*), O controller of the universe (*akhileśvara = jagad-īśa*)!” With these two vocatives he makes one aware of the unlikelihood of a Descent. “Still, You descended.” The drift is: How wonderful is the glory of the highest mercy!

The armies were being arrayed unlimitedly and in specific ways (*nirvyuhyamānāḥ* = *niḥśeṣeṇa viśeṣeṇa ca uhyamānāḥ*). In the reading with a long syllable, the sense is: *niḥśeṣeṇa vyūhaṁ kriyamāṇāḥ*, “armies that were made into a military array in an unlimited manner.” The long syllable is poetic license.

“You will completely destroy (*nihaniṣyase* = *nitarām haniṣyase* = *saṁhariṣyasi*) the armies... to give the liberation of *apunar-āvṛtti* (no return to the material world) in order to dispel the Earth’s burden.” There is cleverness in the request.

Jīva Gosvāmī—

“Just now, to protect the world You have become my son. How amazing is the good fortune of the world, let alone mine! You desire to safeguard the entire world” (*asya lokasya* = *asya sarva-lokasya*) in which the devotees such as the Yādavas are foremost and are immersed in an ocean of various types of unhappiness.

Asya lokasya is in the genitive case instead of the accusative, by the rule: *supām supo bhavanti*, “[In the Vedas,] case endings occur instead of [other] case endings” (*Vārttika* 7.1.39). Thus *asya lokasya rirakṣituḥ* signifies: *taṁ rakṣitum icchuḥ* (You desire to protect the world).

With the vocatives *vibho* and *akhileśvara* he implies the unlikelihood of a Descent. “Still, You descended, and on top of that You descended in my dwelling although it is just a prison. How wonderful is the glory of the highest mercy!”

“Therefore You will certainly completely destroy (*nihaniṣyase* = *nitarām haniṣyase eva*)—in such a way that they will never come back (*apunar-āvṛtti*)—armies that are being arrayed, i.e. caused to move, unlimitedly and in specific ways (*niḥśeṣeṇa viśeṣeṇa cohyamānāś cālyamānāḥ*) by a multitude of asura warlords who pose as Kṣatriyas (*rājanya-saṁjñāsura-koṭi-yūtha-paiḥ* = *kṣatriya-cchadmāsura-cakravarti-vṛndaiḥ*).” Only the concomitant killing of the asuras is meant to be expressed by the mention of the destruction of the armies.

Alternatively, *nirvyūhyamānāḥ* signifies *nirvyūḍhāḥ siddhāḥ*, “arrayed for battle, meaning perfectly in place.” However, the reading of the long syllable does not meet the consent of his Honor (Sanātana Gosvāmī). The sense is the armies were fashioned as a military array that was caused to take place in an unlimited way (*nirvyūhyamānāḥ* = *niḥśeṣeṇa vyūhaṁ kāryamāṇa-vyūhatvena racyamānāḥ*).

Krama-sandarbha—

“Since I only desire You, You descended in my dwelling, although it is a prison.” Or else *mad-grhe* means *mama dāreṣu* (in my wife).

The vocative *vibho* means: “O You who are everywhere with all Your aspects!” *Akhileśvara* denotes: “O You whose unlimited, inconceivable potency is beyond body, mind, and words!” Therefore even Your entering both of us takes place by Your inconceivable potency, which directs the devotees’ mercy. You even accepted the mood of being a son.”

Baladeva Vidyābhūṣaṇa—

“You will destroy (*nihaniṣyase* = *nihaniṣyasi*) armies... in order to protect the righteous.”

Śrīnātha Paṇḍita—

“You descended in my dwelling as Your own *svarūpa*, but it is not that You have a black color (*kṛṣṇa-varṇa*), which is representative of him who supervises the killing of people.” For this reason it was said at first: *payoda-saubhagam* (beautiful like a rain cloud, *Bhāgavatam* 10.3.9), but not *kṛṣṇa-varṇam* (You whose color is black): That only refers to Kālāgni Rudra: *ṛtaṁ satyaṁ param brahma kṛṣṇa-piṅgalam* (*Mahā-nārāyaṇa Upaniṣad* 23) (*Nṛsiṁha-tāpanī Upaniṣad*, 1.6). (The *piṅgala* color is either reddish-brown, yellow, or golden.)

Vallabhācārya—

The armies were being constantly maintained, or else they were being constantly dispatched (*nirvyūhyamānāḥ* = *nitarām vyūhyamānāḥ paripālyamānāḥ preryamānāḥ vā*).

Anvitārtha-prakāśikā—

The *ātmanepada* in *nihaniṣyase* is poetic license. The genitive case in *asya lokasya* is a loose *ṣaṣṭhī* (*śeṣe ṣaṣṭhī*).

ANNOTATION

The loose usage of the genitive case is sometimes seen in *Bhāgavatam*. As usual, the underlying explanation is that the wording *asya lokasya* fills the meter. Moreover, according to Pāṇini, the object of any verbal form of *ni* + *han* takes the genitive case: *jāsi-ni-pra-haṇa-nāṭa-krātha-piṣāṁ hiṁsāyām* (*Aṣṭādhyāyī*

2.3.56) (*Siddhānta-*

kaumudī 617). Thus *camūḥ* (armies) is poetic license in place of *camūnām*. However, Jīva Gosvāmī says the rule is optional: *piṣa-ni-pra-hanonnāty-ujjāsy-utkrāthy-ādīnām karma vā himsāyām* (HNV *Bṛhat* 972).

10.3.22

*ayam tv asabhyas tava janma nau grhe
śrutvāgrajāms te nyavadhīt sureśvara |
sa te 'vatāram puruṣaiḥ samarpitam
śrutvādhunaivābhisaraty udāyudhaḥ ||*

upajāti (12)

ayam tu—this one (the well-known one, Kāṁsa); *asabhyaḥ*—rude; *tava*—Your; *janma*—birth; *nau*—of the two of us; *grhe*—into the dwelling; *śrutvā*—after hearing; *agra-jān*—elder brothers; *te*—Your; *nyavadhīt*—killed; *sura-īśvara*—O Lord of gods; *saḥ*—he (Kāṁsa); *te*—Your; *avatāram*—descent; *puruṣaiḥ*—by men; *samarpitam*—made known; *śrutvā*—after hearing; *adhunā eva*—right now; *abhisarati*—he is approaching; *udāyudhaḥ*—he whose weapon is raised.

sureśvara! ayam tu (kaṁsaḥ) asabhyaḥ nau grhe tava janma śrutvā te agrajān nyavadhīt. saḥ (kaṁsaḥ) puruṣaiḥ samarpitam te avatāram śrutvā udāyudhaḥ (san) adhunā eva abhisarati (iti).

“O Lord of gods, upon learning that Your birth would take place in our dwelling, that notorious rude fellow killed Your elder brothers. At this time, hearing from his men about Your Descent, he must be coming here with a weapon, ready to strike.”

Śrīdhara Svāmī—

Vasudeva says: “However, despite that, You should carefully consider the situation.” The wicked man (*asabhyaḥ* = *khalah*) heard about Your Descent, which was told (*samarpitam* = *kathitam*) to him, and so he will come (*abhisarati* = *āgamiṣyati*).”

Viśvanātha Cakravartī—

“By Your mercy, I understand everything about Your supreme godhood. Nonetheless, my lack of discernment is an ocean that I find difficult to cross, so I’m letting You know about the hard-heartedness of that big sinner Kaṁsa, who is just about to come here.” In case the Lord were to reply: “He will be immersed in the relishment of the sweetness of My otherworldly form and will not strike Me. On the contrary he will please Me,” Vasudeva says: *asabhyaḥ* (rude, unrefined). The tenor is: Being refined is the cause of relishing *rasa*.

Starting from *tava*, he more or less talks about violence. “I perceive that he is coming toward us (*abhisarati* = *abhimukham eva sarati*)—he has almost arrived—thus kindly withdraw this form right now (*adhunaiva* = *adhunā eva idaṁ rūpam upasaṁhara*). My great fear is: What will happen before You decide to withdraw it, when he will have come here?”

Sanātana Gosvāmī—

In this verse he states: “A nondevotee is never able to understand Your glory, although You descended in person to benefit the entire world and although You might be close-by.”

“Previously he killed (*abhyahanat*) Your elder brothers by repeatedly throwing them and pounding them on a stone, and then making them to die. Now (*adhunā*), with a raised weapon (*udāyudhaḥ* = *udyatāyudhaḥ eva san*), he will come here (*abhisarati* = *abhisariṣyati*), meaning he will come face to face while running with impetuosity.” “O Lord of gods (*sureśvara*)!” The drift is: “That is just appropriate for asuras who are inimical to gods and to Your devotees, otherwise there would be no occurrence of a killing.”

Jīva Gosvāmī—

The word *kintu* (however) in Śrīdhara Svāmī’s commentary means: “Due to being confounded by paternal affection, however, I will inform Him of this.” That is precisely what he says: “Despite that...”

There is another explanation: “At first Kaṁsa should be counteracted because he is the most wicked among the asuras, since he gives us, who belong to You, the utmost grief, and also because of his evil intentions.”

The verb *abhyahanat* stands for *abhyahan* (he killed), in the sense of “He dashed Your elder brothers on a stone.” The reading *nyavadhīt*, however, is seen everywhere and is approved by Śrīdhara Svāmī. *Abhisarati* means *āgacchann eva vartate* (he is coming). The gist of the vocative *sureśvara* is: “That is just fitting for asuras, who are inimical to gods and to Your devotees.”

Baladeva Vidyābhūṣaṇa—

Although Vasudeva knows the Lord’s might and knows Him in terms of the father-son relationship, he talks while fearing Kaṁsa due to a rise of *vātsalya*, which is the nature of that mood, “Hearing from Nārada about Your birth in our dwelling, that wicked man (*asabhyaḥ* = *khalah*) killed Your elder siblings. That wicked man (*saḥ* = *khalah*), who heard about Your Descent, which was told (*samarpitam* = *niveditam*) by door-keepers (*puruṣaiḥ* = *dvāra-pālaiḥ*), is coming (*abhisarati* = *āyāti*) (will be coming).” The present tense is used according to the rule: *vartamāna-sāmīpye vartamāna-vad vā* (*Aṣṭādhyāyī* 3.3.131).

“Although I, agitated like Kārtavīrya in battle, would be able to kill him, I do not do so because his liberation is near and because his liberation is to be achieved only through You.

10.3.23

śrī-śuka uvāca

*athainam ātmajaṁ vīkṣya mahā-puruṣa-lakṣaṇam |
devakī tam upādhāvat kaṁsād bhītā śuci-smitā ||*

śrī-śukah uvāca—Śrī Śuka said; *atha*—afterward; *enam*—Him; *ātma-jam*—the son; *vīkṣya*—seeing; *mahā-puruṣa-lakṣaṇam*—in whom there are characteristics of the Mahā-Puruṣa (or of a great personality: see *Durgama-saṅgamanī* 2.1.49); *devakī*—Devakī; *tam*—Him; *upādhāvat*—ran up close (or *upādhā-vat*—[being afraid] as if it were an *upādhi*); *kaṁsād bhītā*—afraid of Kaṁsa; *śuci-smitā*—she who has a bright smile.

śrī-śukah uvāca—*atha devakī enam ātmajaṁ mahā-puruṣa-lakṣaṇam vīkṣya tam upādhāvat. (sā) kaṁsād bhītā śuci-smitā (ca abhavat).*

Śrī Śuka said: Afterward, beholding Him, her son, who had the characteristics of the Mahā-Puruṣa, Devakī ran up close to Him. She was afraid of Kaṁsa, and was quite astonished.

Śrīdhara Svāmī—

Upādhāvat (she ran up close) means *astaut* (she praised).

Viśvanātha Cakravartī—

Afterward, perceiving her husband’s fear, she became afraid (*bhītā*) close-by (*upa = samīpam*). She became extremely agitated: “He does not fear Kaṁsa: He is smiling and is not withdrawing His own form, due to His ego of being God. Alas, what shall I do?” The gist of *suvismitā* (quite astonished) is this: “Who is that vile Kaṁsa compared to Parameśvara?” “Still, our fear keeps increasing: That is the result of my lack of discernment, which is hard to overcome.”

Sanātana Gosvāmī—

“Afterward, meaning after Śrī Vasudeva’s praise, she directly saw (*vikṣya = sākṣād dṛṣtvā*) her son, who was of this sort...” or else “she saw Him, the eighth son (*enam = īdṛśam aṣṭamaṁ vā*)...”

This means He was born from her womb in the manner of parturition. Although a birth without first entering a womb, as *jīvas* do, cannot take place in the Lord’s case, for the sake of a special affection such a conceit of hers was possible upon seeing how He was, but only as Bhagavān. For this reason she said something like “I have a child.” The word *atha* (afterward) is said because the mother, who was fast asleep at the time of parturition, owing to a similarity to worldly childbirth, could not see her son at first. Or else it is because at the outset she was unable to see Him on account of consternation arising due to the Lord’s effulgence, and then, after Vasudeva’s eulogy, she cheered up.

“Upon seeing Him, whose characteristics, in terms of being four-handed and so on, were like those of Śrī Nārāyaṇa, she, being quite astonished although she feared Kaṁsa (*kaṁsād bhītā suvismitā = kaṁsād bhītā api suvismitā satī*), praised Him, her son, out of joy (*tam upādhāvat = ātmajam eva harṣeṇa astaut*).”

Alternatively, she was afraid of Kaṁsa due to an upsurge of deep affection and was very astonished by the Lord’s birth. Optionally, the syntactical connection is: *tam enam*. The sense is: *ciram apekṣitam divya-rūpeṇa āvirbhūtam*, “Him, who was expected for a long time and who had made His appearance as a divine form.”

Jīva Gosvāmī—

Atha means “after Śrī Vasudeva’s praise”. The syntactical connection is: *tam enam*. “She saw Him, her son, who had long been expected (*tam = ciram apekṣitam*) and who had appeared as a divine form (*enam = divya-rūpeṇa āvirbhūtam*).” In other words, He came across as one who took birth from her

womb. The purpose of that was to generate a special kind of possessiveness. Consequently she said something like: “I have a child.”

Moreover, since there was an imitation of the ways of childbirth, to conceal that, at first her outward senses were covered, either by Yoga-nidrā or by the Lord’s effulgence. Therefore, in reference to that concealment, with *ātma* in *ātmaja* (‘own’ son) it is said that He is her own.

Mahā-puruṣa signifies *svayaṁ bhagavān*. In that regard, perceiving Him as a son is the cause of fear, and perceiving Him as the Mahā-Puruṣa is the cause of both her astonishment and her hymn of praise. Nonetheless, her being afraid illustrates the influence of deep affection imbued with perceiving Him as a son.

Baladeva Vidyābhūṣaṇa—

Upādhāvat means *tuṣṭāva* (she praised). She was afraid of Kāṁsa on account of a rise of parental affection.

Vallabhācārya—

Given that Vasudeva was inactive, at first Devakī praises the Lord for the purpose of His withdrawing His form so that Kāṁsa would remain ignorant about the Lord’s birth. The verb *upādhāvat* signifies *śaraṇaṁ gatā* (she went to take shelter). In other words, she will attain shelter by praising Him.

The cause of her fearing Kāṁsa is the Lord. Thus, her fear occurred concomitantly with her perceiving the Lord’s form. She was apprehensive: “Why doesn’t He withhold it?” Therefore Śukadeva says she was very astonished (*suvismitā*). Wonderment arose, but not in a way that her fear was dispelled. Another reading is *śuci-smitā* (she has a bright smile). This is for the sake of informing about her knowledge of *stotras* about the Lord. Her quality of being devoted to her husband is stated with the adjective *śuci-smitā*.

The word *atha* has the sense of *bhinna-prakrama* (a new beginning): Vasudeva had praised the Lord from the viewpoint of the Vedas and so on, and now Devakī does it differently, otherwise there would be a redundancy.

10.3.24

devaky uvāca
rūpaṁ yat tat prāhur avyaktam ādyaṁ
brahma jyotir nirguṇaṁ nirvikāram |
sattā-mātraṁ nirviśeṣaṁ nirīhaṁ

sa tvam sākṣād viṣṇur adhyātma-dīpaḥ ||

(śālinī)

devakī uvāca—Devakī said; *rūpaṃ*—form; *yat*—which; *tat*—that; *prāhuḥ*—they declare; *avyaktam*—unmanifest; *ādyam*—primordial; *brahma*—Brahman; *jyotiḥ*—effulgence; *nirguṇam*—devoid of the *guṇas*; *nirvikāram*—changeless; *sattā-mātram*—only Existence; *nirviśeṣam*—nondifferentiated (or devoid of a material attribute); *nirīham*—actionless (or desireless); *saḥ*—well-known; *tvam*—You; *sākṣāt*—directly; *viṣṇuḥ*—Viṣṇu; *adhyātma-dīpaḥ*—the lamp of the *adhyātma* principle (the Soul, the soul, the intelligence, or the senses).

devakī uvāca—(*sūrayaḥ*) *yad rūpaṃ prāhuḥ, tad (rūpaṃ) brahma avyaktam ādyam jyotiḥ nirguṇam nirvikāram sattā-mātram nirviśeṣam nirīham (ca bhavati). saḥ (tad-rūpaḥ) tvam sākṣād viṣṇuḥ adhyātma-dīpaḥ (bhavasi).*

{*kimvā*: *devakī uvāca*—*yad tad rūpaṃ brahma avyaktam ādyam jyotiḥ nirguṇam nirvikāram sattā-mātram nirviśeṣam nirīham (asti), saḥ tvam sākṣād viṣṇuḥ adhyātma-dīpaḥ (asti iti vedāntāḥ) prāhuḥ.*}

Devakī spoke: “They say Brahman—an indescribable form that is unmanifest, primordial, luminous, transcendental, unchanged, sheer existence, nondifferentiated, and actionless—is You, who are Viṣṇu, the lamp of adhyātma, in person.

Śrīdhara Svāmī—

In four verses she says: “You don’t have so much as a trace of fear.” Devakī entreates Him a little. The sentence is: *yat tad rūpaṃ prāhur vedāḥ*, “The Vedas assert some particular (*yat tad = kim api*) entity (*rūpaṃ = vastu*).” What is that entity like? She describes it. It is *avyakta* (unmanifest). The reason for that is: It is the primordial cause (*ādyam = kāraṇam*). Is it atoms? No, it is the Great One (*brahma = bṛhat*). Is it Pradhāna? No, it is an effulgence, that is to say it is conscious (*jyotiḥ = cetanam*). Is it like the *jñāna-guṇa* (it has the attribute of knowledge) of the Vaiśeṣikas? No, it is *nirguṇa* (it does not have a material attribute). Is it *jñāna-pariṇāmin* (subject to transformation on account of consciousness) like the Mīmāṃsakas think it is? No, it is *nirvikāra* (devoid of change). Is it *śakti-vikṣepa-pariṇāmin* (subject to transformation on account of a discharge of potency) like Puṣkarākṣa and others think? No, it is *sattā-mātra* (sheer existence). Then is it a universal (*sāmānya*)? No, it is *nirviśeṣa* (without a particular). Then is it endowed with action, since it is a cause? No, it is actionless (*nirīham*). It is a cause merely in terms of proximity. Such being the

case, it is something inferable from the effects. The syntactical connection is: *yad vastu sa eva sākṣāt tvam viṣṇuḥ*, “That entity is directly You, Viṣṇu.” With *adhyātma-dīpaḥ*, she says He is also perceptible. He illuminates the instruments, such as the intelligence (He gives the knowledge of perceived things and gives intuition) (*adhyātma-dīpaḥ* = *buddhy-ādi-karaṇa-saṅghāta-prakāśakaḥ*).

There is another interpretation. *Avyaktam* means: *na kenāpi prakāreṇa vyajyate ity avyaktam*, “It is not implied in any way whatsoever.” Why would it not be implied just by the origination? Therefore she says it is the cause of all effects, in other words it is beginningless (*ādyam* = *sarvasya kāryasya ādyam kāraṇam* = *anādi*). In that manner, with the four words *brahma*, *jyotiḥ*, *nirguṇa*, and *nirvikāra* she sequentially refutes the idea of a visible manifestation as a location (*deśa*), as a material illumination (*prakāśa*), as a quality (*guṇa*), and as a transformation (*vikāra*). Likewise, with *sattā-mātra*, *nirviśeṣa*, and *nirīha* she refutes the idea of a visible manifestation as a particular (*viśeṣa*), as a universal (*sāmānya*), and as an action (*kriyā*). The rest of the explanation is the same. The gist is: “You, who are such, are not concerned about fear at all.”

Viśvanātha Cakravartī—

“Since it is well known that devotees bring even the Lord under control with a praise, I will eulogize Him, who is obstinate. And after making Him submissive I will remain firm in my speech.” Deliberating in her mind in this way, in four verses Devakī says: “O Parameśvara, although our intense fear keeps increasing at every moment, You have no trace of fear.”

“The Vedas say those well-known (*tat* = *prasiddham*) bodily forms (*rūpam* = *ākāram*) of Yours (*yat* = *yasya* = *tava*), such as Nārāyaṇa, Rāghava, and Hayaśīrṣa, are out of the scope of all the senses (*avyaktam* = *sarvendriyāgocaram*) and are not generated (*ādyam* = *ajanyam*). And they say Brahman, which is transcendental and unchanged, is Your effulgence (*jyotiḥ* = *yasya tava jyotiḥ prāhuḥ vedāḥ*),” because the *śruti* states: *yasya bhāsā sarvam idaṁ vibhāti*, “by whose effulgence all this universe shines” (*Bhāgavatam* 10.13.55) and on account of this upcoming statement: *satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam*, “[The Lord showed the cowherds] the *brahma-jyoti*, which is eternal, real, consciousness, and infinite” (*Bhāgavatam* 10.28.15). In addition, in *Hari-vamśa* the Lord tells Arjuna:

*tat param paramaṁ brahma sarvaṁ vibhajate jagat ||
mamaiva tad ghaṇaṁ tejo jñātum arhasi bhārata |*

“O descendant of Bharata! Brahman, the Supreme, which is beyond everything, assumes the form of the entire universe. You should know that it is My concentrated effulgence.” (*Hari-vaṁśa* 2.114.11b-12a)

Similarly, it is stated in *Brahma-saṁhitā*:

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnam |
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||*

“I worship the primeval Puruṣa, Govinda, whose effulgence is Brahman, which is partless, unlimited, and whole, and which is separated, by His power, as innumerable manifestations of extraordinary might, such as the Earth, throughout millions of millions of cosmic eggs.” (*Brahmā-saṁhitā* 5.40)

There is another proof: *brahmaṇo hi pratiṣṭhāham*, “because I am the basis of Brahman” (*Bhagavad-gītā* 14.27). Śrīdhara Svāmī’s explanation of this verse is along the same line of thought. Another proof is in the following passage, which is on the topic of *vibhūti*s (manifestations of extraordinary might): *vikāraḥ puruṣo ’vyaktaṁ rajaḥ sattvaṁ tamaḥ param*, “The sixteen transformations, the souls, Pradhāna, the *guṇas* of Prakṛti, and *param*” (*Bhāgavatam* 11.16.37), where Śrīdhara Svāmī explains the word *param* as Brahman. He writes: *kiṁ ca rajaḥ sattvaṁ tama iti prakṛter guṇāś ca paraṁ brahma ca. tad etat sarvam aham eva*, “In addition, *rajas*, *sattva*, and *tamas*, the *guṇas* of Prakṛti, and Brahman: All of these are only I” (*Bhāvārtha-dīpikā* 11.16.37).

Other proofs are: (1) Matsya-deva’s statement: *madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam*, “You will also understand My glory, worded as Para-Brahman” (*Bhāgavatam* 8.24.38), (2) This passage from a *stotra* by Śrī Yāmunācārya: *parātparam brahma ca te vibhūtayaḥ*, “... and Brahman, which is higher than the highest, are Your *vibhūti*s” (quoted in *Bhakti-rasāmṛta-sindhu* 2.1.291) and (3) *tad brahma-kṛṣṇayor aikyāt kiraṇārkopamā-yujoh*, “because of the oneness of Brahman and Kṛṣṇa, which is linked to the resemblance between sunrays and the sun” (*Bhakti-rasāmṛta-sindhu* 1.2.278).

“And they say Your form (*rūpaṁ*), such as Your own bodies, abodes, devotees, associates, etc., is the universal of transcendence—this universal amounts to being an amusement of the transcendental potency—and has gone from the material world (*nirviśeṣam* = *viśeṣāt nirgatam*) (*viśeṣāt* = *prapañcāt*)

(it has nothing to do with the universe, which is called Viśeṣa: *Bhāgavatam* 3.26.52)” (*sattā-mātram* = *yasya tava sattā-mātram śuddha-sattva-sāmānyam śuddha-sattva-śakti-vilāsa-bhūtam iti yāvat sva-vigraha-dhāma-bhakta-parikarādikam prāhuḥ*). Therefore, it is desireless since it is inherently fully complete (*nirīham* = *svataḥ paripūrṇatvena vitṛṣṇam*).”

Alternatively, *nirīham* denotes: *sa-kāma-bhaktān api nirīhayati iti nirīham*, “It makes even the devotees who have material desires desireless.” Or else *nirīham* signifies: *niḥśeṣeṇa īhayati svam abhilāṣayati iti nirīham*, “It makes one incessantly desire, meaning it makes one long for it.” In this regard, *Amara-koṣa* states: *spr̥hehā tṛḍ vāñchā*, “*Spr̥hā*, *īhā*, *tṛṣ*, and *vāñchā* are synonymous [and mean desire]” (1.7.27).

The connection is: *sa tvam viṣṇur adhyātma-dīpaḥ*, “You are Viṣṇu, who illuminates all the *tattvas* [of Sāṅkhya philosophy] (*adhyātma-dīpaḥ* = *sarva-tattva-prakāśakaḥ*). I, who am ignorant, speak just as You sparkle in my mind.”

Sanātana Gosvāmī—

The verse was expounded by Śrīdhara Svāmī. There is another interpretation: *yad iti yasya rūpaṁ śrī-mūrtis tad anīrvacanīyam vastu prāhuḥ*, “They say that He whose divine body is some indescribable thing— that is just what she talks about, with *avyaktam* and so on; the state of being Para-Brahman is stated that way—is You, Viṣṇu, who pervades all with His godly might.” Being Parameśvara is stated thus. The connection is: *sa eva tvam viṣṇur nijaiśvareṇa sarva-vyāpakāḥ*. With *adhyātma-dīpa*, the state of being Paramātmā is stated. The rest is the same.

Jīva Gosvāmī—

The verse was expounded by Śrīdhara Svāmī. In his commentary, *avyaktam* means *sarvāgocaram* (out of the reach of all). Someone might argue: “It is not possible that a form be both a thing and beyond the reach of everything.” He responds to that with *kāraṇam*, which denotes *sarva-kāraṇam* (the cause of all). This means the cause can be known only because the effects cannot be explained in another way. The gist is: A fire is not made manifest, let alone burned, by a flame of the fire.

Someone might argue: “Being unmanifest and being a cause are characteristics that exist in the aggregate of atoms, thus one might suspect that your description is overextensive (*ativyāpti*). So is it atoms?” With *na* (no, it is the Great One), Śrīdhara Svāmī refutes that idea. The sense is: No, atoms,

beginning from atoms of air (!), are not the biggest because they are mutually separate.

“Then your description is overextensive in reference to Pradhāna, which has those various attributes.” That is the gist of the objector’s reply: “Is it Pradhāna?” (Brahman can mean Pradhāna). In the refutation, consciousness is expressed with the word *jyotiḥ* insofar as it is automatically manifesting. The idea is: Since Pradhāna is inert, it can only be illumined by that, by the logical reasoning in: *jyotiś caraṇābhīdhānāt*, “The word *jyotiḥ* [in *Chāndogya Upaniṣad* 3.13.7 denotes Brahman and not material light,] because of the mention of feet [in *Chāndogya Upaniṣad* 3.12.6]” (*Vedānta-sūtra* 1.1.24).

“Is it *jñāna-guṇa* (it has the attribute of knowledge) like the Vaiśeṣikas think it is?” Here the objector conjectures: “The term consciousness (*cetanam*) is said because of the contact of the consciousness (*jñāna*) of *cit*. It follows that for the Vaiśeṣikas the souls are inherently inert, but they are conscious only because of the contact of the attribute of consciousness (*jñāna-guṇa*). Such is their opinion. So what about that Entity (*vastu*)?” In the same way there is another doubt in that matter: “Is it like the Mīmāṃsakas think it is?”

Next, “Is it like what the followers of Bhāskara think? (*śakti-vikṣepa-pariṇāmin*, subject to transformation on account of a discharge of potency).” The followers of Bhāskara think that Brahman has a change that is a form of *jñāna*, *kriyā*, etc., by a discharge done by the potency (*śakti-kṛta-vikṣepeṇa jñāna-kriyādi-rūpatayā pariṇāmaḥ*) (rather, the potencies called *jñāna* and *kriyā* are forms of Brahman, meaning they are transcendental). Śrīdhara Svāmī refutes that with *sattā-mātram*. This means: *sac-chabdenātra vastv evocyate, tasya tu pravṛtti-nimittam sattā, tan-mātram ity avikṛtam eva tad*, “Here, only the Entity is stated with the word *sat* (existing), but the reason it keeps going is Existence (*sattā*) (transcendental existence). Brahman is only Existence, thus it is simply unchanged.”

With the words: “Then is it a universal (*sāmānya*)?”, the objector deridingly refers to that. “It is said that existence is a universal, and Brahman is the transcendental category (*parā jāti*) (a *jāti* is a type of *sāmānya*). In addition, existence is not the form of the aforementioned *avyakta* and so forth.” In that way everything turns out like the bathing of an elephant (the objector mixes the concepts of material and transcendental). In this regard he makes the philosophical conclusion: “No, it is *nirviśeṣa* (it does not have a particular).” A universal (*sāmānya*) only follows in the particulars (*viśeṣa*), but that which exists before and after a *viśeṣa* is not a *sāmānya*. Consequently, this means *cit*, the reason for using a word that is expressive of That, on account of revealing That, is said to be Existence. The drift is: Being conscious is stated only due to being

self-manifest.

When there is congruity in that way, Brahman is again conjectured: “Then is it endowed with action?” This means: “Is there a fluctuation in Brahman?” Even as regards *nirīham* (actionless), the idea is: It is the cause in terms of proximity, only by the inconceivable potency, which is the *svarūpa*.

Specifically, this is the meaning: Someone might say, “Given that there is a discernment of the highest caliber, even the world can be perceived as Brahman, so a *viśeṣa* (particularity) occurs because of what?”

In that regard she says *sākṣāt* (directly, in person), meaning He is not covered by *Māyā*. Therefore this state of being manifest, this state of having the six qualities, this state of having transformations such as mercy, this state of having particularities such as big limbs and small limbs, and even the excellence of gestures, hands, and feet—these are simply the magnificence of the attributes of the *svarūpa*. The establishment, in accordance with the opinions of Śrī Rāmānuja and others, that His *svarūpa* has attributes should be looked into in Śrī *Bhāgavata-sandarbha* (the six *Sandarbhās*), in the commentary on that, and so on (especially *Sarva-saṁvādinī* of *Bhagavat-sandarbha*).

Sattā-mātram means *kevala-dharma-svarūpam* (its nature is an absolute attribute). *Jyotiḥ* is self-manifest consciousness, *brahma* is that which is bigger than everything, and *ādyam* means devoid of birth. “They say: The divine body is the exact same thing as the Entity that is manifesting to *jñānīs* when they reject various worldly attributes, whose defects are seen. And that Entity is a form of Yours.” (*rūpaṁ yat tat prāhuḥ sa tvam = jñāninaḥ prati prakāśamānaṁ tad vastu yad rūpaṁ śrī-vigrahaṁ prāhuḥ, sa tad-rūpa eva bhavān*)

Your form cannot possibly have a defect because a defect is not seen in it and because the proof is in the scriptures, whose meanings are verified by the learned by means of their realizations. Intending to signify this, she herself refutes the false concepts: With *sākṣāt* she rejects the idea of being birthless. Then, with *viṣṇu* she repudiates a state of being delimited, which is apparent from His manifestation as His own *svarūpa* which has diverse paraphernalia. *Viṣṇu* means: *sarva-vyāpaka* (He pervades everything), owing to many statements like: *na cāntar na bahir yasya*, “He has neither an interior nor an exterior” (*Bhāgavatam* 10.9.13).

And with *adhyātma-dīpa*, she refutes a state of becoming manifest [by means of material intelligence]: “On the contrary, You illuminate our intelligence and so on. Therefore, just like Brahman, You manifest only by Yourself, and as a result You cannot be implied by anything.”

As a pun, *adhyātma-dīpa* means: *ātmānam adhikṛtya vartamānāḥ adhyātmānaḥ ātmārāmāḥ tān api dīpayasi paramānandena ullāsayasi*, “You

also illuminate the *ātmārāmas* (they completely delight in the self)—they are *adhy-ātma* by the derivation: They exist in reference to soul. In other words, You make them rejoice with high bliss.”

Thus it is shown that even Brahman has a topmost *āvirbhāva*. It was implied in that way also with *sākṣāt*. There is a gradation in terms of being distinct and being indistinct. That is the general idea.

There is another interpretation (changes and additions are underlined): *yad iti yasya rūpaṃ śrī-vigrahaṃ tad anīrvacanīyaṃ vastu prāhuḥ*, “They say the divine body of whom is some indescribable thing—that is just what she talks about with *avyaktam* and so on; being nirguṇa means being devoid of a material quality; the state of being Para-Brahman is stated in that way—is You, Viṣṇu, who pervades all with His godly might.” Being Paramēśvara is stated thus. The connection is: *sa eva tvam viṣṇur nijaiśvareṇa sarva-vyāpakah*. With *adhyātma-dīpa*, the state of being Paramātmā is stated. The rest is the same.

Baladeva Vidyābhūṣaṇa—

In four verses, Devakī informs Him: “Although I am afraid, upon seeing You, who are fearless, I am breathing at ease.” The syntactical connection is: *yat tad rūpaṃ prāhuḥ vedāntāḥ saḥ tvam*, “The *Upaniṣads* declare some otherworldly (*tat = kim apy alaukikam*) entity (*rūpaṃ = vastu*): You.” What is that entity like? She describes it. It is unmanifest (*avyaktam*); the reason for that is *ādyam*, which means *kāraṇam* (the cause). An objector might say: “Then is it like the multitude of atoms of the proponents of Nyāya?” She responds with *brahma*, which means *bṛhat* (the Big One). “Then is it like the Pradhāna of the proponents of Sāṅkhya?” She answers with *jyotiḥ*, which means *cetanam* (consciousness).

“Then is it like the inert *jñāna-guṇaka* of the proponents of Vaiśeṣika?” She responds with *nirguṇam*. This means it is devoid of the *guṇas*. It is the very *svarūpa* of consciousness. The sense is:

It shines in terms of having the attribute of *viśeṣājñāna* (*nirguṇam = guṇāt nirgatam = jñāna-svarūpam eva = viśeṣājñāna-guṇakatayā vibhātam*).

“Then is it subject to transformation on account of consciousness (*jñāna-pariṇāmin*), like the followers of Buddha, that is to say the Vijñāna-vādīs, say?” She responds with *nirvikāram*, which means “devoid of change”. “If that is so, is its existence uncontrolled (*aniyata-sattākam*), like the Jains say it is?” She answers with *sattā-mātram*. The sense is: *sattayā mīyate paricchidyate iti sattā-mātram*, “It is measured, i.e. delimited, as existence.” This means *niyata-sattākam* (its existence is under control). “Then is it also a type of world for transcendentalists (*satām jagac cedṛk*) like the Dvaitins say it is?” In that regard

she says: *nirviśeṣam*, which means: *niścitaḥ viśeṣaḥ jagan-niyantr̥tva-lakṣaṇaḥ ādhikyam yatra tat*, “that in which an attribute (*viśeṣa*), characterized by the state of being the controller of the world, is additionally ascertained (*nir* = *niścita*).” *Amara-koṣa* (3.3.252) states: *nir niścaya-niṣedhayoḥ*, “*Nir* means *niścaya* (certainty) and *niṣedha* (negation).”

“It is like this, fine, but does it matter for living beings?” She responds with *nirīham*, which signifies: *nitarām īhayati svasmin sammukhān janān abhilāṣayati ity atisnigdham sva-paryanta-sarva-pum-artha-pradam*, “[That entity, You,] constantly makes one desire, meaning it makes those who are favorable to it long for it, in other words He very affectionately grants the goals of life, including Himself.”

“Why would those persons be interested?” She responds with *adhyātma-dīpa*, which means: *adhyātmam sva-viṣayakam jñānam tasya dīpaḥ*, “He is the light of the knowledge that focuses on Him.” The sense is He makes one interested for the sake of bestowing knowledge of Him through saintly persons. Devakī says: “You, who are such, have no trace of fear.”

Śrīnātha Paṇḍita—

“You are a divine form (*rūpam* = *śrī-vigrahaḥ*).” Is it worldly? No. Brahman is the effulgence of that form (*yad brahma jyotiḥ* = *yasya rūpasya brahma jyotiḥ*). What is Brahman like? It is well-known (*tat* = *prasiddham*), unmanifest (*avyaktam*), *nirguṇa*, *nirvikāra*, and *sattā-mātra*. As a form, is it delimited? No. Viṣṇu is the pervader (*viṣṇuḥ* = *vyāpakaḥ*). Although He is a body, He is all-pervasive (as Brahman). Fine, He is all-pervasive, but can He be seen? No. He is the lamp of the soul; this means He reveals the manifestation of *ātmā* (the soul and the Soul) (*adhyātma-dīpaḥ* = *ātmānam adhi adhyātmam ātmanaḥ prākāṣyaṁ tasya dīpaḥ prakāśakaḥ*). “You are realized by devotees through their senses, to which a special power was given by You, who are that lamp. Thus You have become visible.”

Bhaktisiddhānta Sarasvatī—

“Devakī said: “O Lord, the Vedas speak of some (*yat tat* = *kim api*) entity (*rūpam* = *vastu*), which is unmanifest, meaning beyond the scope of the senses; primordial, i.e. the cause of the world; *brahma*, the biggest of all; *jyotiḥ*, of the nature of illumination (*jyotiḥ* = *prakāśa-svabhāvam*); *nirguṇa*, devoid of Māyā; *nirvikāra*, without change; *nirviśeṣa* (nondifferentiated), situated everywhere as the one attribute that is Paramātmā (*nirviśeṣam* = *sarvatra paramātmā-rūpaikadharmeṇa sthitam*); and its nature is absolute—or else its nature is an absolute

attribute (*sattā-mātram* = *kevala-svarūpaṁ kevala-dharma-svarūpaṁ vā*).”

“You are directly He, Viṣṇu, the pervader of all, who illumines the intelligence and so on (*sa tvam sākṣād viṣṇur adhyātma-dīpaḥ* = *tvam sākṣāt saḥ buddhy-ādi-prakāśakaḥ sarva-vyāpī bhavasi*).” This means *nirviśeṣa* Brahman is not different from Viṣṇu. Rather it is simply the radiance of His limbs.

Madhvācārya—

It is said in *Tantra-bhāgavata*:

sarvāsubha-vinirmukta-guṇa-mātro yato hariḥ |
sattā-mātram ataḥ prāhur nirviśeṣo ’khilottamaḥ |
anādarān nirīhaś ca sehaḥ sarva-kṛtī yataḥ ||

“Since Hari has every quality that is devoid of inauspiciousness, they say He is sheer existence, and therefore He is *nirviśeṣa* (without a material attribute); above everything; desireless on account of indifference; and fully active, since He has desires.”

The words *yat tad rūpaṁ sa tvam* mean: *yasya tad rūpaṁ sattvam (sa tvam)*, “that real form of whom,” because of the *sūtra*: *saptasu prathamā*, “the nominative case in the sense of the locative” (unknown source).

Vijayadhvaṇī Tīrtha—

Since she is a recipient of the Lord’s favor, she praises specific qualities mentioned in Vedānta. “The *Upaniṣads* affirm (*prāhuḥ* = *prāhuḥ vedāntāḥ*): That form (*tad rūpaṁ*) of whom (*yat* = *yasya*) is of this sort.” The nominative stands for the genitive, and this is explained by the *sūtra*: *saptasu prathamā*. *Tad* is said because it is beyond perception. It is unmanifest. Without His grace, it is imperceptible (*avyaktam* = *apratyakṣam*) even when worship is taking place. Then is it a void? No, it is primordial: It was existing in the beginning: *ātmā vā idam eka evāgra āsīt*, “Certainly, at first this universe was only the Soul” (*Aitareya Upaniṣad* 1.1.1). What is its name? *brahma*. *Brahma-vid āpnoti param*, “The knower of Brahman (the knower of the soul) attains the Supreme (the supreme Brahman)” (*Taittirīya Upaniṣad* 2.1). So why is it said Brahman? Because of the statement: *brhanto ’smin guṇāḥ*, “The qualities in it are expanding” (*Atharva-śīras* 3.4; quoted in *Govinda-bhāṣya* 1.1.2).

With *jyotiḥ* (luminosity), he mentions another name; *param jyotir upasampadya svena rūpeṇābhiniṣpadyate*, “Upon reaching the highest light, the

soul appears as its own form” (*Chāndogya Upaniṣad* 8.3.4). Or else *jyotiḥ* means *jñāna-lakṣaṇa-prakāśa-rūpam* (the form of an illumination characterized by consciousness). The qualities are: *suvarṇa-jyotiḥ* (spirit has a golden effulgence, *Taittirīya Upaniṣad* 3.10.6), *sākṣī* (He is the witness), and *cetā* (He makes one conscious) (*Śvetāśvatara Upaniṣad* 6.11).

It does not have a second attribute (*nirviśeṣam* = *nirgataḥ viśeṣaḥ dvitīyaḥ yasmāt tan nirviśeṣam*). It is said: *nirviśeṣo ’khilottamaḥ* (*Tantra-bhāgavata*) and *ekam evādvitīyam*, “Existence is only one, nondual” (*Chāndogya Upaniṣad* 6.2.1).

Vīra-Rāghava—

She praises Him: “That well-known (*tat* = *prasiddham*) form of Paramātmā (*yad rūpam* = *yad paramātmā-rūpam*) is You.” The syntactical connection is: *yat tad-rūpam vedāntāḥ prāhuḥ sa sākṣād viṣṇus tvam*, “The *Upaniṣads* say the form of whom, [which is such and such,] is the same as Viṣṇu, You.”

It is *sattā-mātram*. The word *sat* is expressive of an entity that always has one form, in other words it is devoid of an increase, a decay, and so forth.

It has no elemental attribute (*nirviśeṣam* = *viśeṣāḥ śabda-sparsādayaḥ ākāśādi-bhūta-pañcaka-guṇāḥ tebhyaḥ nirgataṁ tad-rahitam ity arthaḥ*). It is self-illuminating (*jyotiḥ* = *svayaṁ prakāśam*). It is matchlessly big (*brahma* = *niratiśaya-br̥hat*), both as the *svarūpa* of Brahman and because of qualities. Another reading is *tattvam* instead of *sa tvam*.

Vallabhācārya—

Brahman is a cause devoid of any action, in reference to this statement of *śruti*: *pūrṇam adaḥ pūrṇam idam*, and so on (*Bṛhad-āraṇyaka Upaniṣad* 5.1).

Brahman is everything that is existence, or else it is everything that is unobstructed by the three phases of Time (*sattā-mātram* = *sattā vidyamānatā kāla-trayābādhita-sattā vā sarvam*). The universe, which is also a real form (*sad-rūpam*), has a name, Viśeṣa, a form and attributes. (In Vallabhācārya’s philosophy, the Existence aspect of Brahman is also the existence aspect of the world.)

With this idea in mind: As much as a universal (*sāmānya*) will not be without a particular (*viśeṣa*)—this universal application only applies to worldly entities, not to the otherworldly ones—she says: *sattā-mātram nirviśeṣam*, which means: *sattā-mātram api nirviśeṣam*, “It is *nirviśeṣa* although it is all of existence (both material and transcendental).”

Siddhānta-pradīpa—

“The *śrutis* say Brahman is unmanifest, meaning it is distinct from a form made of the five elements (*avyaktam = vyaktam pañca-bhautikam rūpam tad-vilakṣaṇam*). Therefore it is *nirviśeṣa*, meaning it has no attribute: All the particulars—largeness, smallness, birth, death, grief, bewilderment, and so on—have already gone away from it (*nirviśeṣam = nirgatāḥ svabhāvataḥ sarve viśeṣāḥ sthūlatva-aṇutva-janma-maraṇa-kṣut-trṭ-śoka-mohādayaḥ sarve doṣāḥ yataḥ tat*). *Nirguṇa* is an adjective that includes reasons for that. *Nirguṇa* means it is devoid of *sattva-guṇa* and so on. Consequently Brahman is devoid of activity connected with the *guṇas* (*nirīham = guṇa-sambandhanahā-rahitam*). Thus it is changeless (*nirvikāram*), therefore it is sheer existence (*sattā-mātram*). He, Viṣṇu, is You in person (*sa tvam sākṣād viṣṇuḥ = saḥ viṣṇuḥ tvam eva sākṣāt*).”

Anvitārtha-prakāśikā—

“The Vedas explain that some particular *svarūpa* which is inferable from the effects and which is a real entity is the same as Viṣṇu, You.” (*yat tad rūpam prāhuḥ sa tvam sākṣād viṣṇuḥ = kim api kārya-kalpaya-svarūpam paramārtha-vastu vedāḥ pratipādayanti saḥ sākṣād viṣṇuḥ tvam eva*). It is all-pervading (*brahma = vyāpakam*). It is the form of consciousness (*vyotiḥ = cid-rūpam*). It is *nirviśeṣa*, which means it is devoid of differentiating features such as category and quality (*nirviśeṣam = jāti-guṇādi-viśeṣa-rahitam*)

ANNOTATION

Brahman is *nirviśeṣa* in the sense that it does not have a material attribute. To begin with, Brahman is not a material *sāmānya*.

In Sanskrit rhetoric, there are two types of attributes: a quality or an action: *dharmo guṇa-kriyā-rūpaḥ* (*Sāhitya-darpaṇa* 10.48). A quality (*guṇa*) is the means of distinguishing something from something else in its category (*jāti*). Dr. Kāṇe expounds: “What is the distinction between *jāti* and *guṇa*? *Jāti* is never found disassociated from the individuals in which it resides, while a quality like *śukla* (white) serves to distinguish a thing from other things belonging to the same *jāti*.” This is Viśvanātha Kavirāja’s definition: *guṇo viśeṣādhāna-hetuḥ siddho vastu-dharmaḥ śuklādayo hi gavādikam sajātīyebhyaḥ kṛṣṇa-gavādibhyo vyāvartayanti*, “A quality, the cause of the ascription of a particularity, is an established attribute of an entity. For example, the white color excludes a white

cow from black cows, which are of the same *jāti* (genus, category)” (*Sāhitya-darpaṇa* 2.4).

Brahman is unique, therefore it is not a *jāti* in the usual sense; rather, it is *parā jāti*, the transcendental category. Therefore, according to Sanskrit rhetoric Brahman cannot have a quality (a material quality). For instance, Akrūra says: *anākhyeyābhīdhānam tvam nato ’smi paramēśvara. na yatra nātha vidyante nāma-jāty-ādi-kalpanāḥ, tad brahma paramam nityam avikāri bhavān ajaḥ*, “O master, O Supreme Lord, I bow to You, whose designations are unnameable. You, the birthless one, are Brahman, which is supreme, eternal, and unchanged, and in which hypotheses pertaining to name, category (*jāti*), and so forth do not exist” (*Viṣṇu Purāṇa* 5.18.52-53). However, Brahman has transcendental attributes. Consult the appendix at the end of the chapter for an explanation and a refutation of Śaṅkara’s interpretation of the concept of *nirviśeṣa*.

10.3.25

*naṣṭe loke dvi-parārdhāvasāne
mahā-bhūteṣv ādi-bhūtaṁ gateṣu |
vyakte ’vyaktaṁ kāla-vegena yāte
bhavān ekaḥ śiṣyate ’śeṣa-samjñāḥ ||*

(*śālinī*)

(with three irregularities)

naṣṭe loke—when the world has perished; *dvi-parārdha*—of two *parārdhas*; *avasāne*—at the end; *mahā-bhūteṣu*—when the five elements; *ādi-bhūtaṁ gateṣu*—attain that which is first (*ahaṅkāra*); *vyakte avyaktaṁ*—when that which is manifest [attains] that which is unmanifest; *kāla-vegena*—by the flow of Time; *yāte*—attains; *bhavān*—You; *ekaḥ*—alone; *śiṣyate*—remain; *aśeṣa-samjñāḥ*—who have unlimited names (or who are conscious of everything) (or *śeṣa-samjñāḥ*—whose name is Śeṣa).

Viśvanātha Cakravartī—

kāla-vegena dvi-parārdhāvasāne naṣṭe loke mahā-bhūteṣu (līne sati, teṣu api) ādi-bhūtaṁ gateṣu (satsu tasmin api ahaṅkāre) vyakte (vyaktaṁ praviṣṭe sati, tasmin api vyakte mahat-tattve) avyaktaṁ yāte (sati), ekaḥ bhavān (eva) śeṣa-samjñāḥ śiṣyate.

Baladeva Vidyābhūṣaṇa—

mahā-bhūteṣu (kha-yonim) ādi-bhūtam (ahaṅkāraṁ) gateṣu (satsu), vyakte (ca ahaṁ-mahad-rūpe sthūle) kāla-vegena avyaktaṁ yāte (satī), dvi-parārdhāvasāne loke naṣṭe (satī), bhavān (eva) ekaḥ śiṣyate, (ataḥ bhavān) śeṣa-saṁjñāḥ (bhavati).

“At the end of Brahmā’s lifespan, the five elements merge in ahaṅkāra, ahaṅkāra is absorbed in mahat-tattva, and mahat-tattva dissolves in Pradhāna. When the universe comes to an end by the flux of Time in that way, You remain alone, therefore You are called Śeṣa.”

Śrīdhara Svāmī—

“Besides, how can He who remains after final dissolution possibly have fear?”

“When the world (*loke = carācare loke*) has perished; when the five elements have merged; when they have entered the subtle elements (*ādi-bhūtam gateṣu = bhūta-sūkṣmaṁ praviṣṭeṣu*); when the subtle elements have merged in the unmanifest; and when the unmanifest has attained Pradhāna (*avyaktaṁ yāte = pradhānaṁ prāpte*)....”

Aśeṣa-saṁjñāḥ means: *aśeṣātmake pradhāne saṁjñā prajñā yasya*, “He has wisdom about Pradhāna, which comprises everything: ‘It is merged in Me that way; afterward it is roused this way’.” Alternatively, the reading is *śeṣa-saṁjñāḥ* (He whose name is Śeṣa).

Viśvanātha Cakravartī—

“Moreover, why would You fear? You remain after final dissolution.” “When the worlds have perished, when the five elements have merged, when they have attained *ahaṅkāra*, when *ahaṅkāra* has entered *mahat-tattva*, and when *mahat-tattva* has attained Pradhāna, the one that remains (*śiṣyate = avaśiṣṭaḥ bhavati*) is You.”

“Then You are alone. The form of Yours which is consciousness (*jyotiḥ*) and sheer existence (*sattā-mātram*) and whose characteristics were told in the previous verse remains.” The eternality of His associates, abodes, and paraphernalia is meant to be expressed, therefore: *śeṣa-saṁjñāḥ*, which means: *śeṣa-nāmā śiṣyate iti vyutpattyā bhavān śeṣaḥ ucyate*, “You are called Śeṣa, by the derivation: ‘He who remains is named Śeṣa’.”

Sanātana Gosvāmī—

“For that reason, even at the time of final dissolution You enjoy pastimes with Your associates and so on in Your abode.” The cause in all cases is: *kāla-vegena* (by the flow of Time). “And He who is called Śeṣa, Your associate (*pārṣada*), remains.” It is a partial indication: Śrī Garuḍa and others also remain. Or else they exist even when final dissolution takes place.

Alternatively, *śeṣa-saṁjñāḥ* means: *sākṣāt śeṣatām iva prāptāḥ śeṣāḥ śri-vaikuṇṭha-loka-paricchada-parivārāḥ teṣāṁ saṁjñā khyātir yasmāt saḥ*, “He because of whom there is the renown of the Śeṣas—Śrī Vaikuṇṭha, the paraphernalia, and the retinue—who as if directly attained the state of being Śeṣa.” For instance, the Śrī-Vaiṣṇavas say: *yatheṣṭa-viniyogārham śeṣa-śabdena kathyate*, “That which can be used as one desires is worded with *śeṣa*.” In relation to the Lord, the meaning is: *yathārha-viniyogārham* (what can be used in any fitting way). In that sense their constant togetherness is meant.

Jīva Gosvāmī—

“By the flow of Time” is the cause in all cases. *Eka* (alone) is said with the intent to signify a nondifference from Vaikuṇṭha and so on. Alternatively: *aśeṣa-saṁjñāḥ*, which means: *aśeṣāḥ ye tadānīm vaikuṇṭhādayaḥ tat-tat-padārthābhidhāḥ te ’pi saṁjñā yasya, tat-tad-rūpeṇa api yaḥ svayam eva ity arthaḥ*, “He whose designation is the Aśeṣas—meaning Vaikuṇṭha and so on—, the name of those various categories at that time. This means He too is called Aśeṣa, as those various forms.”

Or else they are Śeṣas in the sense that they exist even when final dissolution takes place. Alternatively, with regard to the opinion of Śrī-Vaiṣṇavas: *yatheṣṭa-viniyogārham śeṣa-śabdena kathyate*, “That which can be used as one desires is worded with *śeṣa*.” For any one of those two reasons, *śeṣa-saṁjñāḥ* means: *śeṣāḥ śri-*

vaikuṇṭha-loka-paricchada-parivārādayaḥ te ’pi saṁjñāyante yena, “He because of whom even Śrī Vaikuṇṭha, the paraphernalia, the associates, and so on, are called Śeṣa.” They are included only because of Him.

“You, who are such, remain alone, but not in the sense that the whole expanse of the multitude of souls, all of which belong to You, have vanished.” Vidura’s question, in the Third Canto, is in the same line of thought:

tattvānām bhagavaṁs teṣāṁ katidhā pratisaṅkramaḥ |
tatremaṁ ka upāsīran ka u svid anuśerate ||

“O venerable Maitreya, in how many ways does the dissolution of these

tattvas occur? At that time, who worship Him and who sleep?” (*Bhāgavatam* 3.7.37).

That will be said in more or less the same way, in the verse that starts: *martyo mṛtyu-vyāla-bhītaḥ palāyan*, “while fleeing, a mortal afraid of the serpent of death” (*Bhāgavatam* 10.3.27).

Baladeva Vidyābhūṣaṇa—“When the universe has perished (*naṣṭe loke = brahmāṇḍe naṣṭe sati*) at the end of two *parārdhas*—Brahmā’s lifespan—, when the five elements beginning from earth have attained *ahāṅkāra*, the source of ether, and when the manifest, huge form of *ahāṅkāra* and *mahat-tattva* has attained Pradhāna by the flux of Time, You are the only one that remains, therefore You are called Śeṣa.”

Śrīnātha Paṇḍita—

Aśeṣa-saṁjñāḥ means: *aśeṣa-sva-jane samyag jñānam yasya*, “He has complete knowledge of all His people.” Or else: *śeṣa-saṁjñāḥ*. In devotional scriptures (*sātvata-grantha*), *śeṣa* is a name of associates (*pārśada*).

Madhvācārya—

Aśeṣa-saṁjñāḥ (He has unlimited names) denotes: *sarva-nāmā* (He has all names).

Vijayadhvaṇī Tīrtha—

Aśeṣa-saṁjñāḥ means: *aśeṣāḥ saṁjñāḥ yasya saḥ*, “He has all names,” because of the statement in *śruti*: *namani sarvāṇi ca yaṁ viśanti*, “all names enter Him.”

ANNOTATION

In that regard, Baladeva Vidyābhūṣaṇa provides this quotation: *nāmāni viśvāni na santi loke yad āvirāsīt puruṣasya sarvam, nāmāni sarvāṇi yaṁ āviśanti taṁ vai viṣṇuṁ paramam udāharanti*, “All the names in the world do not exist [as such] because everything that originated belongs to the Puruṣa. All names enter Him. They illustrate Him, Viṣṇu, the Supreme.” (*Bhāllaveya-śruti*) (*Govinda-bhāṣya* 1.4.28)

Jīva Gosvāmī quotes a similar passage cited by Madhvācārya: *hantaitam eva puruṣaṁ sarvāṇi nāmāny abhivadanti. yathā nadyaḥ syandamānāḥ*

samudrāyaṇāḥ samudram abhiviśanti, evam evaitāni nāmāni sarvāṇi puruṣam abhiviśantīti, “Surely, all names are expressive of the Puruṣa. Just as flowing rivers, whose haven is the ocean, enter the ocean, so all these names enter the Puruṣa.”

(*Bhagavat-sandarbha* 97.26)

One purport is that the name Brahman, expounded in the previous verse, is expressive of Viṣṇu. When the scriptures say Brahman has potencies and creates the world, only Viṣṇu is being referred to. Māyāvādīs do not make such a distinction.

Further, commenting on this passage in Gajendra’s praise: *niṣedha-śeṣo jayatād aśeṣaḥ*, “Glory to You, Aśeṣa, who are the remainder after everything has been negated” (*Bhāgavatam* 8.3.24), Śrīdhara Svāmī explains *aśeṣaḥ* as *aśeṣātmakaḥ* (He who comprises everything). Jīva Gosvāmī glosses *aśeṣaḥ* as *aśeṣa-rūpaḥ* (He whose form is complete) (*Krama-sandarbha* 8.3.24).

10.3.26

*yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuś ceṣṭate yena viśvam |
nimeṣādir vatsarānto mahīyāns
taṁ tveśānam kṣema-dhāma prapadye ||*

(śālinī)

(with one irregularity in the third line)

yaḥ ayam—this well-known; *kālaḥ*—Time; *tasya*—who are that [Time or *śeṣa-samjña* in the previous verse] (or who are That, Brahman); *te*—Your; *avyakta-bandho*—O friend of the Unmanifest; *ceṣṭām*—activity; *āhuḥ*—they say; *ceṣṭate*—is active (revolves); *yena*—because of which [Time]; *viśvam*—the world; *nimeṣa-ādiḥ*—whose beginning is a blink (a unit of time equivalent to 16 200 *paramāṇus*, *Bhāgavatam* 3.11.1-7); *vatsara-antaḥ*—whose end is years; *mahīyān*—the greatest; *taṁ*—who are that [Time]; *tvā*—unto You; *īśānam*—Śiva (or overlord); *kṣema-dhāma*—an abode of security; *prapadye*—I take shelter.

avyakta-bandho! yaḥ ayam kālaḥ mahīyān nimeṣādiḥ vatsarāntaḥ (bhavati, enam kālam sūrayaḥ) tasya (aśeṣa-samjñasya) te ceṣṭām āhuḥ. yena (kālena)

viśvaṁ ceṣṭate, (aham) taṁ (kālaṁ) tvā īśānaṁ kṣema-dhāma prapadye.

Jīva Gosvāmī—

avyakta-bandho! yaḥ ayam nimeṣādiḥ vatsarāntaḥ kālaḥ mahīyān yena (ca kālena hetunā) viśvaṁ ceṣṭate, taṁ (kālaṁ) tasya te ceṣṭām āhuḥ. (aham) tvā īśānaṁ kṣema-dhāma prapadye.

“O friend of the Unmanifest, they say Time is Your deed. The world is active because of Time, which is colossal, from a blink to years and years. I take shelter of You, the Lord, an abode of safety.”

Śrīdhara Svāmī—

“Moreover, the cause of dissolution is the well-known (*yo ’yam*) Time. O impeller of Prakṛti (*avyaktabandho = prakṛti-pravartaka*), they say it is Your pastime (*ceṣṭām = līlām*) when You exist at the end of dissolution (*tasya te = pralayāvadhi-bhūtasya tava*).”

The world revolves (*ceṣṭate = viparipartate*). By the repeated revolution of years, Time is colossal (*mahīyān*): It is the form of two *parārdhas*. “I take shelter of You. Time is Your deed. You are an abode of fearlessness.” (*taṁ tvā kṣema-dhāma prapadye = yasya ceṣṭām āhuḥ, taṁ tvāṁ abhaya-sthānaṁ śaraṇaṁ vrajāmi*)

Viśvanātha Cakravartī—

While refuting the idea that Time is independent, which was obtained by saying *kāla-vegena* (by the flux of Time) (10.3.25), she gives a reason He has no fear of Time, which everyone dreads. “They say Time as well, the destroyer of all, is Your deed (*yo ’yam kālas tasya te ceṣṭām āhuḥ = yo ’yam sarva-saṁhārakaḥ kālas taṁ api tasya tava ceṣṭām āhuḥ*). O impeller of Prakṛti (*avyaktabandho = prakṛti-pravartaka*), the world is active only because of Time, a form of Your deed.” (*yena = yena tvac-ceṣṭā-rūpeṇa kālena eva*)

Time is colossal: By the repeated revolution of years, it is the form of two *parārdhas*. “I take shelter of You (*tvā = tvam*).” The drift is: “Make me, Your mother, fearless just like You are.”

Sanātana Gosvāmī—

While refuting the idea that Time is independent, which was obtained by saying *kāla-vegena*, she takes shelter of Him out of fear of Kāṁsa and of others.

For this reason she says *īśānam*, which signifies either “the Lord of all” or “He who is able to remove all the fear of surrendered persons.” Therefore she says *kṣema-dhāma*, which signifies either “an abode of fearlessness” or “the abode of auspiciousness.”

Jīva Gosvāmī—

While refuting the idea that Time is independent, which was obtained by saying *kāla-vegana*—and by that, to a higher degree she rejected any idea that He would be afraid—, she herself takes shelter out of fear of Kāṁsa and of others. The syntactical connection is: *yo 'yaṁ nimeṣādir vatsarāntaḥ kālaḥ vatsarāvṛtṭyā ca mahīyān dvi-parārha-rūpaḥ yena ca kālena hetunā viśvaṁ ceṣṭate, taṁ kālaṁ tasya tādṛśasya te tava ceṣṭām āhuḥ*, “They say Time, which starts from a blink and ends with a year; which is colossal—it is the form of two *parārdhas* by the revolution of years—; and because of which the world is active, is a deed of You who are in that way (*tasya = tādṛśasya*).”

Therefore: *īśānam*, which means *sarveśvaram* (the Lord of all). Alternatively the gist is: “Removing the fear of those who are surrendered is a trifle!” For this reason she says *kṣema-dhāma*, which denotes: *kṣemasya abhayasya sukha-prāpteḥ ca sthānam*, “Him, an abode of fearlessness, also because of obtaining happiness.” Another explanation of *kṣema-dhāma* is: *sarva-maṅga-dravyādīnām api āśrayam*, “Him, the foundation even of all auspicious things and so on.”

Baladeva Vidyābhūṣaṇa—

Sometimes there is fear of Time, whose independence was understood with *kāla-vegana*. In that regard she says: “O master of Prakṛti (*avyakta-bandho = prakṛti-svāmin*), Time is the destroyer of everything (*yaḥ ayam = sarva-saṁhāraḥ*)... during dissolution. They say Time (*tasya = tam*) is Your nature (*ceṣṭā = prakṛtim*). The world is active because of Time, a form of Your deeds (*yena = yena tvac-ceṣṭā-rūpeṇa kālena*). I take shelter of You (*tvā = tvām*), who are that (*tam*) and who are *īśāna*,” meaning either the controller (*īśānam = īśam = niyantāram*) of Time or the controller of Pradhāna, since it is heard that He is a knower (*jñā*), the controller of Time (*kāla-kāla*), and the master of Pradhāna and of the souls (*Śvetāśvatara Upaniṣad* 6.16). *Kṣema-dhāma* means either He is the basis of fearlessness or He has the nature of fearlessness.

Bhaktisiddhānta Sarasvatī—

“The Vedas say Time is a mere pastime (*ceṣṭām* = *līlā-mātram*) of You who are Viṣṇu (*tasya* = *viṣṇoḥ*).”

Vallabhācārya—

Time is *ceṣṭā-rūpa* (the form of a deed).

Siddhānta-pradīpa—

“They say Time is a potency (*ceṣṭām* = *śaktim*) of You who are *aśeṣa-saṁjñā* (*tasya* = *aśeṣa-saṁjñasya*).”

Anvitārtha-prakāśikā—

“The greats describe (*āhuḥ* = *mahāntaḥ varṇayanti*) Time as a special power (*ceṣṭām* = *śakti-viśeṣam*) of Yours.”

ANNOTATION

Śrīdhara Svāmī writes: *mayā kāla-śaktinā*, “The words *mayā kālātmanā* mean: *mayā kāla-śaktinā* (by Me, who have the potency of Time)” (*Bhāvārtha-dīpikā* 11.24.15).

10.3.27

*martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat |
tvat-pādābjaṁ prāpya yadṛcchayādyā
sva-sthaḥ śete mṛtyur asmād apaiti ||*

(*śālinī*)

(with one irregularity in the third line)

martyaḥ—a mortal; *mṛtyu-vyāla-bhītaḥ*—afraid of the serpent of death (death in the form of a serpent); *palāyan*—running [away]; *lokān sarvān*—to all the planets; *nirbhayaṁ na adhyagacchat*—did not become fearless; *tvat-pāda-abjam*—Your lotus feet; *prāpya*—after attaining; *yadṛcchayā*—by chance; *ādyā*—O foremost person; *sva-sthaḥ*—situated in the self; *śete*—rests; *mṛtyuḥ*—death; *asmāt*—from this [mortal]; *apaiti*—goes away.

ādyā! martyaḥ mṛtyu-vyāla-bhītaḥ sarvān lokān (prati) palāyan nirbhayaṁ

(*sthānam*) *na adhyagacchat*. (*saḥ*) *yadṛcchayā tvat-pādābjaṁ prāpya sva-sthaḥ śete*, (*yataḥ*) *mṛtyuḥ asmāt (prāpta-tvac-caraṇa-kamalāt janāt) apaiti*.

“O primordial one, a mortal, afraid of the serpent of death, molds his life to flee to higher planets, but still he does not become fearless there. If by chance a person attains Your lotus feet, he focuses on his Self and relaxes, since Death goes away from him.

Śrīdhara Svāmī—

She talks about His being *kṣema-dhāma* (an abode of safety). *Lokān* means *lokān prati* (to the worlds). *Yadṛcchayā* (by chance) means: *kenāpi bhāgyodayena* (by the rise of some good fortune). *Ādya* is a vocative.

Viśvanātha Cakravartī—

“A person who takes shelter of Your feet becomes fearless, so how much more fearless You are!” “While fleeing to all the worlds (*lokān sarvān = sarvān lokān prati*), a mortal does not become fearless.” (*nirbhayaṁ na adhyagacchat = bhayābhāvaṁ na prāpa*)

“Having attained Your feet, which are a form of Dhanvantari (*tvat-pādābjaṁ prāpya = tvat-pādam eva abjaṁ dhanvantariṁ prāpya*), only by *bhakti* obtained through the spontaneous mercy of a great soul (*yadṛcchayā = yādṛcchika-mahat-kṛpālabdha-bhakyā eva*)...” *Medinī-kośa* states: *abjo 'strī śaṅkhe nā nicule dhvanvantarau ca hima-kiraṇe*, “In any gender except the feminine, *abja* means conch. In the masculine gender, *abja* means the *nicula* tree, Dhanvantari, and the moon.”

The import of the vocative *ādya* is: “Although I am Your devotee, and although You accepted me as Your mother, only I am afflicted, due to my great fear of Kāṁsa.”

Sanātana Gosvāmī—

She says: “Being fearless, a person who takes shelter at Your feet can become happy.” “A human, whose nature is the attribute of death (*martyaḥ = maraṇa-dharma-śīlaḥ manuṣyaḥ*), does not in the least bit get fearless—or else he never becomes free from the fear of death.” (*na adhyagacchat = kiñcid api na adhyagacchat = kiñcid api na prāpa*) (*nirbhayaṁ = mṛtyu-bhayābhāvaṁ bhaya-rahitaṁ vā*)

“O best of all (*ādya = sarva-śreṣṭha*)!” The sense is: *mṛtyu-ādi-niyantaḥ* (O controller of death and of everything else). “Being fearless of death (*sva-sthaḥ*

= *mṛtyu-bhaya-rahitaḥ san*), he can remain free from anxiety (*śete = niścintaḥ tiṣṭhet*)—this means the mortal can become happy—because Death flees from this mortal (*asmād upaiti = yataḥ martyāt sakāśāt palāyate*).” Or else: “Death flees because of Your lotus feet (*asmāt = tvat-pādābjād hetoḥ*).”

There is another interpretation: “Now (*adya = adhunā*) that You have appeared in person, the whole world, being fearless (*sva-sthaḥ = sarva-lokaḥ nirbhayaḥ san*), will relax (*śete = śayiṣyate*).” The present tense is used in the sense of nearness to the present; the same applies to *apaiti* (flees, i.e. will flee). The rest of the explanation is the same.

The notion that He is fearless, implied since He is Para-Brahman, is substantiated by these facts: (1) He remains even at universal dissolution, (2) Time, the destroyer of all, is a pastime of His, and (3) He dispels the fear of one whom He shelters. “He who is naturally fearless in all circumstances is You.” Alternatively: His glories, stated in terms of being Para-Brahman and so forth, are substantiated with those reasons, therefore: “He who is such is You, my son! Aho! How fortunate I am!”

Jīva Gosvāmī—

She says: “I take shelter of You because one whose takes shelter at Your feet becomes fearless and happy.” “A mortal—one who has the attribute of death, meaning one who is connected to some type of death— does not become fearless (*nirbhayaṁ na adhyagacchat = bhayābhāvaṁ na prāpa*). O best of all (*ādya = sarva-śreṣṭha*), that is, O You who even control death! Being fearless (*sva-sthaḥ = bhaya-rahitaḥ san*), he becomes content (*śete = nirvṛtaḥ bhavati*) because Death flees from this mortal (*asmād upaiti = yataḥ martyāt sakāśāt palāyate*).” Or else: “Death flees because of Your lotus feet (*asmāt = tvat-pādābjād hetoḥ*).”

By the metaphor of being a lotus, it is implied that His feet are also a goal of life. Being fearless takes place merely by His influence.

There is another explanation: “Now (*adya = adhunā*) that You have appeared in person, the whole world, being fearless (*sva-sthaḥ = sarva-lokaḥ nirbhayaḥ san*), relaxes.” The present tense is used in the sense of nearness to the present. The reason everyone relaxes is that Death goes away. The rest is the same.

The notion that He is fearless, implied since He is Para-Brahman, is substantiated because He remains even at universal dissolution, because Time, the cause of the withdrawal of all, is His pastime, and even more so because He prevents the death of one who has taken shelter. Therefore, in conformity with the uniformity of statements on this topic, the sentence that starts *rūpaṁ yat tat* (10.3.24) was not explained in terms of being dedicated to Brahman.

Baladeva Vidyābhūṣaṇa—

“A person who has surrendered at Your feet can become fearless, so how much more fearless You are!” “While running (*palāyan* = *dhāvan*) to all the worlds, up to the abode of Viriñci, a mortal does not get fearless (*nirbhayam* = *bhayābhāvam*). Upon attaining Your feet, which are the form of Dhanvantari, by *bhakti* that was obtained through the chance association of devotees (*yadṛcchayā* = *yāḍṛcchika-satsaṅga-labdhayā bhaktyā*), a person becomes fearless (*sva-sthaḥ* = *nirbhayaḥ*) and relaxes.” The substance is: “How strange it is that I, Your mother, fear insignificant Kāṁsa.

Bhaktisiddhānta Sarasvatī—

A mortal fears the snake in the form of death (mṛtyu-vyāla-bhītaḥ = mṛtyu-rūpāt vyālāt sarpāt bhītaḥ).

Vijayadhvaṇi Tīrtha—

A mortal is afraid of death, which is a snake (*mṛtyu-vyāla-bhītaḥ* = *mṛtyuḥ eva vyālaḥ tasmād bhītaḥ*). *Palāyan* stands for *palāyamānaḥ*.

Vallabhācārya—

Yadṛcchayā (by chance) means *bhagavad-icchayā* (by the Lord’s will).

Anvītārtha-prakāśikā—

Hearing that various worlds are devoid of death, a mortal, that is a materialist (*martyaḥ* = *saṁsārī*), performs activities that are the means of attaining one of those worlds, but although he goes there, he does not reach a place where there is no fear (*nirbhayam* = *nirbhayaṁ sthānam*). *Palāyan* is poetic license for *palāyamānaḥ*.

ANNOTATION

The present participle *palāyamāna* is made from the prefix *parā* and the verbal root *ay gatau* (to go) (1A). *Parā* changes to *palā* by the rule: *pra-parā-parīṇām ra-rāmasya latvam ayatau*, “The letter *r* of *pra*, *parā*, and *pari* changes

to *l* when the verbal root is *ay*” (HNV *Br̥hat* 595) (*upasargasyāyatau, Aṣṭādhyāyī* 8.2.19).

Conventionally, *yadṛcchā* means ‘by chance’. For instance, Viśvanātha Cakravartī glosses *yadṛcchayā* as *ākasmikaḥ* (unexpected, accidental) (*Sārārtha-darśinī* 10.19.7). However, there is no luck involved in attaining *bhakti*, thus the word *yadṛcchayā* here requires an explanation. In their commentaries on *Bhāgavatam* on 2.5.21, where the Lord is the subject matter, Jīva Gosvāmī and Viśvanātha Cakravartī gloss *yadṛcchayā* as *svairitayā*, “by His will” (lit. by His state of willing independently). The definition is: *yadṛcchā svairitā*, “The words *yadṛcchā* and *svairitā* are synonymous” (*Amara-koṣa* 3.2.2). *Yadṛcchayā* is the instrumental case.

The word *yadṛcchā* is seen in that sense in *Bhāgavatam* 1.19.25. In *Krama-sandarbha* 4.25.20, Jīva Gosvāmī glosses *yadṛcchā* as *daivataḥ* (by fate): That sense is also apparent in *yadṛcchā-lābha-santuṣṭaḥ* (*Bhagavad-gītā* 4.22).

The philosophical conclusion is that the Lord is attained only through *bhakti* (*puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā, Bhagavad-gītā* 8.22), yet the initial interest for *bhakti* is described as being random: *yadṛcchayā mat-kathādau* (*Bhāgavatam* 11.20.8). In their commentaries on that verse, both Śrīdhara Svāmī (*kenāpi bhāgyodayena*) and Viśvanātha Cakravartī (*yādṛcchika-mahat-saṅgena sat-saṅgena*) give almost the same explanation of *yadṛcchayā* as they do here. Jīva Gosvāmī explains *yadṛcchayā* in that verse as follows: *yadṛcchayā kenāpi parama-svatantra-bhagavad-bhakta-saṅga-tat-kṛpā-jāta-maṅgalodayena*, “due to the rise of auspiciousness generated by the mercy of a devotee of the Lord, who is completely independent, by associating with him or her” (*Krama-sandarbha* 11.20.8).

Still, the logical reasoning of ‘two fingers’ propounded by Śrīnātha Paṇḍita, in the context of *dāmodara-līlā* (*Caitanya-mata-mañjuṣā* 10.9.15), applies, for the Lord’s will is the ultimate cause: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām*, “The Soul is gained only by one whom He chooses. The Soul reveals His own body to that person” (*Muṇḍaka Upaniṣad* 3.2.3). Randomness is a concept for common people: Paramātmā controls His energies.

In Pāṇini’s system, *yadṛcchā* is classed in a subcategory of *mayūra-vyaṁsakādis* (*Gaṇa-sūtra*, quoted in *Siddhānta-kaumudī* 754). Jīva Gosvāmī says that although *yad-ṛcchā* is a *karma-dhāraya*, it is a replacement of *yā icchā*, “which desire” (noninterrogative) (HNV *Br̥hat* 1723: *yadṛcchādayaś ca*). However, perhaps *yadṛcchā* is derived from *yad-icchā* (the will of whom, i.e. the Lord’s will). For instance, Madhvācārya quotes this verse:

yatrānya-hetv-abhāvaḥ syād īśvarecchādinā vinā |
tad-icchādir yadṛcchā syād atas tatra yadṛcchayā ||

“When there is no other cause except God’s will—His will is yadṛcchā, therefore—it is by yadṛcchā then.” (*Brahma-tarka*) (cited in *Bhāgavata-tātparya* 2.5.21)

10.3.28

sa tvam̐ ghorād ugrasenātmajān nas
trāhi trastān bhr̥tya-vitrāsa-hāsi |
rūpaṁ cedam̐ pauruṣaṁ dhyāna-dhiṣṇyam̐
mā pratyakṣaṁ māṁsa-dṛśāṁ kṛṣīṣṭhāḥ ||

(śālinī)

(one irregularity in the fourth line)

saḥ—that well-known; *tvam*—You; *ghorāt*—who is dreadful; *ugrasena-ātmajāt*—from the son of Ugrasena; *naḥ*—us; *trāhi*—protect; *trastān*—who are terrified; *bhr̥tya*—of those who are maintained (servants); *vitrāsa*—various types of fear; *hā*—who destroys; *asi*—You are; *rūpaṁ*—form; *ca*—and; *idam*—this; *pauruṣaṁ*—of the Puruṣa; *dhyāna-dhiṣṇyam*—whose place is in a meditation (or because of which there is the fire of meditation, i.e. because of which meditation is on fire); *mā*—not; *pratyakṣaṁ*—visible; *māṁsa-dṛśāṁ*—to those who have eyes for flesh (or *māṁ sadṛśāṁ*); *kṛṣīṣṭhāḥ*—may You wish to make.

saḥ (ukta-vidhaḥ) tvam̐ ghorād ugrasenātmajād trastān naḥ trāhi, (yataḥ tvam̐) bhr̥tya-vitrāsa-hā asi. (kim)ca idam̐ rūpaṁ pauruṣaṁ dhyāna-dhiṣṇyam̐ māṁsa-dṛśāṁ pratyakṣaṁ mā kṛṣīṣṭhāḥ.

{*athavā*: *saḥ tvam̐ trastān naḥ ghorād ugrasenātmajāt trāhi, (yataḥ tvam̐) bhr̥tya-vit trāsa-hā (ca) asi. rūpaṁ idam̐-pauruṣaṁ dhyāna-dhiṣṇyam̐ māṁ ca sadṛśāṁ (janānām) pratyakṣaṁ mā kṛṣīṣṭhāḥ.*}

“You dispel the various trepidations of those whom You should maintain, so protect us. We are terrified of the dreadful son of Ugrasena. Do not make this form of the Puruṣa, which belongs to a meditation, visible to those who only see flesh.

Śrīdhara Svāmī—

She informs Him of the actual subject matter. The compound *bhṛtya-vitrāsa-hā* means: *bhṛtyānām vitrāsaṁ hanti iti bhṛtya-vitrāsa-hā*, “He dispels the servants’ trepidations.” Or else the words are separated as *bhṛtya-vit* (“He knows the servants,” from the verbal root *vid jñāne*, to know; or “He thinks about the servants,” from *vid vicāraṇe*, to consider) and *trāsa-hā* (He dispels fear).

“Do not make (*mā kṛṣīṣṭāḥ = mā kṛthāḥ*) this godly (*pauruṣam = aiśvaram*) form, an abode of meditation (*dhyāna-dhiṣṇyam = dhyānāspadam*), visible to those who have eyes of flesh (*māṁsa-dṛśām = māṁsa-cakṣuṣām*).”

Viśvanātha Cakravartī—

In this verse she means to say: “You and those who belong to You are fearless, so how is it that You make the two of us possessed by great fear?” The word *ghorāt* (dreadful) denotes a huge dreadfulness. As regards *ugrasenātmajāt*: Ugra, the father, is not fierce (*ugra*) nor is the army (*senā*): Only the son is fierce, thus his name is not directly stated only due to fear.

“Moreover, You dispel the various types of trepidation of those whom You maintain (*bhṛtya-vitrāsa-hā asi = bhṛtyānām vividhaṁ trāsaṁ haṁsi*).” The gist is: “Why don’t You dispel our inner fear? We’re Your parents.” “O mother, I only descended to kill Kaṁsa and others, so let him come. I shall kill him at once. See it with your own eyes.” She was expecting such a response, but due to an upsurge of love for her son she could not conceive that He could be the cause of Kaṁsa’s death, rather she kept surmising that some evil would occur to Him because of Kaṁsa. Her limbs were shaking due to immense fear. She thought: “Alas, alas, the means of conciliation such as *bheda* (creating a rift) won’t do in His case: This son is self-conceited on account of being God. Therefore I shall achieve my purpose only by resorting to *sāma* (conciliation).” Thus, with *rūpam* and so on (the second half of the verse) she raises another logical argument to make Him withdraw His form: “Do not make (*mā kṛṣīṣṭāḥ = mā kṛthāḥ*) this godly (*pauruṣam = aiśvaram*) form, an abode of meditation (*dhyāna-dhiṣṇyam = dhyānāspadam*), visible to those who have eyes of flesh (*māṁsa-dṛśām = māṁsa-cakṣuṣām*).”

Sanātana Gosvāmī—

“Therefore protect us (*trāhi = pāhi*), that is people like us, who are terrified of

Kaṁsa. We're miserable." As a pun, being most fierce is implied: *ugrā ghorā senā parijana-lakṣaṇā yasya tasya ātmajāṭ*, "the son of he whose army, characterized by his entourage, is fierce." Or else *ugrasenātmajāṭ* denotes the son of Ugrasena. In that way there is more fear, by the logical reasoning in: *nikṛntati sa-mūlaṁ hi bandhubhyo bhayam āgatam*, "Fear that comes from friends or from relatives cuts to the quick."

Alternatively, the sense of *trāhi* is: "Save us, but don't kill Kaṁsa." Why? *ugrasenātmajāṭ*. The idea is: "because he is Your maternal uncle." Someone might think: "Then why are they terrified?" Therefore she says *ghorāt* (he is dreadful). The vocative *bho* is due to great pain. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. She talks about the manner of protecting: "Please don't make (*mā kṛṣīṣṭhāḥ = mā kṛthāḥ*) this form which has a smile, because of which the fear of those who are maintained has gone (*bhṛtya-vitrāsa-hāsi = bhṛtyānāṁ vigataḥ trāso yasmāt tathā-bhūta-hāsa-yuktam*), visible (*pratyakṣam = dṛśyam*) to ignorants (*māṁsa-dṛśām = ajñānām*)," or else "don't make it visible to Kaṁsa and others, who have eyes for flesh, for the sake of eating (*māṁsa-dṛśām = māmse dṛk bhakṣaṇārthaṁ dṛṣṭiḥ yeṣāṁ teṣām*)."

Why? It is to be meditated upon by sages as well (*dhyāna-dhiṣṇyam = munīnām api dhyeyam*). She thinks: "By not seeing this divine form, Kaṁsa will not know about His birth, so our fear will not increase." Alternatively, by a nondifference between the form and the possessor of the form, the sense is: *tvam antarahito bhava*, "Hide yourself." The drift is that He is requested with much affection.

Jīva Gosvāmī—

"You, who are fearless as such and who have become my son due to my good fortune (*saḥ = tādrśatvena nirbhayaḥ mad-bhāgyena ca mat-putratām prāptaḥ*), should protect us." Kaṁsa's name is not directly stated because he is despised. It was said in the same manner earlier: *ayaṁ tv asabhyaḥ*, "the notorious rude fellow" (10.3.22).

By *śabda-śleṣa* (literal double meaning), it is implied that he is most fierce (ref. Sanātana Gosvāmī's explanation), and by *artha-śleṣa* (one word applies to two nouns), fear of an individual who took birth from a maternal uncle (*pitṛvya-ja*) is greater than normal fear, according to the maxim: *nikṛntati sa-mūlaṁ hi bandhubhyo bhayam āgatam*, "Fear that comes from relatives cuts to the quick."

The sense of *nas trāhi* (protect us) is: "Save us, but I'm not asking You to kill him." This is an utterance of humility to generate a special mercy. The vocative

bho is due to great pain.

Still, owing to the nature of a maternal mood, with a pretext she causes Him, the object of her fear, to hide. *Rūpaṁ pauraṣam* means: *puruṣasya vyasty-antaryāmiṇaḥ rūpaṁ ākāraṁ catur-bhujatvāt, ata eva virāḍ-antarvartīṣu dhyāna-dhiṣṇyatvena prasiddham ity eva arthaḥ*, “[Do not show this] four-handed form of the Puruṣa who is the inner controller of individuals,” and so among persons in the material world, the form is also well-known in terms of being an object of meditation. This is the only meaning.

In terms of being two-handed, both being hidden and being an object of meditation are heard of, at the beginning of the Seventh Canto: *gūḍhaṁ paraṁ brahma manuṣya-liṅgam*, “The supreme Brahman, who is hidden and who has the signs of a human” (*Bhāgavatam* 7.10.48) and at the beginning of a description of a meditation in *Gopāla-tāpanī śruti: śṛṅga-veṇu-dharaṁ tu vā*, “Optionally, one may meditate on My form that holds a buffalo horn and a flute” (*Gopāla-tāpanī Upaniṣad* 2.62).

Māṁsa-dṛśām means *ajñānām* (unto ignorants), because they are unfit. The reason for that will be stated ahead, in verse 31 (she says people will make fun of her if they come to know that she gave birth to Him).

Krama-sandarbha—

Rūpaṁ pauraṣam means the form of the inner controller of the Puruṣa and of Virāḍ (*pauraṣam* = *puruṣa-virāḍ-antaryāmiṇaḥ*). A special explanation of this topic regarding the words *rūpaṁ ca* and so on can be seen in the precept at the end of the verse in the ninety-seventh [*anuccheda*] of the fourth *sandarbha* (*Kṛṣṇa-sandarbha*) (In one edition, the number of the *anuccheda* is 96.8. In yet another edition the number is 98).

Baladeva Vidyābhūṣaṇa—

Desiring to become fearless, Devakī speaks. “Protect us because You are *bhṛtya-vitrāsa-hā* (You dispel the dependents’ fears).” “I descended to kill villains such as Kāṁsa. If he comes here I shall kill him at once.” By a rise of parental affection she says: “Please don’t make this godly form visible to humans. Now there shouldn’t be any problem caused by war. In time, You will dispel our sorrow.”

Śrīnātha Paṇḍita—

Idaṁ-pauraṣam is one word. It means: *idaṁ pūrvokta-prakāraṁ yasya*

brahma jyotir ity ādikam pauruṣam sāmārthyam yasya, “[the form,] whose state of being the Puruṣa is this. In other words, its capability has ways that were told in *brahma jyotiḥ* and so on (10.3.24).” The sense is: *evam-prakāraka-puruṣākāram* (the shape of the Puruṣa, whose mode of being was mentioned in that way).

Vijayadhvaja Tīrtha—

Dhyāna-dhiṣṇyam denotes *dhyāna-viṣayam* (an object of meditation).

Vīra-Rāghava—

Dhyāna-dhiṣṇyam means *yoginām dhyānaika-śubhāśraya-bhūtam* (it is the unique, splendid substratum of the *yogīs*’ meditations).

Vallabhācārya—

Trāhi means *pālaya* (protect). The verbal root is *ubhayapadī*: It is ascertained in that way from the profuseness of the usage. Further, the place of the form of the Puruṣa is a meditation (His form belongs to a meditation) (*dhyāna-dhiṣṇyam* = *dhyānam eva dhiṣṇyam sthānam yasya*). Let a manifestation only be in a meditation, not outside; in that way everything will be fine at this time.

Bhāvārtha-dīpikā-prakāśa—

In separating *bhṛtya-vitrāsa-hā* as *bhṛtya-vit* and *trāsa-hā*, *bhṛtya-vit* is expressive of *bhakta-vatsala*.

Anvitārtha-prakāśikā—

Trāhi, in the *parasmaipada*, is poetic license. *Kṛṣṣṭhāḥ* also, in the benedictive tense (*āśir-liṅga*), is poetic license (as connected with *mā*).

10.3.29

janma te mayy asau pāpo mā vidyān madhusūdana |
samudvije bhavad-dhetoḥ kaṁsād aham adhīra-dhīḥ ||

janma—birth; *te*—Your; *mayi*—in me; *asau*—that well-known; *pāpaḥ*—sinner; *mā vidyāt*—should not know; *madhusūdana*—O Madhusūdana; *samudvije*—I

fear; *bhavat-hetoḥ*—because of You; *kaṁsāt*—[I fear] Kāṁsa; *aham*—I; *adhīra-dhīḥ*—whose mind is unsteady.

madhusūdana! asau pāpaḥ mayi te janma mā vidyāt, (yataḥ) ahaṁ adhīra-dhīḥ bhavad-dhetoḥ kaṁsāt samudvije.

“Madhusūdana, that sinner should not know that You have taken birth from me. My heart is unsteady: I fear Kāṁsa for Your sake.

Śrīdhara Svāmī—

“I fear (*samudvije* = *bibhemi*) Kāṁsa on account of You (*bhavad-dhetoḥ* = *bhavataḥ eva nimittāt*), since my heart is unsteady.” (*adhīra-dhīḥ* = *adhīra-cittā* = *yataḥ adhīra-cittā*)

Viśvanātha Cakravartī—

“O mother, if I were to make this form disappear, Kāṁsa, upon coming here, would ask you: “Where is your baby?” Then he would punish you even more because of the wrong of smuggling a baby.” Expecting such a reply, in this verse she says: “What fear do I have?”

“He should not know (*mā vidyāt* = *mā jānātu*).” The gist of the vocative *madhusūdana* is: “I killed Madhu, the asura. What exertion might there be in killing Kāṁsa?” “Don’t worry. Kāṁsa is millions of times more powerful now than the asura Madhu was back then.”

In point of *bhavad-dhetoḥ* (because of You): “If Kāṁsa imagines that I have done wrong, beats me and confines me in a harsher way, let him do so. I only wish for Your well-being.” “In that case, when you talked about My magnificence in *rūpaṁ yat tat* (10.3.24), in *naṣṭe loke* (when the universe has perished, 10.3.25), and in *yo’yam* (Time is such and such, 10.3.26), did you speak falsely?” “Yes, son. I am Your mother, and so my intelligence is unsteady (*adhīra-dhīḥ* = *adhīra-buddhiḥ*). Don’t be dejected. The fault is mine. I’m going to wave a ghee lamp to You. Now kindly withdraw this form out of love for Your mother.”

Sanātana Gosvāmī—

“Mother, Kāṁsa might surmise that you gave birth and that the baby was taken somewhere by father, and then he might hurt him, since he promised to hand over his sons.” Anticipating such a query, she requests Him: “Kāṁsa

should not know about Your origination in me. O killer of the asura named Madhu (*madhusūdana* = *madhu-nāma-mahā-daitya-hantaḥ*). In this way, although no trace of a doubt exists in You nor in Your own people, I fear—thoroughly and highly (*samudvije* = *samyag uccair vije* = *samyag uccair bibhemi*)—Kaṁsa, that big scoundrel, for Your sake (*bhavad-dhetoḥ* = *bhavad-artham*).” “Why?” “My mind is unsteady—because I have no fortitude, due to an upsurge of deep affection.”

Jīva Gosvāmī—

“Mother, why are you afraid? Only your fear of him would arise from the wrong of smuggling a baby, in the sense that I would become invisible.” Anticipating such a query, she lets Him know about things just the way they are: “I fear (*samudvije* = *bibhemi*) only for Your sake (*bhavad-dhetoḥ* = *bhavad-artham*), not for my sake.” With the word *adhīra-dhīḥ*, she says: “Although fear of him, who is insignificant, cannot possibly exist in You since You are Madhusūdana, still, my heart is unsteady, so I have fear—because of a violent disruption of my inner fortitude,” in other words: “because of a rise of compassion.” Here, Kaṁsa’s name is mentioned out of an intense longing.

Baladeva Vidyābhūṣaṇa—

“He should not know (*mā vidyāt* = *na jñātu*) about Your birth.” “Why do you say so?” “I, desiring Your well-being, am afraid of Kaṁsa. Though You could kill Kaṁsa if he were to come here, still, because I am a mother my mind is unsteady.” The idea is: “There shouldn’t be any warlike trouble in my presence.”

10.3.30

upasaṁhara viśvātmann ado rūpam alaukikam |
śaṅkha-cakra-gadā-padma-śriyā juṣṭam catur-bhujam ||

upasaṁhara—withdraw; *viśvātman*—O Soul of all; *adaḥ*—that; *rūpam*—form; *alaukikam*—otherworldly; *śaṅkha-cakra-gadā-padma*—[characterized by] the conchshell, the *cakra*, the club, and a lotus; *śriyā*—by the beauty; *juṣṭam*—served (or endowed); *catur-bhujam*—on which there are four arms.

viśvātman! (*tvam*) *adaḥ rūpam alaukikaṁ catur-bhujam śaṅkha-cakra-gadā-padma-śriyā juṣṭam upasaṁhara.*

“O Soul of all, withdraw this otherworldly four-handed form served by the splendor of a conch, a cakra, a mace and a lotus.

Viśvanātha Cakravartī—

With the vocative *viśvātman* she says: “Though I am in the world, how is it that You make my mind unsteady after You had placed the universe within me? That is Your only fault.”

The gist of *alaukikam* (extraordinary) is: “Become the form of an ordinary human child so that I can immediately hide You somewhere.”

Sanātana Gosvāmī—

“Cover (*upasaṁhara* = *saṁvṛṇu*) this shape (*adaḥ rūpam* = *idam ākāram*)—because—it is divine (*alaukikam* = *divyam*).” His ability to withdraw His form is implied by the vocative *viśvātman*. With *śaṅkha* and so on, she illustrates His otherworldliness. The four-handed form is served by the splendor (*śriyā* = *śobhayā*) of the conch and so on. Or else it is served by the conch and so forth and by opulence (*śriyā* = *sampattyā*) such as garments and ornaments (*śaṅkha-cakra-gadā-padma-śriyā* = *śaṅkhādibhiḥ śriyā ca vastrābharaṇādi-sampattyā*).” This means only the state of being otherworldly should be withdrawn. The hidden intention is this: Once that will happen, we’ll be able to protect Him by concealing Him somewhere in the world.

Jīva Gosvāmī—

Doubting His permission in that matter, she speaks again, unable to tolerate the situation: “Hide (*upasaṁhara* = *gopaya*) only that specific shape (*rūpam* = *ākāra-viśeṣam eva*), which is served (*juṣṭam* = *sevitam*) by the opulence of the conch and so on and on which are four arms (*catur-bhujam* = *catvāraḥ bhujāḥ yatra*).” The sense is: “But manifest another form. Once that will happen, You will be able to be concealed somewhere in the world.”

The idea in the vocative *viśvātman* is: “You do not lack the power to do this since You have enough room for the simultaneous existence of unlimited forms.” The gist is: “After hiding the two extra arms, along with the Kaustubha and so on, kindly manifest a confidential form that is in conformity with a worldly form. After that, You will be able to be concealed somewhere in the world.”

Śrīnātha Paṇḍita—

Upasamhara means *tirobhāvaya* (make it disappear).

10.3.31

*viśvaṁ yad etat sva-tanau niśānte
yathāvakāśaṁ puruṣaḥ paro bhavān |
bibharti so 'yaṁ mama garbha-go 'bhūd
aho nṛ-lokasya viḍambanaṁ hi tat ||*

(half-equal meter, similar to *ākhyānakī*)

viśvaṁ—world; *yad*—which; *etat*—this; *sva-tanau*—in His body (or which is His body); *niśā-ante*—at the end of night (at the end of devastation) (or *niśānte*—in the place); *yathā-avakāśaṁ*—according to the space (in such a way that there is enough room); *puruṣaḥ*—the Puruṣa; *paraḥ*—topmost; *bhavān*—You; *bibharti*—sustain; *saḥ ayam*—He, the well-known; *mama*—my; *garbha-gaḥ*—who went in a womb; *abhūt*—occurred; *aho*—how amazing; *nṛ-lokasya*—of the world of humans (or done by a multitude of people); *viḍambanaṁ*—an imitation (or a mockery); *hi*—only; *tat*—that.

puruṣaḥ paraḥ etad viśvaṁ sva-tanau niśānte yathāvakāśaṁ bibharti, saḥ ayam bhavān mama garbha-gaḥ abhūd (iti) yad (asti), tad aho nṛ-lokasya viḍambanaṁ hi (syād iti).

“At the end of final dissolution, the topmost Puruṣa uncompactly sustains this universe in His body. And that same Puruṣa, You, entered my womb. How amazing! This is just an imitation of worldly ways.”

Alternatively:

“You, the topmost Puruṣa, uncrowdedly sustain this universe within the abode of Your body. People will deride me: “The Puruṣa entered your womb? How silly!””

Śrīdhara Svāmī—

“Why should it be withdrawn? You could have a great renown because of Me

as Your son.” She speaks in reference to that. *Niśānte* means *pralayāvasāne* (at the end of final dissolution). *Yathāvakāśam* means *asaṅkocataḥ* (in an uncrowded manner). The sense is: Since that is highly unlikely, only mockery would result.

Viśvanātha Cakravartī—

In case He were to reply: “Why should it be withdrawn? You could have a great reputation because of Me, Parameśvara, Your son,” here she says: “I don’t wish for a good reputation.” This is the substance of the verse.

Niśānte means *mandire* (in an abode). Amara states: *niśānta-vastyā-sadana-bhavanāgāra-mandiram*, “*Niśāntam*, *pastyam*, *sadanam*, *bhavanam*, *āgāram*, and *mandiram* [are synonymous and mean house, abode]” (*Amara-koṣa* 2.2.5). “In His body, which is an abode (*sva-tanau niśānte* = *sva-tanu-mandire*), the Lord sustains the world in an uncrowded way (*yathāvakāśam* = *asaṅkocataḥ*).”

““He entered the womb (*saḥ ayaṁ garbha-gaḥ abhūt*)?” This would just be womenfolk deriding me (*nṛ-lokasya mama viḍambanam hi tat* = *mānuṣyāḥ mama viḍambanam eva idam*): ‘Bewildered lady, aren’t you ashamed to say, or even just to suppose, that Bhagavān, whose form comprises millions of universes, was in your womb? You, a human woman?’ The neighbors would laugh at me in that way. On the contrary, I would become infamous.”

Someone might think: “Is this some incoherent instance of ignorance imbued with fear and sorrow on the part of Devakī and Vasudeva, who are directly experiencing the Lord, the form of Para-Brahman?” It is not like that. Rather, it is the form of a function of the essence of *cit-śakti*, which is *svarūpa-śakti*, the internal potency, and which is superior to material knowledge and ignorance, which are the external potency. It is a pastime of *prema* and is imbued with fear and sorrow. Devakī and Vasudeva do not deserve to be the recipients of such slander, a form of ignorance.

“But what is the proof that *prema* is beyond Māyā?” An inconclusive argumentation that is not in accordance with the fact that Bhagavān is controlled by *prema* would turn into the idea that He is controlled by Māyā in the sense that He is made of Māyā. Additionally, in this regard and elsewhere, the following should be borne in mind for the sake of proficiency: *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*, “By *bhakti*, a person can understand Me just as I am” (*Bhagavad-gītā* 18.55), and: *bhaktyāham ekayāgrāhyaḥ*, “I can be grasped by exclusive *bhakti*” (*Bhāgavatam* 11.14.21). Because of the Lord’s statements, the meaning that is obtained is this: His *svarūpa* is understood only through *bhakti*. That *bhakti* has three varieties: *guṇī-bhūtā* (it has become secondary), *pradhānī-*

bhūtā (it has become primary), and *kevalā* (exclusive). Of these, the results are, sequentially: *jñāna* (trance), *jñāna-mayī rati* (fondness imbued with *jñāna*), and *prema*. In that regard, by *jñāna* only the *svarūpa* of Brahman, exclusively composed of *cit-sukha* (the bliss of sheer consciousness), is relished. By *jñāna-maya-rati*, only Bhagavān's *svarūpa* imbued with *cid-aiśvarya-sukha* (the joy of the godly magnificence of sheer consciousness) is relished. But by *prema*, only the *svarūpa* of Kṛṣṇa, Rāma, and so on, which is imbued with sweetness, is relished.

By the glories of the association of any *sādhū* who has *prema*, *bhakti*, though it might be *pradhānī-bhūtā*, has *prema* as its outcome, but they say: That is simply the godly magnificence of *prema* (*premaiśvaryam*). Although in truth the *svarūpa* is one, there is an extended definition with regard to varieties because of the varieties of the relishment. And that sweetness is sevenfold: the sweetness of the five sensory objects that pertain to the bodily form of the Lord, the sweetness of His affection for His devotees (*bhakta-vātsalya*), and the sweetness of His pastimes. Yet the sweetness of He who stays in Vraja is ninefold because of the addition of the sweetness of the flute and the sweetness of opulence (*aiśvarya*). That was described:

caturdhā mādhurī tasya vraja eva virājate |
aiśvarya-kṛīḍayor veṇos tathā śrī-vigrahasya ca ||

“The four types of His sweetness are resplendent only in Vraja: The sweetness of His opulence, of His pastimes, of His flute, and of His body.”
(*Laghu-bhāgavatāmṛta* 1.5.526)

Further, *prema* has four varieties according to the varieties of *dāsyā*, *sakhyā*, *vātsalya*, and *ujjvala*. Of those, simply by the glories of its own nature, *vātsalya-prema* makes Kṛṣṇa the object of intense possessiveness, in terms of being compassionate toward Him, and clearly covers the *aiśvarya*, although experiencing the *aiśvarya* was automatically obtained. He, bound by the ropes of such possessiveness, becomes controlled and makes a person who has *vātsalya-prema* relish His unparalleled sweetness, which cannot be relished by others.

Either through *jñāna* or *jñāna-maya-rati*, *prema* impels a relishment, caused by possessiveness, that is millions and millions of times more relishable than relishing things made of *sac-cid-ānanda*. For example, although he may not have a quality and although he may have faults that are the effects of Time and so on, seeing one's own son gives more delight to oneself than seeing the moon, which dispels all distress and profusely gladdens. In that regard, if only

possessiveness is the cause, how much more is the limitless, *prema*-based possessiveness toward Śrī Kṛṣṇa, who bestows unlimited happiness only out of His nature, who is adorned with every virtue, and who is being turned into a son! The difference between *jñāna* and *prema* is explained in that way.

As ignorance binds a *jīva* by possessiveness, its own function, only to make him unhappy, so *prema* binds the Lord by possessiveness, its own function, to make Him exceedingly happy, even though He is the form of happiness. Just as binding the limbs of a person who should be punished is done with ropes, chains, and so on and binding the limbs of a person who ought to be honored is done with an invaluable, fragrant, fine and soft jacket and a turbanlike headpiece, so a *jīva* who is subservient to ignorance becomes unhappy and Kṛṣṇa, who is subservient to *prema*, becomes exceedingly happy.

And just as the gradation of the *jīvas*' fivefold types of affliction (*kleśa*) is settled from the gradation of the covering of knowledge, by a gradation of ignorance, so the gradation of the manifold happiness of its *viṣaya* and *āśraya* takes place from the gradation of the coverings of *jñāna*, *aiśvarya*, and so on, by a gradation of *prema*.

In that regard, *kevala-prema*, in Śrī Yaśodā and others, binds its *viṣaya* and *āśraya* with the ropes of possessiveness, makes them mutually subservient, covers *jñāna*, *aiśvarya*, and so on, and makes one happy according to the abundance, but that is not exactly so in the case of the *prema* which is based on Devakī and others because such a *prema* is not as powerful, since *aiśvarya* and *jñāna* are conjoined with it. However, the reason those types of *prema* are such should not be looked into because those varieties of *prema* are eternally perfect only because Yaśodā and so on and Devakī and so on are eternally perfect, and therefore everything is faultless.

Sanātana Gosvāmī—

In this verse she says: “Moreover, now that this form of Īśvara has occurred, people like me will not be able to have affection for You... because they will understand: That, a birth from my womb (*tat = mad-garbhajatvam*), was just an imitation (*viḍambanam hi = anukaraṇa-mātram*): it is not really true.”

Jīva Gosvāmī—

“Now I’ll kill Him. Then you’ll be famous because of Me, for I am God and your son. Even those who have eyes for flesh will be amazed and delighted.” Anticipating this reply, she, not believing that He has such power, due to her

motherly affection which kept increasing by force, requests the same thing with another pretext (*māṁsa-dr̥śām* was the first pretext: 10.3.28).

In this regard, why is there a haughty statement in Śrīdhara Svāmī's commentary? The words “Now I'll kill Him” are implied from that with insolence. Hence there is another meaning: “At the time of creation and continuation—*niśā* (night) means *prākṛta-pralaya-rātriḥ* (the night of dissolution), and so *niśānte* means *tad-ante tasyā nāśe* (when there is the undoing of the night of dissolution)—the topmost Puruṣa, the creator of *mahat-tattva* (i.e. Mahā-Viṣṇu), sustains (*bibharṣi*) [the world].” It is said with this intention: *so 'yam eva hi viśvam antarbhāvayan svāmśinaṁ taṁ praviśyāvīrabhavati*, “While making unlimited millions of universes (*viśvam* = *ananta-koṭi-brahmāṇḍātmakam*) become included within Himself, He enters Him, the *svāmśī*, and makes His *āvīrabhāva*.” *Garbha-jah* and *garbha-gaḥ* are the two readings of the text.

Baladeva Vidyābhūṣaṇa—

“People would disrespect me (*nṛ-lokasya viḍambanam* = *nṛ-loka-kartṛkaṁ me anādaram*). I do not desire fame but only Your well-being, so kindly withdraw this form.”

Bhaktisiddhānta Sarasvatī—

It would just be a cause of mockery, since it is implausible (*viḍambanam* = *asambhāvyatayā upahāsa-kāraṇam eva*).

10.3.32

śrī-bhagavān uvāca
tvam eva pūrva-sarge 'bhūḥ pṛśniḥ svāyambhuve sati |
tadāyaṁ sutapā nāma prajāpatiḥ akalmaṣaḥ ||

śrī-bhagavān uvāca—the Lord said; *tvam eva*—the same you; *pūrva-sarge*—in a previous millennium; *abhūḥ*—were; *pṛśniḥ*—Pṛśni; *svāyambhuve sati*—when there was the [*manvantara*] related to Svāyambhuva Manu (or *sati*—O virtuous lady); *tadā*—at that time; *ayam*—he (Vasudeva); *sutapā*—Sutapā; *nāma*—named; *prajāpatiḥ*—the patriarchal progenitor; *akalmaṣaḥ*—sinless.

śrī-bhagavān uvāca—sati! pūrva-sarge svāyambhuve (manvantare) tvam eva

pr̥śniḥ abhūḥ. tadā ayam (vasudevaḥ) akalmaṣaḥ sutapā nāma prajāpatiḥ (abhūt).

The glorious Lord said: “Chaste lady, you were Pr̥śni in a previous life, during the reign of Svāyambhuva Manu. At that time Vasudeva was the sinless patriarchal progenitor named Sutapas.

Śrīdhara Svāmī—

In fourteen verses the Lord only mentions the reason for His appearance in a four-armed form. “In your first life (*pūrva-sarge* = *prathama-janmani*), in the *manvantara* of Svāyambhuva Manu (*svāyambhūve* = *svāyambhūve manvantare*), you were named Pr̥śni (*pr̥śniḥ* = *pr̥śniḥ nāma*) (*abhūḥ* = *āsīḥ*). At that time, he, Vasudeva...”

Viśvanātha Cakravartī—

In fourteen verses He says: “Mother, it is not that I entered your womb only in this life. I did so in other lifetimes too, so why do you consider yourself miserable? You are not a materialistic woman.”

“When the *manvantara* of Svāyambhuva Manu was going on (*svāyambhūve sati* = *svāyambhūve manvantare vartamāne*), you were (*abhūḥ* = *āsīḥ*) Pr̥śni.” *Ayam* denotes Vasudeva.

Sanātana Gosvāmī—

Delighted by their speeches, the Lord speaks by addressing her with a special deep affection for a mother. To console them, He as if praises them in return with a speech about the reason for His appearance in His own divine form, and so on.

Svāyambhūve sati means: *svāyambhūve manvantare vartamāne* (while the *svāyambhuva-manvantara* was occurring).” Or else *sati* is a vocative (O chaste woman), with the intention of expressing the steadiness of being devoted to a husband, since she was Vasudeva’s wife time after time.

Akalmaṣaḥ (sinless) is said in the sense that he is devoid of attachment (*rāga*), hatred (*dveṣa*) and so forth. Or else *akalmaṣaḥ* means *durvāsanā-hīnaḥ* (devoid of bad impressions in the subconscious).” The fitness of their mutual relationship as husband and wife is stated thus.

Jīva Gosvāmī—

(The commentary is the same as *Bṛhad-vaiṣṇava-toṣaṇī*, except that in the first paragraph Jīva Gosvāmī wrote “His well-known form” instead of “His own divine form” and in the last one he deleted the gloss of *akalmaṣaḥ* as *durvāsanā-hīnaḥ*.)

Baladeva Vidyābhūṣaṇa—

Sati is a vocative.

Vīra-Rāghava—

Pūrva-sarge denotes the third lifetime prior to this one (*Bhāgavatam* 10.3.43).

10.3.33

*yuvām vai brahmaṇādiṣṭau prajā-sarge yadā tataḥ |
sanniyamyendriya-grāmaṁ tepāthe paramaṁ tapaḥ ||*

yuvām—the two of you (Pṛśni and Sutapā); *vai*—indeed; *brahmaṇā*—by Brahmā; *ādiṣṭau*—instructed; *prajā-sarge*—for the purpose of creating progeny; *yadā*—when; *tataḥ*—then; *sanniyamya*—after completely restraining; *indriya-grāmaṁ*—the multitude of senses; *tepāthe*—the two of you did; *paramaṁ*—the topmost; *tapaḥ*—austerity.

yuvām yadā vai brahmaṇā prajā-sarge ādiṣṭau, tataḥ indriya-grāmaṁ sanniyamya paramaṁ tapaḥ tepāthe.

“When Brahmā ordered both of you to create progeny, the two of you completely restrained your senses and performed the topmost austerity.

Śrīdhara Svāmī—

Tepāthe means *tapaḥ kṛtvantau* (the two of you did austerities).

Sanātana Gosvāmī—

Vai is used in the sense of either *prasiddha* (well-known) or *smaraṇa* (remembrance). *Tataḥ* means *tadānīm eva* (only at that time): Being dedicated to carrying out Brahmā’s instruction is stated that way.

“By completely restraining all the senses...” (*sanniyamya* = *samyak niyamya*) (*indriya-grāmaṃ* = *sarvāṇi eva indriyāṇi*). That too denotes a steadfastness in self-restraint. For this reason it is said: *paramam* (‘topmost’ austerity).

Jīva Gosvāmī—

Vai is used in the sense of either *prasiddha* (well-known) or *smaraṇa* (remembrance).

Tataḥ means *tadānīm eva* (only at that time): Being dedicated to carrying out Brahmā’s instruction is stated that way. In addition, *sanniyamya* denotes a steadfastness in self-restraint. For this reason it is said: *paramam* (‘topmost’ austerity).

The word *tapas* is repeated after *tepāthe* only to bring to light the idea of “doing”, which has *tapah* as object of the verb, in reference to the verbal root *tap*, which has many meanings. With this in mind, Śrīdhara Svāmī gave the explanation: *tepāthe tapah kṛtvantau*, “*Tepāthe* means *tapah kṛtvantau*,” but according to the maxim: *uktārthānām aprayogaḥ*, “there is no repeated usage of meanings that were mentioned (a word whose sense has already been expressed is not repeated)” (HNV *vṛtti* 600), the sense of *tepāthe* only amounts to: *kṛtavantau*, “the two of them did,” and only afterward the connection with *tapah* can take place. (Śrīdhara Svāmī should have said: *tapah tepāthe kṛtvantau*, “*tapah tepāthe* means *tapah kṛtvantau*,” because when the verbal root *tap* is used twice in a row, the second one only means “to do”.)

Vīra-Rāghava—

Prajā-sarge is used in the sense of *nimitta* (purpose, “for the purpose of procreation”).

Anvitārtha-prakāśikā—

Vai means *niścitam* (indeed). In *tapas tepāthe*, *tepāthe* means *kṛtavantau*. The rule is: *tapas tapah-karmasyaiva*, “[The subject] of the verbal root *tap* [takes the passive voice, but] only when the object of the verb is *tapas*” (*Aṣṭādhyāyī* 3.1.88). *Tepāthe* is in the perfect tense.

ANNOTATION

According to Pāṇini’s rule, *tepāthe*, though it has the sense of the active voice,

is conjugated in the passive voice. Jīva Gosvāmī reformulated Pāṇini’s rule as follows: *tapah-karmakasya tapeḥ kartari ca tadvat*, “In the active voice also, the verbal root *tap*, whose object is the word *tapas*, is conjugated in the *ātmanepada*, like in the passive voice” (HNV *Bṛhat* 941).

Although a separate rule was made for a double use of the verbal root *tap*, the same idea can apply to any connection between a verb and its object when both of them have the same verbal root: Often only the meaning of “to do” is meant, not the meaning of the verbal root per se, regardless of a conjugation in the *ātmanepada*. In *Bhāvārtha-dīpikā* 1.1.4, Śrīdhara Svāmī explains that each verbal suffix conveys the meaning of the verbal root [*ḍu*]*kr*[*ñ*] *karāṇe* (to do), and that sometimes any verb only stands for the verb ‘to do’. For the details, consult Annotation 10.23.3.

10.3.34-35

varṣa-vātātapa-hima-gharma-kāla-guṇān anu |
sahamānau śvāsa-rodha-vinirdhūta-mano-malau ||
śīrṇa-parṇānilāhārāv upasāntena cetasā |
mattaḥ kāmān abhīpsantau mad-ārāadhanam īhatuḥ ||

varṣa—rain; *vāta*—wind; *ātapa*—burning heat [from sunrays]; *hima*—cold; *gharma*—heat (or sweat); *kāla-guṇān*—the attributes of the seasons; *anu*—continuously; *sahamānau*—while tolerating; *śvāsa*—the respiration; *rodha*—by suppressing; *vinirdhūta*—completely cleansed; *manaḥ*—of the mind; *malau*—whose impurities; *śīrṇa*—fallen [from trees]; *parṇa*—leaves; *anila*—[and] air; *āhārau*—whose food; *upasāntena*—serene; *cetasā*—with a mind; *mattaḥ*—from Me; *kāmān*—desires; *abhīpsantau*—while longing for; *mat-ārāadhanam*—the worship of Me; *īhatuḥ*—the two of them did.

(*tau*) *varṣa-vātātapa-hima-gharma-kāla-guṇān anusahamānau śvāsa-rodha-vinirdhūta-mano-malau śīrṇa-parṇānilāhārau mattaḥ kāmān abhīpsantau (ca santau) upasāntena cetasā mad-ārāadhanam īhatuḥ*.

“Tolerating seasonal weather such as rain, wind, burning sunshine, cold, and heat, subsisting on air and fallen leaves, and longing for the fulfilment of their boon from Me, Pṛṣṇi and Sutapas, their hearts cleansed of impurities by respiratory control, worshiped Me with a serene mind.”

Viśvanātha Cakravartī—

Ātapaḥ denotes *saura-kiraṇotthaḥ tāpaḥ* (burning heat generated from solar rays). *Gharma* means summer heat.

Sanātana Gosvāmī—

In two verses He describes that topmost austerity. “Constantly (*anu* = *nirantaram*) tolerating (*sahamānau*) the natures (*guṇāṇ* = *svabhāvān*), such as rain, wind, burning heat from direct sunrays (*ātapa* = *sākṣād-ravi-raśmi-tāpa*), cold, and heat (*gharma* = *auṣṇya*), of the time (*kāla* = *kālasya*), the two of them, by whom impurities, lust and so on, of the heart were brought to nil completely and down to the root by means of controlled respiration...” (*śvāsa-rodha-vinirdhūta-mano-malau* = *prāṇāyāmena vinirdhūtāḥ manasaḥ kāmādayaḥ yābhyāṁ tau*) (*dhūta* = *nāśita*) (*vi* = *viśeṣeṇa* = *samyaktayā*) (*nir* = *niḥśeṣeṇa ca* = *sa-mūlatayā*)

For that reason it is said *upaśāntena* (serene), which means the mind was very firm (*upaśāntena* = *susthireṇa*), or else their minds were ‘fixed on Me’ (*upaśāntena* = *man-niṣṭhena*), on account of the Lord’s statement: *śamo man-niṣṭhatā buddheḥ*, “Equanimity is the steadiness of focusing the intelligence on Me” (*Bhāgavatam* 11.19.36): As such there was a steadiness in serenity. *Kāmān* (desires) signifies *mat-putratā-varān* (the boons of having Me as a son): The plural is used in the sense of high regard.

Jīva Gosvāmī—

In one set of two verses, He describes the austerity. “Constantly (*anu* = *nirantaram*) tolerating (*sahamānau*) the natures (*guṇān* = *svabhāvān*), starting from rain—*ātapa* means burning heat from direct sunrays; *gharma* means heat; or else *ātāpa* means heat from the autumn sun, and *gharma* means summer heat—of the time, the two of them, by whom impurities, lust and so on, of the heart were at first, by means of controlled respiration (*śvāsa-rodha* = *prāṇāyāma*), brought to nil (*dhūta* = *nāśita*) in a general way, then were completely (*nir* = *niḥśeṣeṇa*) brought to nil right when they were being perceived, and then they were brought to nil in a special way (*vi* = *viśeṣeṇa*) by extirpating, although they were not being automatically perceived, the impurities of subconscious impressions, which are the most subtle...”

For that reason it is said *upaśāntena*, which means the mind was very firm (*upaśāntena* = *susthireṇa*), or else their minds were ‘fixed on Me’ (*upaśāntena*

= *man-niṣṭhena*), on account of the Lord's statement: *śamo man-niṣṭhatā buddheḥ* (11.19.36). As such there was a steadiness in serenity.

“From Me, a son (*mattaḥ* = *mattaḥ putra-bhūtāt*), they were longing for joys that are appropriate for a parental mood (*kāmān* = *janaka-bhāvocita-sukhāni*),” since that was stated with *prajā-sarge* (for the purpose of procreation, 10.3.33) and because it will be said: *mādrśo vām vṛtaḥ sutaḥ*, “You chose a son like Me.” (10.3.38)

Baladeva Vidyābhūṣaṇa—

Impurities of the mind (*mano-mala*) are attachment (*rāga*) and so on. *Upaśāntena* means: “[with a mind] devoid of attachment etc.”

Vijayadhvaja Tīrtha—

“They were tolerating the qualities of rain and the rest by the sequence.” (*varṣa-vātātapa-hima-gharma-kāla-guṇān anu sahamānau* = *anukrameṇa varṣādi-guṇān sahamānau*)

Vīra-Rāghava—

“They were tolerating seasonal attributes (*kāla-guṇān* = *ṛtu-dharmān*) that were sequentially obtained (*anu* = *anukrameṇa prāptān*).” *Gharma* means perspiration engendered by heat: The verbal root is *ghṛ kṣaraṇe* (to trickle) (listed in *Mādhavīyā dhātu-vṛtti*). *Īhatuḥ* stands for *īhāñcakrāte*.

Siddhānta-pradīpa—

Gharma (heat) is expressive of sweat. The verbal root is *ghṛ kṣaraṇe* (to trickle).

Anvitārtha-prakāśikā—

A n u signifies either *anukrameṇa* (sequentially) or *nirantaram* (continuously).

10.3.36

evam vām tapyator tīvram tapaḥ parama-duṣkaram |

divya-varṣa-sahasrāṇi dvādaśeyur mad-ātmanoḥ ||

evam—in the manner that was said; *vām*—[while] the two of you; *tapyatoḥ*—were performing; *tīvram*—harsh; *tapah*—austerity; *parama-duṣkaram*—most hard to do; *divya-varṣa-sahasrāṇi dvādaśa*—twelve thousands of celestial years; *īyuh*—passed; *mat-ātmanoḥ*—whose minds are in Me.

vām mad-ātmanoḥ evaṁ tīvram parama-duṣkaram tapaḥ tapyatoḥ (satoḥ), divya-varṣa-sahasrāṇi dvādaśa īyuh.

“While both of you, whose minds were fixed on Me, were doing very arduous austerities that were harsh in that way, twelve thousand celestial years passed.”

Śrīdhara Svāmī—

Tapyatoḥ means *ācaratoḥ* (performed). *īyuh* means *gatāni* (passed). *Mad-ātmanoḥ* means *mac-cittayoḥ* (they whose minds are in Me).

Viśvanātha Cakravartī—

Mad-ātmanoḥ means *mac-cittayoḥ*.

Sanātana Gosvāmī—The vocative *bhadre* means *parama-bhāgyavati* (O supremely fortunate woman). Her qualification for that is stated thus. Or else *bhadre* signifies *bhadravane* (in Bhadravana), meaning only in a land within the district of Mathurā. “Their minds were only in Me” (*mad-ātmanoḥ = mayi eva ātmā cittam yayoh*). Therefore the idea that they had other desires is refuted. There was a steadfastness in *uparati* (the relinquishment of sensual desires and of worldly activity).

Baladeva Vidyābhūṣaṇa—

Mad-ātmanoḥ denotes: *mad-eka-manasoḥ* (they whose minds are only in Me).

Vīra-Rāghava—

Vām means *yuvayoh* (while the two of you). Moreover: “Twelve thousands of years by the standard of the gods (*divya-varṣa-sahasrāṇi dvādaśa = divyānām deva-parimitānām varṣāṇām sahasrāṇi dvādaśa*) went by.” (*īyuh = vyatikrāntāni babhūvuh*)

Vallabhācārya—

Twelve thousand celestial years means four yugas. (This is called a *divya-yuga*, and one thousand *divya-yugas* make one day of Brahmā; he lives for one hundred years.)

Anvitārtha-prakāśikā—

“While the two of you (*vām* = *yuvayoḥ*) were doing austerities (*tapas tapyatoḥ* = *tapas kurvatoḥ satoḥ*)...” The *parasmaipada* in *tapyatoḥ* is poetic license.

ANNOTATION

The double usage of the verbal root *tap*, in *tapas tapyatoḥ*, is the same as the usage of *tapāḥ tepāthe* in verse 33. Moreover, the words *vām tapas tapyatoḥ* are a genitive absolute that has the sense of a locative absolute. It is common in *Viṣṇu Purāṇa* and is seen elsewhere in *Bhāgavatam*, for instance in verses 6.17.26, 8.4.5, 10.8.28, 10.9.17, 10.18.10, and 12.6.13. In theory, the genitive absolute only involves disregard: *ṣaṣṭhī cānādare* (*Aṣṭādhyāyī* 2.3.38).

10.3.37-38

tadā vām parituṣṭo 'ham amunā vapuṣānaghe |
tapasā śraddhayā nityam bhaktyā ca hṛdi bhāvitāḥ |
prādurāsam varada-rāḍ yuvayoḥ kāma-ditsayā ||
vriyatām vara ity ukte mādrśo vām vṛtaḥ sutāḥ ||

tadā—then; *vām*—with both of you; *parituṣṭaḥ*—[being] completely satisfied; *aham*—I; *amunā vapuṣā*—[characterized] by that form; *anaghe*—O sinless lady; *tapasā*—by [the performance of] austerity; *śraddhayā*—with faith; *nityam*—continuously; *bhaktyā*—with devotion; *ca*—and; *hṛdi*—in the heart; *bhāvitāḥ*—meditated upon; *prādurāsam*—I appeared; *vara-da*—among givers of boons; *rāḍ*—the king (i.e. the best); *yuvayoḥ*—of both of you; *kāma*—an object of desire; *ditsayā*—out of a desire to give; *vriyatām varaḥ*—may a boon be selected; *iti ukte*—when it was said thus [by Me]; *mādrśaḥ*—like Me; *vām*—by the two of you; *vṛtaḥ*—was asked; *sutaḥ*—a son.

anaghe! tadā (yuvayoḥ) tapasā śraddhayā bhaktyā ca (yuvayoḥ) hṛdi nityam

amunā vapuṣā bhāvitaḥ ahaṁ varada-rāḍ vām (prati) parituṣṭaḥ (san) yuvayoḥ kāma-ditsayā (yena vapuṣā viśiṣṭaḥ) prādurāsam. (tadā) varahḥ vriyatām iti (mayā) ukte (sati) mādrśaḥ sutaḥ vām vṛtaḥ.

“O sinless lady, then, being constantly meditated upon as this form in your hearts by means of austerities and with faith and bhakti, and being pleased with both of you, I, the best among bestowers of boons, appeared in the same form out of a desire to fulfil your wish. After I said, “You can choose a boon,” the two of you chose to have a son like Me.

Śrīdhara Svāmī—

“I appeared as that form. Among givers of boons, I am the best” (*varada-rāḍ* means: *vara-deṣu śreṣṭhaḥ*). The reason for His *āvirbhāva* time and time again and for bestowing a boon at once is stated with that. *Kāma-ditsayā* means *kāmasya dātum icchayā* (with the will to bestow an object of desire).” *Mādrśaḥ* means *mayā sadrśaḥ*, “[a son] like Me.”

Viśvanātha Cakravartī—

The Lord says: “Only a continuous meditation on Me with faith and *bhakti*, and by means of austerities that are My kind of vow, is the reason for My satisfaction.”

“I appeared as this four-armed form (*amunā* = *anena* = *anena caturbhujena*).”

Here, because of these three additional words: *śraddhā*, *nityam*, and *bhāvitaḥ*, the term *bhakti* here should not be explained as the *bhakti* that is an aspect of *tapo-yoga*. The sense of that *bhakti* was accomplished only and merely with *mad-ātmanoḥ* (they whose minds are in Me, 10.3.36). Therefore this *bhakti* is different and is the very cause of *prema*.

Moreover, some say *tapas* and *yoga* are an addition and are to be understood as the causes of the *aiśvarya-jñāna* of Devakī and Vasudeva, but others say: Although the *prema* of Devakī and Vasudeva, who are eternally perfect, is always mixed with *aiśvarya-jñāna*, the *jñāna* and the *yoga* of Pṛṣṇi and Sutapas, who are Devakī’s and Vasudeva’s *aṁśas*, do not do anything to them, their *aṁśīs*.

Here *bhāvitaḥ* does not mean *cintitaḥ* (‘contemplated upon’, a usual sense of *bhāvita*), rather it means: *bhāva-viṣayī-kṛtaḥ*, “I was made the object of love.” *Rāga-bhakti* is understood by this.

Sanātana Gosvāmī—

“O sinless lady,” that is, “O you who are devoid of all offenses (*anaghe = sarvāparādha-rahite*).” It is thus implied that there was no hole in the performance of the austerities. Hence: “Being completely satisfied with both of you (*vām parituṣṭaḥ = yuvām prati paritaḥ tuṣṭaḥ san*), I appeared as this divine form (*amunā = etena = etena divyena*).”

“Isn’t it that You are completely satisfied only by *bhakti*, not merely by *tapas*?” “That’s right, since *bhakti* only originates by *tapas*.” He expresses this with *tapasā* and so on, “Being continuously obtained in the heart, or else meditated upon (*bhāvitaḥ = prāpitaḥ dhyātaḥ vā san*), as this body (*vapuṣā = amunā vapuṣā*), by means of austerities, belief (*śraddhayā = viśvāsena*), and *bhakti* characterized by *prema*...” The words *amunā vapuṣā* are carried forward to complete the sentence. The instrumental case in *vapuṣā* has the sense of an adjective (*viśeṣeṇa tṛtīyā*) (*Kātantra* grammar) (*viśeṣa-lakṣaṇāt tṛtīyā*, HNV 678) (*itthaṁ-bhūta-lakṣaṇe tṛtīyā*, *Aṣṭādhyāyī* 2.3.21) (i.e. “characterized by”). The reason He appeared as that form is that He was meditated upon as that form.

The term *varada-rāṭ* was explained by Śrīdhara Svāmī. In addition, the cause of giving a result superior to the result of austerities and the reason for the superiority of each successive one (*tapas, śraddhā, bhakti*) is understood.

“A son just like Me (*māḍṛśaḥ = mat-saḍṛśaḥ eva*) was chosen by both of you (*vām = yuvābhyām*)... but not I directly,” since there is no power to chose directly in that way, on account of bashfulness.

Jīva Gosvāmī—

“O you who are devoid of all offenses (*anaghe = sarvāparādha-rahite*).” In this way it is implied that there was no hole in the performance of the austerities. Consequently: “I was satisfied with both of you (*vām pari tuṣṭaḥ = yuvām prati tuṣṭaḥ*).”

“Isn’t it that You are completely satisfied only by *bhakti*, not by *tapas*?” “True.” He talks about the cause, which is a series: *tapasā mat-santoṣārthaṁ prayuktena jātā yā navadhā-sādhana-bhaktau śraddhā tayā jātā yā tal-lakṣaṇā bhaktiḥ tayā nityaṁ hṛdi bhāvitaḥ yatnena prāpitaḥ, ca-kārād vinaiva yatnaṁ ca prema-lakṣaṇayā prāpitaḥ*, “Faith in ninefold *sādhana-bhakti* occurred because of the performance of austerities for My satisfaction. *Bhakti* characterized by the nine kinds occurred because of faith. Due to that *bhakti*, I was constantly attained in the heart with effort. And then—because of *ca*—I was effortlessly attained by *bhakti* characterized by *prema*.” It is understood that their *bhakti*

only consisted of a contemplation on Him as a son.

Amunā vapuṣā means *etena śrī-kṛṣṇākhyena vapuṣā*. It is syntactically connected in both places, but in the latter the instrumental case has the sense of *hetu* (because): *amunā vapuṣā hṛdi bhāvitāḥ, ata eva pari sarvato-bhāvena tuṣṭo 'ham, ata eva amunā eva vapuṣā prādurāsam iti hetau tṛtīyā*, “I was attained in your hearts as this form known as Śrī Kṛṣṇa. Therefore I was satisfied in every way. Hence I appeared because of that very form.”

Varada-rāṭ was explained by Śrīdhara Svāmī. In addition, the cause of giving a result that is superior to the result of austerities and the reason for the superiority of each successive one is understood.

The words from *vriyatām* make a half verse. “A son just like Me (*mādrśaḥ = mat-sadrśaḥ eva*) was chosen by both of you (*vām = yuvābhyām*)—the genitive case stands for the instrumental case—but not I directly,” since there is no power to chose directly in that way, on account of bashfulness.

Śrīnātha Paṇḍita—

“I appeared in former times as that form, meaning as a *vigraha* of four arms. Now this form is made manifest for the purpose of your remembrance. You chose to have a son like Me, but I Myself was not chosen.”

Vijayadhva Tīrtha—

Varada-rāṭ signifies *varada-rājaḥ* (the king of giver of boons).

ANNOTATION

Kṛṣṇa means to say: “Wait a minute, in a past life you merely wished for a son like Me. Now you want Me to withdraw this form, but it is even better than what you asked for!”

10.3.39

ajuṣṭa-grāmya-viṣayān anapatyau ca dam-patī |
na vavrāthe 'pavargaṁ me mohitau mama māyayā ||

ajuṣṭa-grāmya-viṣayau—by whom sensory objects pertaining to a village (i.e.

carnal pleasures) were not served (i.e. experienced); *anapatyau*—who had no child; *ca*—and; *dam-patī*—a wife and her husband; *na vavrāthe*—did not ask for; *apavargam*—liberation; *me*—from Me; *mohitau*—bewildered; *mama māyayā*—by My magic.

(*yuvām*) *dam-patī ajuṣṭa-grāmya-viṣayau anapatyau mama māyayā mohitau ca (santau) me apavargam na vavrāthe*.

Sanātana Gosvāmī / Śrīnātha Paṇḍita—

dam-patī ajuṣṭa-grāmya-viṣayau anapatyau ca mama māyayā amohitau me apavargam na vavrāthe.

“Although you were a married couple, you did not experience sexual pleasure, thus you did not have children. Bewildered by My magic, neither one of you asked Me for liberation.

Śrīdhara Svāmī—

“The two of you did not ask (*na vavrāthe* = *na vṛtavantau*) it from Me (*me* = *mattaḥ*).”

Viśvanātha Cakravartī—

“By magic imbued with affection for a son (*māyayā* = *māyayā putra-snehamayyā*)—on account of the future statement: *vaiṣṇavīm vyatanon māyām putra-sneha-mayīm vibhuḥ*, “The all-pervading Lord expanded His magic, which belongs to Viṣṇu and consists of affection for a son” (10.8.43): even the affection for a son is expressed with the word *māyā*—, both of you were made to be amazed by the bliss of relishing that (*mohitau* = *tad-āsvādānandena vicitrī-kṛtau*).”

Sanātana Gosvāmī—

The reason for not choosing liberation is *ajuṣṭa-grāmya-viṣayau* (they did not experience carnal pleasure). They did not ask for liberation because, owing to the nonorigination of renunciation, since they did not experience sense gratification, liberation did not appeal to them. The rest was explained by Śrīdhara Svāmī.

Alternatively, *ca* means *api* (although): “Although you did not serve material sense gratification (*ajuṣṭa-grāmya-viṣayau ca* = *yuvām asevita-laukika-viṣayau*

api) and although you had neither a son nor a daughter, still both of you only chose to have one son like Me: Neither one of you asked for sense gratification nor for many sons, daughters, or descendants.” How amazing! They did not choose *mokṣa* (liberation): That is what He says with *apavargam* (liberation). The reason in all cases is: *amohitau* (not bewildered) (*me mohitau* = *me ’mohitau*). With this it is stated that liberation is accepted by one who is bewildered by Māyā.

Jīva Gosvāmī—

With *ajūṣṭa-grāmya-viṣayau* He says: “With such a *bhāva* toward Me, both of you did not only disregard the production of another sensory object (a son), rather, although you were qualified for liberation you disregarded it even though it had come at hand by My grace.”

In that regard, with *ajūṣṭa-grāmya-viṣayau* the idea that they were absorbed in thought of their bodies, the locus of ego, is refuted. And with *anapatyau* (childless), the absence of material possessiveness, partly indicated by having an offspring, is stated. Being qualified for choosing liberation is shown in that way. It was mentioned as follows: *vinirdhūta-mano-malau* (they whose mental impurities were completely cleansed, 10.3.34). In addition: *me*, which stands for *mattaḥ* (from Me). In this way the possibility of getting liberation is strengthened: That was stated with *varada-rāṭ* (the best among the givers of boons, 10.3.37), thus “Although both of you are like that and even though I am like that, you did not ask Me for liberation.”

Next He mentions the reason for that, obtained in sequence: *mohitau mama māyayā*. This means: *mama madīyayā māyayā jhaṭiti sva-viṣayaka-putra-sneha-sampādikayā māyayā kṛpayā, yadvā mad-viṣayaka-putrocita-lālanecchā-mayyā kṛpayā tiraskṛtānya-bhāvatvāt ity arthaḥ*, ““You were bewildered by My mercy which at once produced affection in you for having Me as a son,” or else “by My mercy that consists of the desire for a caress which is suitable for a son and whose object is I.” The gist is: Because other moods had disappeared.” The example *sālokya-sārṣṭi* and so on is well-known, thus it is not mentioned.

Krama-sandarbhā—

Mama māyayā means: *mama māyayā mad-gata-putra-sneha-mayyā kṛpayā*, “by My mercy that consists of affection for the type of son that I am.” The drift is: “because affection for Me surpasses the

happiness of liberation.”

Baladeva Vidyābhūṣaṇa—

“Bewildered by the transcendental Māyā characterized by affection for a son (*māyayā = māyayā putra-sneha-lakṣaṇayā parayā*)—meaning the two of you obtained wonderment by experiencing that affection (*mohitau = tad-anubhavena vicitrām gatau*)—, you did not choose the liberation whose main aspects are happiness and opulence (*apavargam = sukhaiśvarya-pradhānam mokṣam*).”

Śrīnātha Paṇḍita—

“You did not ask for liberation, you only asked for a son like Me.” Why? *mama māyā amohitau*, “You were not bewildered by My Māyā.” A person bewildered by Māyā asks for liberation.

Vijayadhvaja Tīrtha—

“The two of them, by whom mundane pleasures such as sex were not experienced...” (*ajuṣṭa-grāmya-viṣayau = ananubhūta-maithunādi-viṣayau*)

Vallabhācārya—

The reason liberation was not chosen is *ajuṣṭa-grāmya-viṣayau*. *Grāmya-viṣaya* means *strī-sambhoga* (intercourse).

Siddhānta-pradīpa—

They might inquire: “What is our qualification for choosing You as a son?” Therefore He says: “You, who were living together as husband and wife, did not serve material pleasures (*ajuṣṭa-grāmya-viṣayau = asevita-laukika-sukhau*)—this means they rejected the happiness of this world—and did not have children (*anapatyau*).” The sense is: By not begetting a son (*anapatyau = anutpādita-putrau*), the means of securing happiness in the next world, they gave up happiness in the next life too. Even those who are like that wish for liberation; He mentions what is better than that, “You, who were most qualified, did not ask for liberation because you were captivated by the knowledge (*māyayā = vayunāpara-paryāyayā*) of Me,” i.e. the deep-seated thought: “May Hari become our son.”

10.3.40

*gate mayi yuvām labdhvā varam mat-sadṛśam sutam |
grāmyān bhogān abhuñjāthām yuvām prāpta-manorathau ||*

gate mayi—when I left; *yuvām*—both of you; *labdhvā*—after getting; *varam*—the boon; *mat-sadṛśam sutam*—which was a son similar to Me; *grāmyān*—pertaining to copulation; *bhogān*—enjoyments; *abhuñjāthām*—enjoyed; *yuvām*—both of you; *prāpta-manorathau*—by whom the desire was obtained.

(*varam dattvā*) *mayi gate (sati) yuvām varam mat-sadṛśam sutam labdhvā bhogān grāmyān abhuñjāthām. (evam) yuvām prāpta-manorathau (abhavatam).*

“After I left, both of you, having attained the boon of having a son like Me, took delight in sexual pleasures. Thus both of you got your wish.

Śrīdhara Svāmī—

“When I had left after giving a boon...” (*gate mayi = varam dattvā mayi gate*)

Viśvanātha Cakravartī—

“They enjoyed carnal pleasures (*grāmyān bhogān*)” with the desire to procreate a son like Him. Amara states: *vyavāyo grāmya-dharmaś ca. (vyavāyo grāmya-dharmo maithunam nidhuvanam ratam, “Vyavāya, grāmya-dharma, maithunam, nidhuvanam, and ratam [are synonymous and mean ‘copulation’]” Amara-koṣa 2.8.57.)*

Sanātana Gosvāmī—

With *mat-sadṛśam sutam* (a son like Me), He expounds the boon. “Afterward, both of you enjoyed (*abhuñjāthām = bhuktavantau*) carnal pleasures, because you had gotten your wish (*prāpta-manorathau = yataḥ prāpta-manorathau bhūtau*)—insofar as after obtaining Me as a son there is no fear in any situation.” Or else their desires were fulfilled in the sense that having oil, betel nut, a bed, cloth, and so on, is required in terms of being assistive factors in procreating a son.

Jīva Gosvāmī—

With *gate mayi* He says: “Then, after I had been achieved (*gate mayi* = *sādhite mayi*), both of you slackened your renunciation, whose sole objective was I, and, as persons whose minds had bloomed, obtained objects also with the desire for the proper setting in procreating a son who has My characteristics.”

“Afterward, both of you enjoyed (*abhuñjāthām* = *bhuktavantau*) carnal pleasures, because you had gotten your wish (*yuvām prāpta-manorathau* = *yataḥ yuvām prāpta-manorathau bhūtau*).” Or else the connection is: *yuvām prati gate* (after I met both of you), and the second *yuvām* is connected both with *abhuñjāthām* and with *prāpta-manorathau*.

Śrīdhara Svāmī gives an explanation by supplying the words *varaṁ dattvā* (after giving a boon), since the reading *dattvā* is not seen anywhere. In the verse, in *varaṁ mat-saḍṛśaṁ sutam* as well, *varaṁ* is a *karma* (an object).

Anvitārtha-prakāśikā—

They had almost gotten their wish (*prāpta-manorathau* = *āpta-prāya-manorathau santau*).

ANNOTATION

The past participle suffix in *prāpta* has the sense of the beginning of the action (had begun to be obtained), by the rule: *ādi-karmaṇi ktaḥ kartari ca*, “When it denotes the beginning of the action, the suffix *[k]ta* is also used in the active voice” (*Aṣṭādhyāyī* 3.4.71).

10.3.41

adṛṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam |
aham suto vām abhavaṁ pṛśnigarbha iti śrutaḥ ||

adṛṣṭvā—after not seeing; *anyatamaṁ*—one out of many; *loke*—in the world; *śīla*—good temperament; *audārya*—magnanimity; *guṇaiḥ*—in terms of virtues; *samam*—equal [to Myself]; *aham*—I; *sutaḥ*—the son; *vām*—of both of you; *abhavaṁ*—became; *pṛśni-garbhaḥ*—Pṛśnigarbha; *iti*—thus; *śrutaḥ*—heard (well known as).

aham loke anyatamaṁ śīlaudārya-guṇaiḥ (ātmanā) samam adṛṣṭvā

pr̥śnigarbhaḥ (nāma) iti śrutaḥ vām sutaḥ abhavam.

“Not seeing anyone in this world who is similar to Me in terms of good temperament, magnanimity, and other virtues, I became your son, known as Pr̥śnigarbha.

Viśvanātha Cakravartī—

Pr̥śnigarbha is the same one who is defined as an Avatāra of Tretā yuga, owing to a statement in that context in the Eleventh Canto: *viṣṇur yajñāḥ pr̥śnigarbhaḥ* (11.5.26).

Sanātana Gosvāmī—

“Not seeing anyone equal to Me (*samam = tulyam = ātmanā tulyam*) in terms of a good nature such as peacefulness and so on (*śīla = svabhāva = śāntatva-ādi*), in addition to magnanimity (*audārya = mahattva*), and qualities (*guṇa*) that pertain to being the controller of the world, such as mercifulness...” The word *smṛta* (remembered) is used because He is well known (*khyāta*) only by that name.

Jīva Gosvāmī—

Here the Lord says: “It’s as if I was tricked by both of you because of the cleverness of your statement (‘similar to Me’ 10.3.38). Subsequently, after pondering, I fulfilled your heartfelt desire.”

“Not seeing anyone equal to Me (*samam = tulyam = ātmanā tulyam*) in terms of qualities, such as mercifulness, that are the cause of virtuous conduct and magnanimity...” (*śīlaudārya-guṇaiḥ = śīlaṁ sac-caritram audāryaṁ mahattvaṁ guṇaḥ tayoh kāraṇaṁ kāruṇyādi taiḥ*)

Smṛtaḥ means *khyātaḥ* (called). Sometimes the reading is *śrutaḥ*. Pr̥śnigarbha was a presiding deity of Tretā yuga, because it is heard in the Eleventh Canto, in context: *viṣṇur yajñāḥ pr̥śnigarbhaḥ sarva-deva urukramaḥ*, and so on (11.5.26).

Baladeva Vidyābhūṣaṇa—

Pr̥śnigarbha, who gave a boon to Dhruva, was an Avatāra in Tretā yuga. (For more information, consult *Bhāgavatam* 2.7.8 and *Laghu-bhāgavatāmṛta* 1.3.54 and 1.4.49.)

Vīra-Rāghava—

Śruta means *prasiddha* (well-known).

10.3.42

*tayor vām punar evāham adityām āsa kaśyapāt |
upendra iti vikhyāto vāmanatvāc ca vāmanaḥ ||*

tayor vām—in relation to those two of you; *punaḥ*—again; *eva*—the same; *aham*—I; *adityām*—in Aditi; *āsa*—went; *kaśyapāt*—from Kaśyapa; *upendraḥ*—Upendra; *iti*—thus; *vikhyātaḥ*—well-known; *vāmanatvāt*—because of being small; *ca*—and; *vāmanaḥ*—Vāmana.

upendraḥ (iti vikhyātaḥ) vāmanatvād vāmanaḥ iti ca vikhyātaḥ (yaḥ abhavad, saḥ) kaśyapād adityām āsa (iti yad asti, tad) aham eva tayor vām punar (āsam iti bhavati).

“Upendra, also known as Vāmana since He is small, went from Kaśyapa into Aditi. That is yet another lifetime when I was your son. You were those two.

Śrīdhara Svāmī—

The sense is: *adityām kaśyapād vāmana āseti yat tad api tad-rūpayor yuvayor aham eva punar āsam*, “When Vāmana went from Kaśyapa to Aditi, that was I who once more belonged to both of you, who are their forms (*tayor vām = tad-rūpayor yuvayor*).”

Viśvanātha Cakravartī—

(The commentary is the same as *Bhāvārtha-dīpikā*.)

Sanātana Gosvāmī—

The verse was explained by Śrīdhara Svāmī. *Āsa* is poetic license: It should have been said *āsam*. Or else the *parokṣa-prayoga* (the usage when the events were not witnessed by the speaker) “*aham āsa*” (I was) is poetic license (it is faulty only because the perfect tense can only be used when the events were not witnessed by the speaker). Moreover, the word order is: *vāmanaś ceti vikhyātaḥ*,

“also renowned as Vāmana.”

Jīva Gosvāmī—

The verse was explained by Śrīdhara Svāmī. In his commentary, the sense of *tad api* is: *tad api mama eva punar astitvam* (that too, another existence of the same Me,...) and the meaning of *vāmana āseti yat* is this: *upendraḥ iti vikhyāto vāmanatvāc ca*

vāmanaḥ iti vikhyāto yaḥ, sa āsa iti yat, “that He who is known as Vāmana, since He is small (*vāmana*), and who is known as Upendra...”

Āsa is a form of the verbal root *as bhuvi* (to exist) in the perfect tense. The fact that it is not a replacement of the verbal root *bhū* is poetic license. (In the perfect tense, *āsa*, from the verbal root *as bhuvi*, can only be used in combination, such as: *kārayāmāsa*, he/ she/ it did).

Another interpretation is this: *tathā tathā vikhyātaḥ san yaḥ kaśyapād adityām āsa babhūva*, so ‘*ham eva tad-rūpayor yuvayor āsa babhūva*, “He who, being famous as such and such, existed (*āsa* = *babhūva*) from Kaśyapa into Aditi was the same I, who belonged to both of you, who were their forms.”

Vallabhācārya—

In their second lifetime, He had two names: Vāmana and Upendra.

Anvitārtha-prakāśikā—

Vāmana is well known (*vikhyātaḥ* = *prasiddhaḥ*) as Upendra since He is Indra’s younger brother.

ANNOTATION

Another derivation of the name Upendra is: *indrasya upari*, “He who is superior to Indra” (*mamopari*, *Hari-varṇśa* 2.19.46) (quoted in *Laghu-bhāgavatāmṛta* 1.5.77). Moreover, Brahmā cursed Kaśyapa to be born as a cowherd on Earth since he had stolen Varuṇa’s cows. Kaśyapa became Vasudeva (*Hari-varṇśa* 1.55.21-38). Aditi became Devakī: *aditir deva-garbhā tvam*, “The gods praised Devakī: You are Aditi, the source of the gods” (*Viṣṇu Purāṇa* 5.2.9). The name Pṛśni is explained as follows: *pṛśnir alpa-tanau*, “Pṛśni means a small body” (*Amara-koṣa* 2.6.48). Pṛśnigarbha means “the child of Pṛśni.”

10.3.43

ṭṛtīye 'smin bhave 'haṁ vai tenaiva vapuṣātha vām |
jāto bhūyaḥ tayor eva satyaṁ me vyāhṛtaṁ sati ||

ṭṛtīye asmin bhave—in this third birth; *aham*—I; *vai*—well-known; *tena eva vapuṣā*—as that same body; *atha*—all; *vām*—in relation to both of you; *jātaḥ*—am born; *bhūyaḥ*—again; *tayor eva*—those same two [of you]; *satyaṁ*—true; *me*—My; *vyāhṛtaṁ*—speech; *sati*—O virtuous lady.

sati! (*ahaṁ yena eva vapuṣā purā prādurāsaṁ*), *vām tayor eva asmin ṭṛtīye bhave tena eva vapuṣā ahaṁ vai bhūyaḥ jātaḥ*. (*tena*) *me atha vyāhṛtaṁ satyaṁ* (*jātaṁ*).

“Once again, in this third lifetime I am born to both of you, as that same form [I showed you when I gave you the boon]. My word is true, O virtuous lady.

***Viśvanātha Cakravartī*—**

“In this lifetime (*bhave = janmani*), I have taken birth as that same four-armed form (*tena eva vapuṣā = catur-bhujena vapuṣā*): In the first lifetime I was Pṛśnigarbha, in the second I was Vāmana, and in the third I am My very Self (*aham = aham eva*).” Here, since only the word “I” is expressed, this is understood: “I am the fullness, and both of them are My *aṁśas*.” Similarly it was said: *tvam eva pūrva-sarge 'bhūḥ pṛśniḥ*, “In a previous life you were Pṛśni” (10.3.32), but not: *pṛśnir eva tvam*, “Pṛśni was you.” On account of that statement, it was said *yuvām* and so on (10.3.45). The meaning of that verse is ... (this is rendered in the translation of *Sārārtha-darśinī* 10.3.45). Pṛśni and others are *aṁśas*. Devakī and Vasudeva are *aṁśīs*.

“O intelligent lady!” (*sati = kovide*). Amara states: *san sudhīḥ kovido budhaḥ*, “The words *sat[r]*, *sudhīḥ*, *kovida*, and *budha* are synonymous [and mean ‘intelligent’]” (*Amara-koṣa* 2.7.5).

***Sanātana Gosvāmī*—**

“I have taken birth as that very form with which I appeared in days of yore (*tenaiva = yena purā prādurāsaṁ, tena eva*).” Thus He makes one understand: “Now I took birth in terms of being fully complete, and in the first two lifetimes I took birth as *aṁśas*,” because both of them are Avatāras, since He Himself is

the Avatārī, due to the text: *ete cāmśa-kalāḥ puṁsaḥ*, “And these are *aṁśas* and *kalā* expansions of the Puruṣa” (*Bhāgavatam* 1.3.28).

Vai has the sense of *smaraṇa* (remembering). *Atha* has the sense of either *ānantarya* (afterward) or *māṅgalya* (auspiciousness). *Vām* signifies *yuvayoh*. The connection is: *vām tayoṛ eva* (of the same two of you). In this way He makes one perceive the nondifference in the different lifetimes.

Sati is a vocative. The idea is: “Owing to the truthfulness of *dharma* (moral ethics), such as being devoted to the husband, My utterance as well is expected to be true.”

Jīva Gosvāmī—

“I have taken birth as the same form with which I appeared in days of yore to give a boon.” Therefore, in the context of His being Pṛśnigarbha and Vāmana it was not said: *tenaiva vapuṣā* (as that same body). Nor is it that now He is the same as He was back then: He was only *svāmśas*, on account of: *ete cāmśa-kalāḥ puṁsaḥ kṛṣṇaḥ* (1.3.28). The same was implied by the goddess of speech: *pṛśnigarbhas tu te buddhim ātmānam bhagavān paraḥ*, “May Pṛśnigarbha protect Your intellectual faculties, and may the topmost Bhagavān protect You” (*Bhāgavatam* 10.6.25).

For that reason, *vai* has the sense of *niścaya* (indeed). *Atha* has the sense of *kārtsnya* (entirety). It is said: *satyaṁ me vyāhṛtam* (My word is true) also with regard to the complete fullness, only in the third lifetime, of the boon characterized by getting a son like Him.

Krama-sandarbha—

At first there was an *āvirbhāva* as Pṛśnigarbha and Upendra. Still, on account of discontentment, in this third lifetime He appeared only as Himself. This is understood from the statement *tenaiva vapuṣā*.

Śrīnātha Paṇḍita—“Similarity to Me simply does not exist in this world, but both of you asked for such a son, therefore in those two lifetimes I took birth as Myself yet as *aṁśas*, in the form of Pṛśnigarbha and Upendra. Still, I did not become debt-free as regards your austerities, consequently, although I was not requested by neither of you, I Myself have become a son in this life.” That is the gist of: *ṛtīye ’smin bhava ’haṁ vai* and so on. *Vai* has the sense of *prasiddha* (well-known). The purport of *vai* is this: “I am the well-known fully complete Lord.” *Me vyāhṛtam* means *mayā vyāhṛtam* (what was said by Me).

10.3.44

*etat vāṁ darśitaṁ rūpaṁ prāg-janma-smaraṇāya me |
nānyathā mad-bhavaṁ jñānaṁ martya-liṅgena jāyate ||*

etat—this; *vāṁ*—to both of you; *darśitaṁ*—has been shown; *rūpaṁ*—form; *prāk-janma-smaraṇāya*—for the sake of remembering previous births; *me*—My; *na*—not; *anyathā*—otherwise; *mad-bhavam*—which exists in relation to Me; *jñānam*—the knowledge; *martya-liṅgena*—because of an emblem of mortals; *jāyate*—takes place.

etat rūpaṁ me prāg-janma smaraṇāya vāṁ darśitaṁ anyathā martya-liṅgena (mayā hetunā) mad-bhavaṁ jñānaṁ na jāyate.

“This form is shown to both of you for the sake of reminding you about My past lives, otherwise knowledge of Me does not occur, because I have a characteristic of mortals.

Śrīdhara Svāmī—

“Right at first, this form was shown for the sake of the knowledge that I have a birth.” (*etat darśitaṁ rūpaṁ prāg janma-smaraṇāya me = prathamam tāvad etad rūpaṁ me janmeti jñānāya darśitaṁ*)

Mad-bhavam means *mad-viṣayam* (knowledge “about Me”). The idea is: “Afterward, I will even become a boy out of your desire.”

Viśvanātha Cakravartī—

“Knowledge about Me—by the derivation: “It exists in regard to Me” (*mad-bhavam = mayi bhavati iti mad-bhavam = mad-viṣayakam*)—does not occur by means of Me who has a characteristic of mortals (*martya-liṅgena = martya-liṅgena mayā*).”

“Only I have a fully complete *svarūpa* which is *martya-liṅga*, that is to say it is a two-armed form.” The sense is: “because I am Para-Brahman in a human shape.”

Sanātana Gosvāmī—

“Knowledge about My having a birth (*mad-bhavam* = *mama bhavaḥ janma yasmin tat*).” In other words: *ahaṁ jāto ’smīti jñānaṁ manuṣya-rūpeṇa na syāt*, “The knowledge “I Myself have taken birth” might not occur owing to a human form.” Citsukha had the reading *janmataḥ*.

Jīva Gosvāmī—

Bhava means *viṣaya* (object) by the derivation: *bhavati asmin iti bhavaḥ viṣayaḥ* (it exists in this): *ahaṁ viṣayo yasya taj jñānaṁ nirṇayo manuṣya-rūpeṇa na syāt*, “The knowledge, meaning the ascertainment, whose object is I might not occur, because of a human form.” Citsukha had the reading *janyate*.

There is another explanation. He speaks in reference to *rūpaṁ cedam* and so on (“Do not make this form of the Puruṣa, which belongs in a meditation, visible to those who only see flesh,” 10.3.28): “This four-armed form that is shown is only for the sake of remembering the three *āvirbhāvas* of that ancient form, beginning from the occurrence of giving the boon. It is not in reference to the main form, because I, the Lord in person, am taught in various places only as Para-Brahman in a human shape. Moreover, the knowledge regarding the belief that I have a birth in another way does not occur (*nānyathā mad-bhavaṁ jñānaṁ jāyate* = *prakārantareṇa mama bhavaḥ janma tat-pratītiḥ yatra tat jñānaṁ na jāyate*).” What is that other way? That is just what He says: *martya-liṅgena*, which means: *martyasya dvi-bhujatvādinā prākṛta-manuṣyasya iva liṅgaṁ cihnaṁ yatra tena gūḍhena narākṛti-para-brahma-rūpeṇa*, “as the secret form of Para-Brahman in a human shape, on which the characteristics are like the characteristics of ordinary humans, because of having two arms and so on.” The drift is: “Therefore I, who am having fun in terms of having a four-armed form and a two-armed form, did not show that shape (the two-armed form) in the first instance although it is the main shape.” The fact that it is the main one is seen in Brahmā’s statement:

eko ’si prathamam tato vraja-suhṛd-vatsāḥ samastā api ||
tāvanto ’si catur-bhujās tad akhilaiḥ sākāṁ mayopāsītās |
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate ||

“At first, You were alone. Then, You became all the calves and the friends of Vraja. Afterward, You became that many four-handed forms, worshiped by all and also by me. Later, You became exactly that many universes. Subsequently, Brahman, unmeasured and nondual, remained.”

(*Bhāgavatam* 10.14.18)

It was also illustrated in Śrī Śuka’s statement: *na cāntar bahir yasya*, “He has neither an interior nor an exterior” and so on (10.9.13); in the Mathurā women’s statement: *gopyas tapaḥ kim acarān*, “What austerities did the *gopīs* do?” and so on (10.44.14), which is reiterated even by Śrī Śukadeva; and also in Śrīmān Uddhava’s statement: *yan martya-līlaupayikam*, “a form suited to human pastimes” and so on (*Bhāgavatam* 3.2.12).

Vijayadhvaja Tīrtha—

Mad-bhava-jñānam means: *maj-janma-viṣaya-jñānam* (knowledge on the topic of My birth). (Vijayadhvaja Tīrtha and Vīra-Rāghava had the reading *mad-bhava-jñānam* instead of *mad-bhavaṁ jñānam*.)

10.3.45

*yuvām mām putra-bhāvena brahma-bhāvena cāsakṛt |
cintayantau kṛta-snehau yāsyethe mad-gatiṁ parām ||*

yuvām—both of you; *mām*—Me; *putra-bhāvena*—with a mood for a son; *brahma-bhāvena*—with a mood on the topic of Brahman; *ca*—and; *asakṛt*—constantly; *cintayantau*—while contemplating; *kṛta-snehau*—affectionate (by whom affection is done, or whose love is accomplished); *yāsyethe*—will attain; *mat-gatiṁ*—My destination; *parām*—superior.

*yuvām mām putra-bhāvena brahma-bhāvena (ca) asakṛt kṛta-snehau
cintayantau ca parām mad-gatiṁ yāsyethe (iti).*

“Continually loving Me as a son and contemplating on Me as Brahman, both of you will reach My preeminent destination.”

Śrīdhara Svāmī—

“If You are pleased, why are the two of us repeatedly taking birth?” Therefore He says: “You won’t have another one.”

Viśvanātha Cakravartī—

In this verse, after concealing the fact that Devakī and Vasudeva are *nitya-siddhas*, which is proven inasmuch as it cannot be explained otherwise because they are His parents and because of the teaching that meditating on Vasudeva and others, offering *pūjā* to them, and so on, as mentioned in a multitude of mantras of the Lord, pertain to all time (in one's *sādhana*), He gives them bliss by assuring them of success while only making known the state of being a *sādhaka*, in order to swell their *prema*.

In addition, the real meaning is this: “My first *gati* (pastime), the current one, shall go toward Gokula. After eleven years, both of you will attain (*yāsyethe* = *yāsyathaḥ* = *prāpsyathaḥ*) that *gati*, which will again occur (*parām* = *punar-bhāvinīm*) in the direction of Mathurā. Now, however, you will experience separation from Me.”

(The following is from *Sārārtha-darśinī* 10.3.43. Viśvanātha Cakravartī and other ācāryas take the reading *vāsakṛd* instead of *cāsakṛd*.) The meaning of the verse is: *putra-bhāvena narākṛti-parabrahma-bhāvena vā kṛta-snehau sakṛd eva vā cintayantau parām prakāṣa-līlāta uttarām aprakāṣa-līlām*, “Both of you, who are instantly affectionate either with parental affection or with a mood related to Para-Brahman in a human shape, will go from the manifest pastimes to the best unmanifest pastimes.” Pṛṣṇi and others are *aṁśās*. Devakī and Vasudeva are *aṁśīs*.

Sanātana Gosvāmī—

As regards *brahma-bhāvena*: A resemblance between *putra-bhāva* and *brahma-bhāva* is made to be perceived owing to the special glory of the *viṣaya* (Kṛṣṇa, the object). For this reason it is said *asakṛc cintayantau* (while repeatedly contemplating): Those *bhāvas* are said in that way. Or else the word *vā* has the sense of *upamā* (comparison): *brahma-bhāvena iva putra-bhāvena asakṛt cintayantau*, “while repeatedly contemplating with *putra-bhāva* (parental feeling) that is like *brahma-bhāva* (the mood of contemplating on Brahman).”

In point of *brahma-bhāvena vā*, the insignificance of *brahma-bhāva* is meant to be expressed with the word *vā*.

parām sarvotkṛṣṭām mama gatim gamyam sthānam kṛta-snehau santau yāsyathaḥ, “Both of you, being affectionate, will go to My place which is attainable and which is more eminent than anything.” In other words they will go to a planet of Śrī Vaikuṇṭha, beyond the material world. Or else *mat* is a separate word and stands for *mattaḥ sakāśāt* (from Me): An easiness in achieving it, as well as His own outstanding compassion, is stated thus.

Alternatively, *vā* has the sense of *api* (also; even): What need be said? The *putra-bhāva* is infused with the topmost *sneha-rasa*, therefore: *nīrasa-brahma-bhāvena api sakṛd api cintayantau*, “while pondering all of a sudden even in terms of tasteless *brahma-bhāva*.” Why? *kṛta-snehau*. The gist is: “On account of your affection for Me, it is impossible that you encounter an impediment in attaining My abode.”

Although simply by Aditi’s and Kaśyapa’s attainment, at the end of their tenure, of the topmost abode, these two, the *aṁśas* of those two, will attain that, nonetheless: *yuvām yāsyathaḥ* (both of you will go): The purport is merely that there is no other birth.

Alternatively, Śrī Devakī and Śrī Vasudeva, who are eternal and principal *pārśadas* in *Vaikuṇṭha*, are *aṁśas* of those two—therefore it was said: *tvam eva pūrva-sarge ’bhūḥ pṛśniḥ*, “In a previous life you were *Pṛśni*” (10.3.32)—, thus at this time these two attain their own abode, and those two attain it at the end of their tenure. This should be understood in accordance with the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*.

Or else *mad-gatim* denotes: *putra-bhāva-dārḍhyena mām eva gatim*, “By strengthening your parental affection, both of you will attain Me, who am the destination.”

Jīva Gosvāmī—

Vā has the sense of either *upamā* (comparison) or *vikalpa* (option). Since He is foremost due to being the greatest (*bṛhattama*) in terms of the qualities and the *svarūpa*, here the Lord is equated with Brahman: *tādṛśa-bhāvena kṛta-snehau santau muhuś cintayantau*, “Repeatedly contemplating while being affectionate with that kind of *bhāva*...” There is also a similarity of both *bhāvas*, owing to the glories of the *viśaya*. “Both of you will go to the topmost *Vaikuṇṭha* (*parām mad-gatim* = *parama-vaikuṇṭham*).” It is to be understood that going there will occur at the end of the tenure, after they will have become one with Kaśyapa and Aditi.

The rest is by Śrīdhara Svāmī. In regard to his commentary, it should not be thought that they are *sādhakas*, nor should one doubt whether they will attain Him again, because of a passage in the *Kārttika-māhātmya* of *Padma Purāṇa* that begins: *ete hi yādavāḥ sarve mad-gaṇā eva bhāvinī*, “O emotional lady, all of these *Yādavas* are My group,” due to a statement in the *uttara-khaṇḍa* of *Padma Purāṇa*:

yathā saumitra-bharatau yathā saṅkarṣaṇādayaḥ |

*tathā tenaiva jāyante nija-lokāḍ yadṛcchayā ||
punas tenaiva gacchanti tat-padaṁ śāśvataṁ param |
na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate ||*

“Just as Lakṣmaṇa and Bharata did and just as Saṅkarṣaṇa and others did, so Vaiṣṇavas leave their own abodes and take birth on Earth with them according to their will. Then they return with them to their abodes, which are eternal and eminent. Vaiṣṇavas do not take a material birth nor are they bound by karma.”

... and because of the established authority of a multitude of references such as His various *mahā-mantras*, His *janmāṣṭamī*, and the methods of *pūjā*. “Both of you are already eternally like this. Still, even the descents of the two of you, like Mine, as your own *aṁśas* at those times—for the purpose of advocating, only out of love for Me, both a special love for Me and the worship of Me—and also now in person are merely a pastime.” This is exactly what was said with: *tvam eva pūrva-sarge ’bhūḥ pṛśniḥ*, “In a previous life you were Pṛśni” and so on (10.3.32).

Now in this verse He says: “Even after all that, there is no requirement of an outstanding *sādhana* in attaining Me. Rather, the requirement is the same as before, yet attaining Me happens automatically.”

Here *putra-bhāva* is said because of the distinctiveness of the *bhāva* and in that way also because of the distinctiveness of His *āvirbhāva*. *Brahma-bhāva* is said because of a common *bhāva* and because of a common *āvirbhāva* merely in terms of being the Lord. *Vā* has the sense of *anukalpa* (alternative) because of a gradation—*pūrveṇa mukhyena itareṇa gauṇena vā cintayantau tatrāpi sakṛd eva cintayantau vā, yady evam api sambhavati tadāpi ity arthaḥ*, “While contemplating with the first *bhāva*, the main one, or with the other *bhāva*, the secondary one, or else with both simultaneously (*vāsakṛt* = *vā sakṛt*); whatever is appropriate at that time.” There is a gradation in view of the following texts: *pitarau nānvavindetām kṛṣṇodārārbhakehitam*, “His parents, Vasudeva and Devakī, could not attain Kṛṣṇa’s illustrious childhood activities” (10.8.47), and:

*pitarāv upalabdhārthau veditvā puruṣottamaḥ |
mā bhūd iti nijām māyām tatāna jana-mohinīm ||*

“Perceiving that His parents had understood His godhood, Puruṣottama decided that they should not think in that way. He expanded His Māyā, which covers those who belong to Him.”

(*Bhāgavatam* 10.45.1)

And according to the general style of verses such as:

*aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām |
yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam ||*

“How amazing is the good fortune of the residents of Nanda-gopa’s Vraja! How amazing is their good fortune! The eternal, complete Brahman, the topmost bliss, is a friend of theirs.” (*Bhāgavatam* 10.14.32)

And:

*itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena |
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ ||*

“These boys, who had done heaps of meritorious acts, frolicked in this way with Him, who appears as the realization of the bliss of Brahman to the transcendentalists, as the topmost deity to those who attained servanthood to Him, and as a human boy to those under the spell of Māyā.” (*Bhāgavatam* 10.12.11)

parām asyāḥ prapañca-prakaṭa-līlāta uttarām tad-aprakaṭa-līlā-rūpām mad-gatiṁ yāsyatha eva, “Both of you will only go from this manifest pastime in the material world to My best destination which is the form of pastimes that are unmanifest in the world,” but not because of helpfulness by the suitability of a current *sādhana* nor because of detrimentality by the unsuitability of a current *sādhana* in that matter. The reason is: *kṛta-snehau*. This means: *kṛtaḥ svabhāvataḥ eva siddhaḥ snehaḥ putra-bhāva-mayaḥ premā yayoh tau*, “both of you whose *prema* consists of parental affection and is inherently established in your nature.” In this regard, being inherently established in the nature is like: *eṣa ātmāpahata-pāpmā*, “The soul is sinless” (*Chāndogya Upaniṣad* 8.1.5).

Alternatively: *kṛta-snehau cintayantau sakṛd eva vā cintayantau*, “while both of you, who are affectionate, are perhaps contemplating on Brahman once.” The rest is the same.

Baladeva Vidyābhūṣaṇa—

To go to Śrī Gokula, in this verse He delights His parents by making them confident of their attaining Him. “At this time, My first *gati* (path) goes to Gokula, and after eleven years you will attain that future (*parām* = *bhāvinīm*) *gati* of Mine, which goes to Mathurā. Now, however, you will experience separation from Me. Do not be dejected.”

It should not be explained as follows: “By *bhakti* to Me, both of you will attain My future *gati* defined as liberation.” Vasudeva is the Avatāra of *viśuddha-sattva* and Devakī is an Avatāra of the *śakti* called Parā (superior), and so both of them are already eternally liberated. Still, some say: It’s as if Hari’s gesture in another way is for gathering people.

Vīra-Rāghava—

“While you are remembering Me as Para-Brahman (*mām brahma-bhāvena cintayantau* = *para-brahmatvena mām smarantau*)...”

Vallabhācārya—

“You will reach My topmost destination called the boundless Vaikuṇṭha” (*parām mad-gatim* = *vyāpi-vaikuṇṭhākhyām*).

10.3.46

śrī-śuka uvāca

*ity uktvāsīt dharis tūṣṇīm bhagavān ātma-māyayā |
pitroḥ sampāśyatoḥ sadyo babhūva prākṛtaḥ śiśuḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—thus (or it marks the end of the quotation); *uktvā*—after speaking; *āsīt*—became; *hariḥ*—Hari; *tūṣṇīm*—silent; *bhagavān*—the Lord; *ātma-māyayā*—by His Māyā; *pitroḥ sampāśyatoḥ*—while the parents were looking on; *sadyaḥ*—at once; *babhūva*—became; *prākṛtaḥ*—ordinary (or existing in the nature); *śiśuḥ*—an infant.

śrī-śukaḥ uvāca—*iti uktvā hariḥ tūṣṇīm āsīt. pitroḥ sampāśyatoḥ (satoḥ), bhagavān ātma-māyayā sadyaḥ prākṛtaḥ śiśuḥ babhūva.*

Śrī Śuka said: Having spoken thus, Hari became silent. While His parents were looking on, by His Māyā the Lord immediately became an infant, an intrinsic form of His.

Viśvanātha Cakravartī—

“By His Māyā” means “by His desire” (*atmā-māyayā* = *ātmecchayā*), on account of this statement from *Mahā-saṁhitā*: *ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā*, “The Ātma-māyā is His desire. The Guṇa-māyā is inert” (cited in *Bhagavat-sandarbhā* 22 etc.).

Because the words *prakṛti*, *svarūpa*, and *svabhāva* are synonymous and because of the usage of the learned, such as: *prakṛti-siddham idaṁ hi mahātmanām* (this is already established in the nature of great souls), here *prākṛta* only means *svabhāva-siddha* (established in the nature), especially since the other meaning (a material boy) must be rejected in view of the following two verses:

na cāntar na bahir yasya na pūrvam nāpi cāparam |
pūrvāparam bahiś cāntar jagato yo jagac ca yaḥ ||
taṁ matvātmajam avyaktaṁ martya-līṅgam adhokṣajam |
gopikolūkhale dāmnā babandha prākṛtaṁ yathā ||

“Considering Him, the Unmanifest, Adhokṣaja—who has neither an interior nor an exterior, who has neither a front nor a rear, who is both inside and outside the universe, and who is the world as well as its previous state and future state—as a son, the cowherd lady bound Him, who has a characteristic of mortals, to the wooden mortar with a rope like a mother binds her worldly boy.” (10.9.13-14)

Sanātana Gosvāmī—

“By His Māyā” means “by the Māyā that is similar to Him; in other words, by a special transcendental potency” (*ātma-māyayā* = *ātma-tulyayā māyayā* = *sac-cid-ānanda-śakti-viśeṣeṇa*). Or else, “by His natural mercy” (*ātma-māyayā* = *nija-sahaja-kṛpayā*).

Prakṛti means *svabhāva* (nature). *Prākṛta* means *loka-svābhāvika* (related to a worldly nature). Or else the sense is: *prakṛṣṭam ākṛtam ākṛtiḥ ākāraḥ dvi-bhujalakṣaṇam yasya tathā-bhūtaḥ śīśuḥ laukikābhinava-jāta-bālakaḥ*, “an infant—a worldly newborn boy—who has an eminent (*pra* = *prakṛṣṭa*) form (*ākṛta* = *ākṛti*) characterized by two arms.” Therefore it is said: *hari*, because He steals hearts, and *bhagavān* with the intention of expressing His paramount beauty and

so forth (*bhaga* can mean *śrī*, splendor).

There was a concealment of His divine weapons that way. Moreover, a connection with the umbilical cord was visible, otherwise a great amazement would have originated among the residents of Gokula.

“While the parents were looking on (*pitroḥ sampaśyatoḥ* = *pitroḥ sampaśyatoḥ satoḥ*).” An absence of a delay is indicated thus. Some comment as follows: At first, He was born only as the form of a two-armed human boy. Then, for the sake of enlightening His parents about His lives, He became a divine form. Therefore it was said: *adbhutam* (wonderful, 10.3.9). Afterward He became *prākṛta*, which means *svābhāvika* (inherent in the nature), in the same way He was born at first.

Jīva Gosvāmī—

What happened after that? He talks about it. “After speaking thus, Hari, by whom His name is made known by His removing and concealing that four-armed form, became silent. Then, while His parents were looking on—meaning they were not looking somewhere else—, Bhagavān, who has six attributes that are His *svarūpa*, became an infant, that is He manifested infancy (*śīśuḥ* = *āviṣkṛta-śaiśavaḥ*), by His *Māyā*,” which means either: (1) “by the power of *jñāna*, which is His *svarūpa*” (*svarūpa-bhūta-jñāna-śaktyā*), because the *Tri-kāṇḍa-śeṣa* says: *māyā syāc chāmbarī-buddhyoḥ*, “*Māyā* means sorcery, and intelligence,” and because the *Nighaṇṭu* states: *māyā vayunam jñānam*, “*Māyā*, *vayunam*, and *jñānam* are synonymous [and mean knowledge, sheer consciousness].” It amounts to saying: *buddhi-sauṣṭhava-viśeṣa-māyā-śaktyā* (by the potency that consists of a special expertise of the intelligence), (2) “by His desire” (*ātmecchayā*), from the statement of *Mahā-saṁhitā*: *ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā*, “The *Ātma-māyā* is His desire. The *Guṇa-māyā* is inert” (quoted in *Bhagavat-sandarbhā*), or (3) “by His mercy” (*ātmakṛpayā*), by the definition in *Viśva-koṣa*: *māyā dambhe kṛpāyām ca*, “*Māyā* means cheating, and mercy.”

In regard to *śīśuḥ* (infant): With the word *prākṛtaḥ* he expresses a particularity. By qualitative figurative usage (*gauṇī vṛtti*), the sense is: *prākṛta iva*.

Alternatively, it is not that He became like that as an adventitious form: This is what he says with *prākṛtaḥ*, which means: *svabhāva-siddhaḥ eva* (already established in the nature) because *prakṛti*, *svarūpa*, and *svabhāva* are synonymous and because of the usage: *prakṛti-siddham idaṁ hi mahātmanām* (this is already established in the nature of great souls). The other meaning is to be rejected on account of the statement in: *na cāntar na bahir yasya...*

(*Bhāgavatam*) (see *Sārārtha-darśinī*). Everything about Him is inherent in His nature. Moreover, Garga will say: *bahūni santi nāmāni rūpāṇi ca sutasya te*, “Your son has many names and many forms” (10.8.15).

Vijayadhvaja Tīrtha—

Prākṛta means *prākṛta-vat* (as if worldly), but not *prākṛta* per se.

Vallabhācārya—

It should be perceived that the real meaning has not been told here, in other words the following was not stated, as coming from Him: *mām gokule naya tatra sthāpayitvā tatratyāṁ kanyāṁ atrānaya*, “Bring Me to Gokula. Upon placing Me there, bring one girl who is there.” He became silent only after saying this.

10.3.47

*tataś ca śaurir bhagavat-pracoditaḥ
sutaṁ samādāya sa sūtikā-grhāt |
yadā bahir gantum iyeṣa tarhy ajā
yā yoga-māyājani nanda-jāyayā ||*

upajāti (12)

tataḥ ca—and after that; *śauriḥ*—Vasudeva; *bhagavat-pracoditaḥ*—impelled by the Lord; *sutaṁ*—the son; *samādāya*—taking; *saḥ*—he; *sūtikā-grhāt*—from the maternity room; *yadā*—when; *bahiḥ*—outside; *gantum*—to go; *iyeṣa*—he desired; *tarhi*—then; *ajā*—the birthless one; *yā*—which; *yoga-māyā*—Yogamāyā; *ajani*—was born; *nanda-jāyayā*—by means of Nanda’s wife.

tataḥ ca śauriḥ bhagavat-pracoditaḥ (abhavat). yadā saḥ sutaṁ samādāya sūtikā-grhāt bahir gantum iyeṣa tarhi yā ajā yoga-māyā (bhavati, sā) nanda-jāyayā ajani.

Afterward, Śauri was impelled by the Lord. When he, taking his son, intended to go out of the maternity room, birthless Yogamāyā took birth by Nanda’s wife.

Śrīdhara Svāmī—

“At first Vasudeva was impelled by the Lord (*bhagavat-pracoditaḥ* = *bhagavatā pracoditaḥ*) in this way: “If you fear Kaṁsa, take Me to Gokula and bring back Yaśodā’s daughter, My Māyā.” When he desired (*īyeṣa* = *aicchat*) to go, at that very moment (*tarhi* = *tadā eva*) Yogamāyā, who is birthless, took birth by Nanda’s wife, a mere instrumental cause.” (*yā yoga-māyājani nanda-jāyayā* = *yā yoga-māyā, sā nanda-jāyayā nimitta-mātra-bhūtayā jātā*)

Viśvanātha Cakravartī—

“When he, Vasudeva, who was ordered by the Lord (*bhagavat-pracoditaḥ* = *bhagavatā ādiṣṭaḥ*): “If you have fear, then take Me to Gokula and bring back Yaśodā’s daughter, My Māyā,” desired (*īyeṣa* = *aicchat*) to go after seeing the shackles on his feet slacken by themselves, then she took birth by Nanda’s wife, an instrumental cause (*ajani nanda-jāyayā* = *sā nanda-jāyayā nimitta-bhūtayā jātā*).” Moreover:

garbha-kāle tv asaṁpūrṇe aṣṭame māsi te striyau |
devakī ca yaśodā ca suṣuvāte samam tadā ||

“When the gestation period was not complete, during the eighth month, those two ladies, Devakī and Yaśodā, gave birth at the same time.” (*Hari-varṁśa* 2.4.11)

In this sentence of *Hari-varṁśa*, the sense is that they gave birth at exactly the same time (*samam* = *saha* = *sama-kālam eva*). Since there is a discrepancy between these two scriptural statements, in *Hari-varṁśa* and in *Bhāgavatam*, because in the former one meaning is understood but in the latter it is shown that Yaśodā gave birth after Devakī did, it is ascertained as follows: Yaśodā gave birth to Kṛṣṇa exactly when Devakī gave birth to Kṛṣṇa, and at a later time Yaśodā also gave birth to Yogamāyā. She had two childbirths by a difference in time. For that reason it will be said: *adṛśyatānujā viṣṇoḥ sāyudhāṣṭa-mahābhujā*, “Viṣṇu’s younger sister was seen: She had eight great arms with weapons” (*Bhāgavatam* 10.4.9). In addition, it is understood that the Kṛṣṇa born from Yaśodā has only two arms because there is no mention that He had four arms and so on and because He is Para-Brahman in a human form.

Sanātana Gosvāmī—

He was impelled by the Lord. In this regard, in *Śrī Hari-varṁśa* there is a clear

statement of His:

*vasudeva-vacaḥ śrutvā rūpaṁ saṁharad acyutaḥ |
anujñāpya piṭṛtvena nanda-gopa-grhaṁ naya ||*

“Hearing Vasudeva’s words (bhīto ’haṁ deva kaṁsasya, “O Lord, I am afraid of Kaṁsa. Acyuta withdrew His form after allowing him to depart: “As a father, take Me to the house of Nanda the cowherd.”” (Hari-vamśa 2.4.24)

The meaning of the verse is this: He withdrew (*saṁharat* = *samaharat*) His form. After doing what? *nanda-gopa-grhaṁ naya iti piṭṛtvena piṭṛ-snehena anujñāpya*, “after permitting him, because of the father’s affection, to leave: “Take Me to the house of Nanda the cowherd.””

He properly took Him (*samādāya* = *samyag ādāya*), meaning he comfortably placed Him in a small basket spread with soft cloth and held that basket on his head, or else he gently and carefully raised Him with both hands, put Him on his lap, and took Him as if he were embracing Him with both arms.

Saḥ (he) denotes *anirvacanīya-bhāgyavān* (he is indescribably fortunate). This should be perceived: “After that (*tataḥ ca*), the foot shackles fell by themselves.” The details of the *tarhi* clause (“at that time” birthless Yogamāyā took birth by Nanda’s wife) are mentioned in *Śrī Hari-vamśa: navamyām eva saṁjātā kṛṣṇa-pakṣasya vai tithau*, “She was born on *navamī* during the waning phase of the moon” (*Hari-vamśa* 2.2.35). Further, by the word *nanda-jāyayā*, it is implied that Śrī Nanda and others were bewildered by Yogamāyā.

Jīva Gosvāmī—

(Everything is the same as *Bṛhad-vaiṣṇava-toṣaṇī* except that the last sentence was deleted.)

Baladeva Vidyābhūṣaṇa—

This verse and the next two form one unit. (Baladeva Vidyābhūṣaṇa takes *tayā* in the next verse as the correlative of *yā* in this verse.)

“He became an infant that became manifest only by the *svarūpa* (*prākṛtaḥ* = *prakṛtyā svarūpeṇa eva vyaktaḥ*).” Amara states: *svarūpaṁ ca svabhāvaś ca nisargaś ca*, “*Svarūpa*, *svabhāva*, and *nisarga* are synonymous [and mean “nature”]” (*Amara-kośa* 1.7.38). Dhanañjaya says: *svabhāvaḥ prakṛtiḥ śīlam*, “*Svabhāva*, *prakṛti*, and *śīlam* are synonymous” (*Dhanañjaya-kośa*).

Vallabhācārya—

The name Śauri is used here because Vasudeva had no fear in going. Yogamāyā is the Māyā used for *yoga* (*yogārtham eva māyā*).

ANNOTATION

The definition of *yoga* is: *yogaḥ sannahanopāya-dhyāna-saṅgati-yuktiḥ*, “The word *yoga* is used in the meanings of *sannahana* (a binding, such as a rope or a yoke), *upāya* (means, stratagem), *dhyāna* (meditation), *saṅgati* (union), and *yukti* (suitability; contrivance)” (*Amara-koṣa* 3.3.22). Moreover, sometimes the name Śauri denotes Kṛṣṇa (“a descendant of Śūra”).

10.3.48-49

tayā hr̥ta-pratyaya-sarva-vṛttiṣu
dvāḥ-stheṣu paureṣv api śāyiteṣv atha |
dvāraś ca sarvāḥ pihitā duratyayā
bṛhat-kapāṭāyasa-kīla-śṛṅkhalaiḥ ||
tāḥ kṛṣṇa-vāhe vasudeva āgate
svayaṁ vyavaryanta yathā tamo raveḥ |
vavarṣa parjanya upāṁśu-garjitaḥ
śeṣo ’nvagād vāri nivārayan phaṇaiḥ ||

upajāti (12)

tayā—by her; *hr̥ta-pratyaya-sarva-vṛttiṣu*—became persons all of whose functions of knowledge were taken away; *dvāḥ-stheṣu*—when the doorkeepers; *paureṣu api*—and when the residents of the palace; *śāyiteṣu*—were made to sleep; *atha*—afterward; *dvāraḥ*—the doors; *ca*—and; *sarvāḥ*—all; *pihitāḥ*—which were shut; *duratyayāḥ*—difficult to cross; *bṛhat-kapāṭa*—[fastened on] big door panels; *āyasa*—iron; *kīla*—bolts; *śṛṅkhalaiḥ*—because of chains; *tāḥ*—those [doors]; *kṛṣṇa-vāhe vasudeve āgate*—when Vasudeva, who was carrying Kṛṣṇa, arrived; *svayaṁ*—by themselves; *vyavaryanta*—opened; *yathā*—just as; *tamaḥ*—darkness; *raveḥ*—because of the sun; *vavarṣa*—rained; *parjanyaḥ*—a cloud; *upāṁśu*—was [like] a whisper; *garjitaḥ*—whose rumbling; *śeṣaḥ*—Śeṣa; *anvagāt*—followed; *vāri*—the water (the rain); *nivārayan*—in order to stop; *phaṇaiḥ*—with hoods.

atha tayā (yoga-māyayā) dvāḥ-stheṣu hṛta-pratyaya-sarva-vṛttiṣu (satsu) paureṣu api śāyiteṣu (satsu, yāḥ) dvāraḥ sarvāḥ bṛhat-kapāṭāyasa-kīla-śṛṅkhalaiḥ duratyayāḥ pihitāḥ ca (āsan), tāḥ vasudeve kṛṣṇa-vāhe āgate, yathā raveḥ (āgamane) tamaḥ (viśīryate, tathā) svayam (eva) vyavaryanta. parjanyaḥ upāṁśu-garjitaḥ vavarṣa. śeṣaḥ phaṇaiḥ vāri nivārayan anvagāt.

Afterward, Yogamāyā took away the doorkeepers’ faculties of perception and made them and the residents of the palace sleep. When Vasudeva came forth carrying Kṛṣṇa, all the doors, which were closed and were very difficult to cross since they were fastened by iron bolts and chains on big door frames, opened by themselves like darkness dissipates because of the sun. A mildly rumbling cloud rained, and Śeṣa followed to block the water with His hoods.

Śrīdhara Svāmī—

“When the doorkeepers, all of whose functions for understanding were taken away” or else “when the doorkeepers, all of whose functions of the waking state and other means of knowing were taken away.” (*hṛta-pratyaya-sarva-vṛttiṣu dvāḥ-stheṣu = hṛtāḥ pratyayārthāḥ sarvāḥ vṛttayaḥ yeṣāṃ, athavā hṛtāḥ pratyayāḥ anyāḥ ca sarvāḥ vṛttayaḥ yeṣāṃ jāgratām api tathā-bhūteṣu dvāra-pāleṣu satsu*)

The doors were difficult to cross because of chains that were linked to iron bolts on big door frames, or else because of big door panels and big iron bolts and chains. (*bṛhat-kapāṭāyasa-kīla-śṛṅkhalaiḥ = bṛhatsu kapāṭeṣu loha-kīlaka-yukta-śṛṅkhalaiḥ, bṛhadbhiḥ kapāṭādibhiḥ vā*)

“The doors opened by themselves” (*svayam vyavaryanta = svayam eva vyavaryanta vivṛtāḥ*). It should have been said: *vyavriyanta*. The *guṇa* in *vyavriyanta* is because of the meter. *Raveḥ* means *raveḥ nimittāt* (because of the sun).

Viśvanātha Cakravartī—

“When the doorkeepers, all of whose functions of knowing were taken away by Yogamāyā, were made to sleep...” (*tayā dvāḥ-stheṣu hṛta-pratyaya-sarva-vṛttiṣu dvāḥ-stheṣu śāyiteṣu = tayā yogamāyayā hṛtāḥ pratyayasya jñānasya sarvā vṛttayo yeṣāṃ teṣu dvāra-pāleṣu śāyiteṣu satsu*). The removal of awareness was the work of Māyā, an *aṁśa* of Yogamāyā.

The closed doors opened by themselves (*vyavaryanta* = *vyavriyanta* = *vivṛtāḥ*). The doors were difficult to cross (*duratyayāḥ* = *duratikramāḥ*) because of iron bolts and chains that extended to big door frames (*br̥hat-kapāṭāyasa-kīla-śṛṅkhalaiḥ* = *br̥hat-kapāṭa-gataiḥ āyasa-kīla-śṛṅkhalaiḥ*). *Raveḥ* means *raveḥ nimittāt*.

“A cloud, whose rumbling was repeatedly slow (*upāṁśu-garjitaḥ* = *upāṁśu mandam mandam garjitaṁ yasya saḥ*), rained. With hoods made into umbrellas (*phaṇaiḥ* = *phanaiḥ chatrī-kṛtaiḥ*), Śeṣa followed to block the rain,” in accordance with this verse in *Brahmāṇḍa Purāṇa*:

śayyāsana-parīdhāna-pādukā-chatra-cāmaraiḥ |
kiṁ nābhūs tasya kṛṣṇasya mūrti-bhedaś ca mūrtiṣu ||

“As a bed, a seat, garments, sandals, an umbrella, and a fan, and as various forms, what did you not become for Kṛṣṇa’s forms?”

Sanātana Gosvāmī—

Pratyaya means *jñāna* (knowledge, awareness). *Dvāḥ-stha* means *dvāra-sthita* (those situated at the door): This denotes sentinels and doormen. For example, in *Śrī Viṣṇu Purāṇa*:

mohitāś cābhavaṁs tatra rakṣiṇo yoga-nidrayā |
mathurā-dvāra-pālāś ca vrajaty ānakadundubhau ||

“While Ānakadundubhi was going, the sentinels there and the doormen at the gates of Mathurā were bewildered by Yoga-nidrā.” (5.3.16)

The bewilderment was only done by Māyā. It was fitting, thus it is stated in that way. However, a *prakāśa* takes place only by the Lord: That is just what he says with *dvāraś ca* (the doors) and so on. *Atha* means *anantaram* (afterward), meaning *sadyaḥ eva* (at once).

Ca means *api* (also): The doors were shut, even locked (*ca pihitāḥ* = *pihitāḥ mudritāḥ api*). Those doors could not be opened in any way: They were difficult to cross because of big door panels and big iron bolts and chains (*br̥hat-kapāṭāyasa-kīla-śṛṅkhalaiḥ* = *br̥hat-kapāṭādibhiḥ*). Or else: Although by nature they were difficult to cross—since the area was filled with lions, tigers and other animals put there for guarding—in addition they were closed with big door panels (double doors) and big iron bolts and chains.

Kṛṣṇa is *paramānanda-ghana-mūrti*, the form of condensed, topmost bliss.

Vasudeva was carrying Him (*vāhe* = *vāhake*), thus the idea of an exertion like that of a carrier (*vahana*) is refuted. Or else the sense of *kṛṣṇa* is: *saṁsāra-bandham api karṣati harati iti kṛṣṇah*, “He even takes away the bondage of material life.”

“The doors opened by themselves—the reason is that Vasudeva was carrying Him—like darkness dissipates (*yathā tamaḥ = yathā tamaḥ udghāṭitaṁ syāt*) because of the sun.” With such an example, it is implied that the doors gradually and completely opened just before his arrival.

Parjanya is a rumbling cloud, therefore its rumbling was repeatedly slow (*upāṁśu-garjitaḥ = upāṁśu mandaṁ mandaṁ garjitaṁ yasya saḥ*). As regards *śeṣa*, it was only Śrīmān Ananta, the best *pārṣada*, who came there at the time, for the accomplishment of His own service, on account of this statement of *Brahmāṇḍa Purāṇa*: *śayyāsana-parīdhāna...* (see *Sārārtha-darśinī*). Śeṣa went behind Śrī Vasudeva. Either he was unnoticed or he was visible. For instance, in *Śrī Viṣṇu Purāṇa*:

varṣatām jaladānām ca toyam atyulbaṇam niśi |
saṁchādyānuyayau śeṣaḥ phaṇair ānakadundubhim ||

“At night, Śeṣa followed Ānakadundubhi while covering the excessive rain of the showering clouds with His hoods.” (5.3.17)

***Jīva Gosvāmī*—**

(Additions are underlined.)

This is one set of two verses. *Pratyaya* means *jñāna*. *Dvāḥ-stha* means *dvāra-sthita*. This denotes sentinels and doormen. For example, in *Śrī Viṣṇu Purāṇa*: *mohitās cābhavaṁs tatra...* (see above).

The bewilderment was only done by Māyā. It was fitting, thus it is stated in that way. However, a *prakāśa* takes place only by the Lord: That is just what he says with *dvāraś ca* and so on. *Atha* means *anantaram* (afterward), i.e. *sadyaḥ eva* (at once). The sense is this: *yāḥ pihitā mudritāḥ, tāḥ dvāro 'pi dvāḥ-sthādīnām hṛta-pratyayāditvaṁ lakṣaṇī-kṛtya śrī-vasudeva āgate sati svayam eva vivṛtāḥ,*

“Even the doors, which were shut and locked, opened by themselves when Śrī Vasudeva came, after taking a hint from the fact that the doorkeepers’ mental functions were gone.” And those doors could not be opened in any way. That is what he says: *br̥hat-kapāṭāyasa-kīla-śṛṅkhalaiḥ duratyayāḥ.*

10.3.49

*kṛṣir bhū-vācakaḥ śabda naś ca nirvṛti-vācakaḥ |
taylor aikyaṁ param brahma kṛṣṇa ity abhidhīyate ||*

“The word kṛṣ is expressive of existence, and the word na of bliss. The oneness of both is Para-Brahman, called Kṛṣṇa.” (*Mahābhārata*, Udyoga-parva 68.5)

In accordance with this, Kṛṣṇa is the form of condensed, topmost bliss that attracts everyone (*sarvākarṣaka-paramānanda-ghana-mūrti*). Vasudeva was carrying Him (*vāhe* = *vāhake*), thus the idea of an exertion like that of a carrier is refuted. On the contrary, only the topmost bliss is implied. Similarly, *samsāra-bandham api karṣati harati iti kṛṣṇah*, “He even takes away the bondage of material life, thus He is called Kṛṣṇa. Vasudeva was carrying Him, and that is the reason the doors opened by themselves: vyavaryanta is the usage of karma-kartari, and so the doer of the action of opening was only Śrī Vāsudeva. They opened by themselves like darkness dissipates (*yathā tamaḥ = yathā tamaḥ udghaṭitaṁ syāt*) because of the sun.” With such an example, it is implied that the doors gradually and completely opened just before his arrival.

Parjanya is a rumbling cloud, therefore its rumbling was repeatedly slow (*upāṁśu-garjitaḥ = upāṁśu mandam mandam garjitaṁ yasya saḥ*). As regards *śeṣa*, it is only Śrīmān Ananta, the best *pārṣada*, who came there at the time, for the accomplishment of his own service, because of this statement of *Brahmāṇḍa Purāṇa*: *śayyāsana-parīdhāna...* (see above). Śeṣa went behind Śrī Vasudeva. For example, in *Viṣṇu Purāṇa*: *varṣatām jaladānām ca...* (see above).

Moreover, that action, somewhat perceived, of covering the torrent above His head might have been known to Vasudeva because that knowledge was suitable as a cause of astonishment that delights at once, given that his agitation was increasing out of worry.

Baladeva Vidyābhūṣaṇa—

Parjanya only means cloud.

10.3.50

*maghoni varṣaty asakṛd yamānujā
gambhīra-toyaugha-javormi-phenilā |
bhayānakāvarta-śatākulā nadī
mārgam dadau sindhur iva śriyaḥ pateḥ ||*

upajāti (12)

maghoni varṣati—while Indra was raining (or given the fact that Indra was showering rain); *asakṛt*—constantly; *yama-anujā*—Yama’s younger sister; *gambhīra*—deep; *toya*—of water; *ogha*—of a flow; *java*—due to the velocity; *ūrmi*—because of waves; *phenilā*—foamy; *bhayānaka*—frightful; *āvarta-śata*—by hundreds of whirlpools; *ākulā*—agitated; *nadī*—the river; *mārgam*—way; *dadau*—gave; *sindhuḥ iva*—like the ocean [did]; *śriyaḥ pateḥ*—for Śrī’s husband.

maghoni asakṛd varṣati (sati) yamānujā nadī gambhīra-toyaugha-javormi-phenilā bhayānakāvarta-śatākulā sindhuḥ iva śriyaḥ pateḥ (akarot, vasudevasya) mārgam dadau.

While Indra was constantly showering rain, the deep, voluminous, wavy and foamy Yamunā River, agitated by hundreds of frightful eddies, gave way to Vasudeva like the ocean did for Sītā’s husband.

Śrīdhara Svāmī—

“The river was covered with foam because of the waves that occurred due to the velocity of profuse, very deep water (*gambhīra-toyaugha-javormi-phenilā = gambhīraḥ yaḥ toyaughaḥ tasya javena ye ūrmayaḥ taiḥ phenilā phena-vyāptā*), and was filled with hundreds of terrifying whirlpools (*bhayānakāvarta-śatākulā = bhayaṇakaiḥ āvarta-śataiḥ vyāptā api*).” *Śriyaḥ pateḥ* means *sītā-pateḥ* (for Sītā’s husband).

Viśvanātha Cakravartī—

Toyaugha means *toya-samūha* (a huge amount of water). *Śriyaḥ pateḥ* means *sītā-pateḥ* (for Sītā’s husband).

Baladeva Vidyābhūṣaṇa—

The river was foamy, very deep, and within it were waves because of the flow of the current of water. (*gambhīra-toyaugha-javormi-phenilā = gambhīrā ca*

*asau toyaugha-javena vāri-pravāha-vegena vāri-pravāha-vegena ūrmayaḥ
yasyām sā ca phenilā ca)*

It was filled with hundreds of terrifying whirlpools. (*bhayānakāvarta-śatākulā*
= *bhayaṇakāḥ bhayaṇkarāḥ ye āvartāḥ jala-bhramāḥ teṣāṃ śataiḥ ākulā
vyāptā*)

The Yamunā gave way: Her waters went up to his knees. The ocean did the same for Śrī Rāma when He desired to go to Laṅkā.

Sanātana Gosvāmī—

Indra himself was showering rain, thus it is implied that there was much rain so that no one could go outside. Owing to dense darkness, no one could see Śrī Vasudeva.

The word *yamānujā* (Yama’s younger sister) is used to express the completely terrifying condition of the river at the time. That is just what he brings to light with the two adjectives *gambhīra-toyaugha-javormi-phenilā* and *bhayānakāvarta-śatākulā*. Therefore: *nadī* (river). As a pun, it is also said that the river was making a lot of noise.

Nonetheless: “The river gave way to Śrī Vasudeva like the ocean did for Sītā’s husband (*mārgaṃ dadau sindhur iva śriyaḥ pateḥ* = *yatha sītā-pateḥ samudraḥ, tathā śrī-vasudevasya mārgaṃ dadau*).” For example, in the same scripture:

*yamunām cātigambhīrām nānāvarta-śatākulām |
vasudevo vahan viṣṇuṃ jānu-mātra-vahām yayau ||*

“Carrying Kṛṣṇa, Vasudeva went to the Yamunā, which was excessively deep and agitated by hundreds of various whirlpools, yet it reached only up to his knees.” (*Viṣṇu Purāṇa* 5.3.18)

Jīva Gosvāmī—

Indra himself was showering rain, since he did not know that people were bewildered by Māyā. He made rain only to ensure that Śrī Vasudeva would remain unseen. By bringing about the oneness of water and Earth, the rain even became a reason for his unexpected immersion in the Yamunā. The rain was incessant at that time because there was a separation right through the middle of the river, due to suspecting that he was in trouble. (In that way Vasudeva would remain unseen.) That separation was devoid of people.

The word *yamānujā* is used to express the completely terrifying condition of the river at that time. This is exactly what he brings to light with the two

adjectives *gambhīra-toyaugha-javormi-phenilā* and *bhayānakāvarta-śatākulā*. Therefore: *nadī* (river). As a pun, it is also said that it was making a lot of noise. Still: “The river gave way to Śrī Vasudeva like the ocean did for Sītā’s husband (*mārgam dadau sindhur iva śriyaḥ pateḥ* = *yatha sītā-pateḥ samudraḥ, tathā śrī-vasudevasya mārgam dadau*),” because the river only gave that opportunity to him, and also for his return trip. Consequently Śrīdhara Svāmī too explains *śriyaḥ pateḥ* (for Śrī’s husband) only as *sītā-pateḥ* (for Sītā’s husband). For example, in *Śrī Viṣṇu Purāṇa*: *yamunām cātigambhīrām...* (see above).

Vallabhācārya—

All the rivers are wives of the ocean. The ocean gave way to Rāma because, since Lakṣmī is His wife, the ocean is Rāma’s father-in-law (Lakṣmī was born from the Milk Ocean): The ocean welcomed Rāma in its home. The term Śrī-pati is used for Rāma also in reference to the fact that Kṛṣṇa is the lover of the *gopīs*: The ocean gave way to Rāma, the lover of Lakṣmī, like the Yamunā gave way to Kṛṣṇa, the lover of the *gopīs*. Kṛṣṇa and the *gopīs* will play in the Yamunā (the Yamunā welcomed Kṛṣṇa in her home).

ANNOTATION

The word *maghoni* is the locative singular form of *maghavan*, a name of Indra. *Maghavan* is made from the verbal root *mah pūyāyām* (to worship) by *Uṇādi-sūtra* 1.159. The commentaries on *Uṇādi-sūtra* explain that the derivation is: *mahyate pūjyate ’sau* (he who is worshiped), the *h* of *mah* changes to *gh*, and the suffixes *av[uk]* and *[k]an[in]* are applied. There is a pun by another derivation: *magha-van* means “he who worships with gifts.” The suffix *[k]vi[p]* is added in the active voice after the verbal root *van śabde sambhaktau* (to sound; to serve, worship). Yāska explains the word *magha* as: *magham iti dhana-nāmadheyam*, “*Magha* is a synonym of *dhana* (wealth, gifts)” (*Nirukta* 1.7). As Sanātana Gosvāmī and Jīva Gosvāmī point out, Indra was worshiping the Lord with the gift of rain so that everyone would stay indoors and be unable to see Vasudeva. This name constitutes the *parikarāṅkura* ornament (highly significant noun).

*nanda-vrajaṁ śauriḥ upetya tatra tān
gopān prasuptān upalabhya nidrayā |
sutaṁ yaśodā-śayane nidhāya tat-
sutām upādāya punar grhān agāt ||*

upajāti (12)

nanda-vrajam—to Nanda’s cowherd village; *śauriḥ*—Vasudeva; *upetya*—having gone nearby; *tatra*—there; *tān*—those; *gopān*—cowherd men; *prasuptān*—were fully asleep; *upalabhya*—perceiving; *nidrayā*—by Nidrā-devī; *sutaṁ*—the son; *yaśodā-śayane*—on Yaśodā’s bed; *nidhāya*—after putting down; *tat-sutām*—her daughter; *upādāya*—after taking nearby; *punaḥ grhān agāt*—he went back to the dwellings (or to his wife).

*śauriḥ nanda-vrajaṁ upetya tatra tān gopān nidrayā prasuptān upalabhya
sutaṁ yaśodā-śayane nidhāya tat-sutām upādāya grhān punar agāt.*

The son of Śūra went to Nanda’s village, saw that the cowherds there were fast asleep on account of Nidrā-devī, placed his son on Yaśodā’s bed, took her daughter and went back to his dwelling.

Śrīdhara Svāmī—

Nidrayā means *ajayā* (by Yogamāyā).

Viśvanātha Cakravartī—

Vasudeva took her daughter (*tat-sutām upādāya*): This impropriety on the part of Vasudeva is not faulty although he knew that protecting his own son from Kāṁsa meant that Kāṁsa would kill his friend’s daughter. Rather, that impropriety is only a good thing because a proper discrimination of that sort was overridden by his ever increasing affection for the Lord, who had become his son.

Sanātana Gosvāmī—

It is Nanda’s cowherd village; in other words, for the most part it is an abode of cows (*nanda-vrajam* = *nandasya vrajaṁ prāyo gav-āvāsam*), so any presumption that the doors there were closed is refuted. Śrī Vasudeva reached the vicinity (*upetya* = *samīpe prāpya*): This suggests that he went there at once.

Alternatively, he went there with an expedient (*upetya* = *upāyena gatvā*): This makes one perceive a special effort, insofar as the area was difficult to penetrate on account of spikes and the like that were dug into the earth everywhere by the order of Śrī Vrajeśvara.

He saw (*upalabhya* = *dr̥ṣṭvā*) that those cowherds, Śrī Nanda and others, were fast asleep, meaning they were eminently sleeping, i.e. in such a way that they were unconscious (*prasuptān* = *prakarṣeṇa niḥsaṁjñatayā suptān*), because of natural sleep (*nidrayā* = *nidrayā svābhāvikyā*). Or else: Although they had the habit of staying awake (*tān* = *jāgaraṇa-śīlān api*), they were sleeping in that way due to Yogamāyā (*nidrayā* = *yoga-māyayā hetunā*).

As regards *śiśum* ('infant', Vallabhācārya's reading, instead of *sutam*, son): The term is said on account of Śrī Vasudeva's conceit of having Him as his little boy, on account of a rise of profuse affection in such a way that it was materialistic. Alternatively: Although He is not an infant, He became one. This is a statement of the abundant *bhakti* of Śrī Bādarāyaṇi (the son of Vyāsa). The rest should be inferred in like manner.

Then, "he took her daughter (*tat-sutām* = *tasyāḥ sutām*), either as an expedient or for the sake of assistance (*upādāya* = *upāyena upakārārtham vā ādāya*).” Śrī Vasudeva's profuse affection for the Lord is shown in that way, since he even accepted Māyā for his sake and since he disregarded the fault of Kaṁsa's murdering his friend's daughter.

He went back to the place of his confinement (*grhān* = *nija-bandhanāgāram*).

Jīva Gosvāmī—

He came close simply by going (*upetya* = *samīpe gatvā api*): It is implied that he did not know the way there and had divine assistance. The doors opened by themselves as before.

It is said *śiśum* because His mind and Śrī Vasudeva's mind were attracted by the infantile sweetness that had fully manifested in proximity to Śrī Yaśodā at that time. Sometimes the reading is *sutam*. He placed Him as if He were a gem (*nidhāya* = *nidhim iva gūḍham nyasya*); he took her daughter by thinking of her as Māyā, as a little girl and as being acceptable for cheating Kaṁsa (*upādāya* = *māyātvena kanyātvena ca kaṁsa-vañcanārtham upādeyatvena ca grhītvā*). This was only profuse affection for the Lord, for whose sake he accepted her although she was born as Māyā. In that way there was no consideration of the fault of Kaṁsa's murder of her even though she was viewed as a friend's daughter.

The plural in *grhān* is due to the fact that his household was characterized by Śrī Devakī and was filled with anxiety, and therefore it was constantly flashing in his mind.

Baladeva Vidyābhūṣaṇa—

Here also, the cowherds who were King Nanda’s doorkeepers fell asleep because of Yoga-nidrā, a superior *amśa*, and all the doors opened by themselves. Yaśodā fell asleep only because of her. Vasudeva did not see her son. He placed his own son there, took her daughter and went back. It is understood that the two newborn sons became one, just like two broken clouds merge. Vasudeva’s deceit is not a fault because he knew: “Kaṁsa is unable to kill that daughter.”

Vallabhācārya—

Vasudeva went to his quarters (*grhān* = *sva-grhān*) by the same path (*punaḥ = tena eva mārgena*).

Vijayadhvaja Tīrtha—

In the neuter, the word *grha* is expressive of wife. The masculine plural in *grhān* is for the sake of excluding that. Amara states: *grhāḥ puṁsi ca bhūmny eva*, “Only in the masculine plural, *grha* [is another synonym of dwelling]” (*Amara-koṣa* 2.2.5).

Bhāvārtha-dīpikā-prakāśa—

The word *grha* means *bhāryā* (wife), due to the statement: *grhiṇy eva grhaṁ proktam*. The plural is because he was repeatedly thinking about her.

ANNOTATION

In this verse, *grhān*, the masculine accusative case plural of the word *grha*, means either dwellings or wife. Not everyone agrees with the definition of *grha* in *Amara-koṣa*. Commenting on *Aṣṭādhyāyī*, the renowned grammarians Vāmana and Jayāditya write: *grhaṁ veśma tāsthyāt dārāś ca. grhṇanti iti grhāḥ dārāḥ. grhāṇi veśmāni*, “*Grham* means house. Since she is situated there, it also means a wife. A wife is called *grhāḥ* because she takes. In the neuter plural, *grha* means houses” (*Kāśikā* 3.1.144).

Amara Siṁha contradicts himself because elsewhere he writes: *dāreṣu ca*

grhāḥ, “In the masculine plural, *grha* also means wife” (*Amara-koṣa* 3.3.237). Moreover, concerning Vasudeva’s trip to Gokula, the *Viṣṇu Purāṇa* states:

kaṁsasya kara-dānāya tatraivābhyāgatāṁs taṭe |
nandādīn gopa-vṛddhāṁś ca yamunāyā dadarśa saḥ ||

“He saw Nanda and elderly cowherds, who had come in front, on the bank of the Yamunā, to pay taxes to Kaṁsa.” (5.3.19)

Śrīdhara Svāmī comments: *abhimukham āgatān nandādīn tair adṛṣṭaḥ san dadarśa*, “Nanda and others came in front (*abhyāgatān* = *abhimukham āgatān*). Vasudeva saw them, but they did not see him” (*Ātma-prakāśa* 5.3.19). Śukadeva says Nanda and others went to pay taxes at a later point in time (*Bhāgavatam* 10.5.19).

10.3.52

devakyāḥ śayane nyasya vasudevo ’tha dārikām |
pratimucya padoḥ loham āste pūrva-vad āvṛtaḥ ||

devakyāḥ śayane—on Devakī’s bed; *nyasya*—after placing; *vasudevaḥ*—Vasudeva; *atha*—afterward; *dārikām*—the little girl; *pratimucya*—after binding; *padoḥ*—on the two feet; *loham*—iron; *āste*—he remains; *pūrva-vat*—as before; *āvṛtaḥ*—covered (confined).

atha vasudevaḥ devakyāḥ śayane dārikām nyasya padoḥ loham pratimucya āvṛtaḥ (san) pūrva-vad āste (sma).

Afterward, Vasudeva placed the little girl on Devakī’s bed and bound shackles to his feet. He remained confined as before.

Śrīdhara Svāmī—

“After binding a fetter on his feet, he remained in place.” (*pador loham pratimucya āste* = *pādayoḥ nigaḍaṁ baddhvā āste sma*)

Viśvanātha Cakravartī—

“After binding a fetter on his feet, he remained covered.” (*pratimucya padora loham āste āvṛtaḥ = baddhvā pādayoḥ nigaḍaṁ āvṛtaḥ āste sma*)

Baladeva Vidyābhūṣaṇa—

He bound a fetter to his feet and remained confined in prison (*padoḥ loham pratimucya āvṛtaḥ = pādayoḥ nigaḍaṁ baddhvā kārā-niruddhaḥ*).

Sanātana Gosvāmī—

Dārikām denotes that little girl. “He remained confined as before (*pūrva-vad āvṛtaḥ = pūrva-vad niruddhaḥ*),” because of the effectuation of the closure of the doors, and so on, once again, after his arrival.

Jīva Gosvāmī—

“He placed the little girl (*dārikām = bālikām*) on the bed.” He only put her on a bed, not on her lap, only out of disregard due to suspecting her sorrow as a result of that. He remained confined by doors and so on as before (*pūrva-vad āvṛtaḥ = pūrva-vat kapāṭādibhiḥ niruddhaḥ*).

10.3.53

*yaśodā nanda-patnī ca jātam param abudhyata |
na tat-liṅgam pariśrāntā nidrayāpagata-smṛtiḥ ||*

yaśodā—Yaśodā; *nanda-patnī*—Nanda’s wife; *ca*—and; *jātam*—was born; *param*—only (or the latter one); *abudhyata*—understood; *na*—not; *tat-liṅgam*—the gender of that [latter one]; *pariśrāntā*—fatigued; *nidrayā*—because of sleep (or *Nidrā-devī*); *apagata-smṛtiḥ*—she whose remembrance has gone away.

yaśodā nanda-patnī param jātam abudhyata. (sā) pariśrāntā nidrayā apagata-smṛtiḥ ca (satī) tat-liṅgam na (abudhyata iti).

Yaśodā, Nanda’s wife, only understood that there was a birth. Being fatigued, and her memory hampered by sleep, she did not know the child’s gender.

Śrīdhara Svāmī—

“Something was born. That’s all she understood (*jātaṁ param abudhyata = jātaṁ kiñcid iti kevalam abudhyata*). She did not know the child’s gender—whether the child was a boy or a girl. She was bewildered by Yoga-nidrā also (*nidrayāpagata-smṛtiḥ = yoga-nidrayā ca mohitā*).”

Viśvanātha Cakravartī—

She only (*param = kevalam*) understood that there was a birth. She did not know whether the child was a boy or a girl: This means she did not know the distinguishing characteristic of the one that was born (*tal-liṅgam = tasya jātasya cihnam*). The reason for that is *parīśrāntā* (fatigued): She had fatigue, arisen on account of parturition, owing to her great delicateness, and at the end of childbirth she had no remembrance because of the alleviation of her fatigue due to bliss and sleep. Thus it is said: *nidrayā* (by sleep).

Moreover, here the conjunction *ca* has the sense of *ukta-samuccaya* (adding something that was said). The drift is: *yathā vasudeva-patnī tathā nanda-patnī ca jātaṁ sva-garbhād utpannam apatyam param sarvotkṛṣṭam abudhyata*, “Like Vasudeva’s wife, Nanda’s wife too (*ca*) understood that the offspring born from her womb was the most eminent of all (*param = sarvotkṛṣṭam*).” This means: “Simply by the power, given by Him, of relishing His sweetness, she made the bliss that is His *svarūpa* within the range of her perception.” However, the difference is that Yaśodā did not understand His specificity (*tal-liṅgam = tasya viśeṣam*): “He is God.”

Someone might think: “The fame that “Kṛṣṇa took birth from Yaśodā’s womb” is not well-known.” In that regard he says: *yaśodā*. The sense is: *tad yaśo dadāti*, “she gives that fame” to Devakī out of a mood of friendship. This is understood from a statement in *Ādi Purāṇa*:

*dve nāmnī nanda-bhāryāyā yaśodā devakīti ca |
ataḥ sakhyam abhūt tasyā devakyā śauri-jāyayā ||*

“Nanda’ wife had two names: Yaśodā and Devakī, therefore she developed friendship with Devakī, Vasudeva’s wife.”

This explanation is only on account of a sameness of opinion with *Bhāgavatāmṛta*, *Vaiṣṇava-toṣaṇī*, *Ānanda-vṛndāvana-campū*, and so on. Therefore it should not be overlooked.

Sanātana Gosvāmī—

The name Yaśodā (giver of fame) is said with the intent to express the expansion of the renown of Vraja and of Śrī Nanda, by giving birth to a good son, and of Yogamāyā, by a birth from her womb. In addition, Nanda is so called because he delights the world (*nandayati jagad iti nandaḥ*). His wife (*nanda-patnī = nandasya patnī*) also delights the world by begetting his son. In that way, the fact that Nanda as well expands the renown of Yogamāyā by being her father is intimated.

Ca means *api* (although). The sense is: Although she was also surrounded by a large retinue on account of being Vrajeśvarī.

She was completely tired due to the nature of childbirth (*pariśrāntā = prasava-svabhāvena jātātyanta-śramā*). Her remembrance, meaning her taking interest in things, had gone away (*apagata-smṛtiḥ = apagatā smṛtiḥ anusandhānaṁ yasyāḥ sā*). It is inferred that her entourage was like that too. For instance, in the same scripture:

*tasmin kāle yaśodāpi mohitā yoga-nidrayā |
tām eva kanyāṁ maitreya prasūtā mohite jane ||*

“At that time (when Vasudeva was on his way to Gokula), even Yaśodā was bewildered by Yoga-nidrā. O Maitreya, she gave birth to that girl when people were bewildered.” (*Viṣṇu Purāṇa* 5.3.20)

The rest was explained by Śrīdhara Svāmī. There is another rendering: *tataś ca param uttamam putram jātam abudhyata*, “And after that she understood that an excellent (*param = uttamam*) son was born,” by virtue of seeing the expanse of His special radiance.” She did not understand the signs of that, meaning of the exchange of children done by Śrī Vasudeva (*tal-liṅgam = tasya śrī-vasudeva-kṛta-putra-parivartanādeḥ liṅgaṁ lakṣaṇam*). The rest of the interpretation is the same. It is understood that later she became utterly enthralled by seeing the son:

*dadṛśe ca prabuddhā sā yaśodā jātam ātmajam |
nīlotpala-dala-śyāmaṁ tato 'tyartham mudaṁ yayau ||*

“Upon awakening, Yaśodā saw that a son was born. He was the color of a dark blue lotus petal. Therefore she was exceedingly delighted.” (*Viṣṇu Purāṇa* 5.3.22)

Jīva Gosvāmī—

The name Yaśodā is said with the intent to express the expansion of the renown of Vraja and of Śrī Nanda by giving birth to that kind of son. Due to being Nanda, as one who delights the world by begetting a son in that way, it is implied that he too was personified bliss at that time. She is his wife, thus she as well gives bliss to the world. And since he is her husband, the expansion of his renown as well is implied.

She was exhausted owing to her kind nature (*parīśrāntā* = *prasanna-svabhāvena jātātyanta-śramā*). *Nidrayā* means “by Yoga-nidrā,” therefore it is inferred that her entourage was like that to a greater degree. For instance, in *Śrī Viṣṇu Purāṇa*: *tasmin kāle yaśodāpi...* (see above). It is understood that later she became completely enthralled by seeing the son. For example, in the same scripture: *dadṛśe ca prabuddhā sā...* (see above).

Baladeva Vidyābhūṣaṇa—

Having mentioned, with *niśīthe* and so on (10.3.8), the birth of Hari in Mathurā and in Gokula, it was said that at first there was a praise by His parents and His speech, but what happened afterward? He mentions it here. “Like Vasudeva’s wife, Nanda’s wife too understood that the Supreme Lord (*param* = *pareśam*) took birth from her womb.” Observing the marks on His hands and feet, she knew: “The Supreme Lord, my son, descended to delight me.”

“She did not know the signs of Vasudeva’s arrival and so on (*na tal-liṅgam = tasya vasudevāgamādeḥ cihnam na abudhyata*).” *Viśva-kośa* says: *liṅgam cihne ’numāne pi*, “*Liṅgam* is used in the senses of *cihnam* (sign) and *anumānam* (inference).” The reason for that is: *nidrayā*, meaning: “because of Yogamāyā, who safeguards secrets.”

Vallabhācārya—

The word *nanda-patnī* is said to indicate that she was not careless. At this time, and even at other times, she was supposed to stay awake because ceremonies such as the *jāta-karma* needed to be performed.

ANNOTATION

In *Gopāla-campū*, Jīva Gosvāmī says that Nanda wanted to have the Lord as a son. Later, ‘Devadeva’ appeared to Nanda and Yaśodā in their dreams after they

had performed a one-year vow and told them that the boy who is beautiful like a flax flower and who had flashed in their minds would take birth from them (*Gopāla-campū* 1.3.50-64).

Rūpa Gosvāmī states that according to some devotees, when Vasudeva went to Gokula, Vāsudeva Kṛṣṇa merged in Nanda-nandana Kṛṣṇa (*Laghu-bhāgavatāmṛta* 1.5.455). Baladeva Vidyābhūṣaṇa shares that opinion (*Vaiṣṇavānandinī* 10.3.51).

Rūpa Gosvāmī also mentions the possibility that Vasudeva entered Yaśodā's house, placed Vāsudeva there and took her daughter (*Laghu-bhāgavatāmṛta* 1.5.449). In this interpretation, no mergence is implied. In some editions of *Bhāgavatam*, such as the edition published by Rāma-Nārāyaṇa Dāsa (Mūrśidābād, Bengal, 1887), the words *niśīthe tama-udbhūte jāyamāne janārdane* are only connected to verse 10.3.7 to make a verse of six lines, so that *viṣṇuḥ* in verse 8 only refers to Vāsudeva Kṛṣṇa. Baladeva Vidyābhūṣaṇa says Śukadeva speaks of the Lord in a hidden way (*Vaiṣṇavānandinī* 10.3.8). Elsewhere Śukadeva states that Kṛṣṇa is Yaśodā's son: *sva-sutasya* (*Bhāgavatam* 10.9.7).

In *Gopāla-campū*, Jīva Gosvāmī indicates that when she woke up, Yaśodā saw the Kṛṣṇa that Vasudeva had placed next to her. It is understood that Yaśodā saw a boy who had only two arms. Jīva Gosvāmī explains:

yadā nṛśaṁsa-kaṁsa-bhiyā svāvirbhūta-caturbhujā-rūpācchādana-pūrvaka-dvibhujā-rūpāvirbhāvanāya śrī-devakīcchā jātā, tadā tasya yad apūrvam dvi-bhujā-rūpaṁ pūrvam māyayā saha śrī-yaśodāyāḥ svāntaram āyātām, tad eva tatra sannidhānam avāpya catur-bhujam rūpam antar-bhāvya svayam āvirbabhūva. yatra sākāratayā mātṛ-garbha-sthitāpi māyā nirākāratayā tūrdhva-gatyā tanvā tad-vāhanatām āgatā. gandha-vāha-śreṇī nīla-kamala-dalam iva tatra sarvālakṣitatayā tat prāpitavatī. yā khalu pūrvam tad-ākārṣeṇa dharṣeṇa paraṁ mātaram api mohena mlāpitavatī. atha punas tena garbha-sthenākāreṇa mātuh prasūti-bhramam ca samprathayya bahir ātmānam saṁvalayya prasūti-śayyām evādhiśayya sthitavatī.

“When out of fear of cruel Kaṁsa Śrī Devakī desired the appearance of the Lord's two-armed form by means of His covering His four-armed form, which had just manifested itself, then the Lord's two-armed form, which is unprecedented and which had attained the interior of Śrī Yaśodā along with Yogamāyā, came near Devakī, merged the four-armed form, and manifested itself.

“At that time, Yogamāyā, though she was abiding in a bodily form in the womb of her mother, became, as a body that leaped out and that had no form,

His carrier and, just like a sustained wind and a blue lotus petal, made Him attain that place without anyone noticing. Yogamāyā, of course, made her mother fatigued, at first by boldly pulling Him out and then by bewildering her. Afterward, Yogamāyā increased Yaśodā's confusion of childbirth by means of that form of hers which was in the womb, made herself break outside, layed on the maternity bed, and stayed there.” (*Gopāla-campū* 1.3.102-103)

According to Jīva Gosvāmī, Kṛṣṇa presided over the lotus of Yaśodā's heart while Yogamāyā was in her womb.

Appendix of Chapter 3

The Particularity of Nirviśeṣa

Brahman is *nirviśeṣa* (*Bhāgavatam* 10.3.24). This does not mean that Śaṅkarācārya's interpretation of the term *nirviśeṣa* is correct. Śaṅkarācārya is partially correct, when he says that Brahman does not have a material attribute, and is partially wrong, when he says that Brahman does not have a transcendental attribute. This is expounded ahead.

In *Laghu-vaiṣṇava-toṣaṇī* (10.3.13 and 10.10.33), Jīva Gosvāmī accepted the conventional designation of Brahman as *nirviśeṣa*. He wrote that Brahman is *nirviśeṣa*, but edited that out in the corresponding texts of *Krama-sandarbha* by rewriting the sentences and eliding the word *nirviśeṣa*.

Still, in *Bhagavat-sandarbha*, Jīva Gosvāmī uses the term *nirviśeṣa* as an adjective of Brahman in positive statements. In *Sarva-saṁvādinī* of *Bhagavat-sandarbha*, however, Jīva Gosvāmī flatly denies that Brahman is *nirviśeṣa*. Therein, Jīva Gosvāmī (or Gopāla Bhaṭṭa Gosvāmī) often quotes Rāmānuja's commentary on *Vedānta-sūtra*. Nonetheless, Rāmānuja never preached *Bhāgavatam* nor did he comment on it. Madhvācārya quoted *Tantra-bhāgavata*, which states that Hari is *nirviśeṣa* (without a material attribute) (*Bhāgavata-tātparya* 10.3.24). This can also mean that Hari has the nature of Brahman, which is *nirviśeṣa*.

Jīva Gosvāmī does not reject *Tantra-bhāgavata*, for in *Laghu-vaiṣṇava-toṣaṇī* 10.2.18 he quotes a passage which he says is from *Tantra-bhāgavata* and is cited by Madhvācārya. The word *nirviśeṣa* is used in various shades of meaning; they must be discerned.

Rūpa Gosvāmī writes: *brahma nirdharmakam vastu nirviśeṣam amūrtikam*, “Brahman is an entity which is without attribute, is *nirviśeṣa*, and is formless” (*Laghu-bhāgavatāmṛta* 1.5.216). Baladeva Vidyābhūṣaṇa comments: *nirdharmakam rūpa-rasādi-guṇa-rahitam. nirviśeṣam yato viśeṣair bhūmy-ādibhir asprṣtam ataḥ amūrtikam mūrtatva-sūnyam ity arthaḥ*, “Nirdharmaka means Brahman has no sensory object such as form and taste. Brahman is *nirviśeṣa* because it is untouched by a *viśeṣa* such as earth. Therefore, *amūrtika* means Brahman has no material form” (*Sāraṅga-raṅgadā* 1.5.216). Baladeva Vidyābhūṣaṇa's explanation of *nirviśeṣa* is incoherent because in Nyāya

philosophy a *viśeṣa* is one of the five *tanmātras*, not one of the five elements. This was explained in the footnote in Vīra-Rāghava's commentary (*Bhāgavata-candra-candrikā* 10.3.24).

Jīva Gosvāmī has used the word *nirviśeṣa* in the sense of “nondifferentiated” in *Laghu-vaiṣṇava-toṣaṇī* 10.10.38. This usage of the term *nirviśeṣa* is often seen in the scriptures and applies to Rūpa Gosvāmī's statement because therein the meaning of “without a material attribute” (*nirdharmaka*) was already obtained prior to the mention of the term *nirviśeṣa*.

Jīva Gosvāmī has also used the term *nirviśeṣa* in the sense of “devoid of a distinct feature.” For instance: *nanu guṇādy-abhāvān nirviśeṣa evāsau loka ity āśaṅkya tatra viśeṣas tasyāḥ śuddha-sattvātmikāyāḥ svarūpānatirikta-śakter eva vilāsa-rūpa iti dyotayaṁs tam eva viśeṣaṁ darśayati, harer iti*, “Someone might think, “The transcendental world must be *nirviśeṣa* since it is devoid of the three *guṇas*.” Suspecting this, with *hareḥ* (*Bhāgavatam* 2.9.10) he demonstrates a *viśeṣa* (a particularity, specialty) by hinting at this idea: The *viśeṣa* of the transcendental world is that it is the play of His internal potency, whose nature is transcendental” (*Bhagavat-sandarbhā* 10.25). When this understanding is applied to Brahman, the sense is only that Brahman has no material attribute, not that it has no attribute whatsoever. In the following *sūtra*, Vyāsadeva implies that the Absolute has *viśeṣas* (particularities): *viśeṣeṇa-bheda-vyapadeśāc ca netarau*, “[The one who has the quality of being invisible] is neither one of the two others (Pradhāna and the souls), also because of the mention of differences among the specific characteristics (*viśeṣaṇa*)” (*Vedānta-sūtra* 1.2.22). The words *viśeṣaṇa* (a characteristic which distinguishes one entity from another) and *viśeṣa* (special feature) are practically synonymous. Brahman has attributes (*viśeṣa*) which are transcendental.

In Sanskrit, the meaning of a word is understood through the usage of that word by the learned. For instance: *prayoga eva pramāṇa-śiromaṇiḥ*, “Usage is the crest jewel of authority” (*Amṛta* commentary on *Hari-nāmāmṛta-vyākaraṇa* 762). Henceforth, some examples from the scriptures will be shown. The word *nirviśeṣa* is also used to describe Time:

guṇa-vyatikarākāro nirviśeṣo 'pratiṣṭhitaḥ |
puruṣas tad-upādānam ātmānam līlayāsrjat ||

“Time has a form that moves the *guṇas*. It is nondifferentiated (*nirviśeṣa*). It has neither a beginning nor an end. As a pastime, the Puruṣa created a body, the world, in which the instrumental cause is Time.” (*Bhāgavatam* 3.10.11)

No one denies that Time has attributes such as milliseconds yet it is labeled *nirviśeṣa*. Śrīdhara Svāmī explains: *nirviśeṣaḥ, apratiṣṭhitaḥ kvāpy aparyavasitaḥ, ādy-anta-śūnya ity arthaḥ*, “It is *nirviśeṣa*. This means it is not based on anything, in other words it is not delimited anywhere. The sense is: It has neither a beginning nor an end” (*Bhāvēārtha-dīpikā* 3.10.11). Viśvanātha Cakravartī writes the same. Jīva Gosvāmī does not comment.

In his next commentary, Śrīdhara Svāmī states: *avyaktā mūrtir yasya iti svato nirviśeṣatā darśitā*, “*Avyakta-mūrti* means: *avyaktā mūrtir yasya*, “Time, whose form is unmanifest,” therefore being *nirviśeṣa* is automatically demonstrated” (*Bhāvēārtha-dīpikā* 3.10.12): Viśvanātha Cakravartī writes the same.

Likewise, in *Bhāgavatam* 3.11.2 the word *aviśeṣa* is an adjective of Time. Śrīdhara Svāmī expounds: *aviśeṣo viśeṣa-vivakṣā-rahitaḥ*, “*Aviśeṣa* means there is no intent to express a particularity of it” (*Bhāvēārtha-dīpikā* 3.11.2). Viśvanātha Cakravartī writes the same. One definition of *viśeṣa* is: *viśeṣas tu vyaktāv avayave 'pi ca, ādhikye*, “*Viśeṣa* means *vyakti* (manifestation), *avayava* (a part), and *ādhikyam* (superiority)” (*Hema-kośa* 3.785). Thus Time is *nirviśeṣa* and *aviśeṣa* in the sense that it is partless: It is nondifferentiated in essence. In addition, it is invisible (“unmanifest”).

In *Bhāgavatam* 2.10.34, Hiranyagarbha, the aggregate of *jīvas*, is described as *nirviśeṣaṇa*. Jīva Gosvāmī comments: *nirviśeṣaṇatvād eva vāñ-manasaḥ param*, “It is beyond word and thought only because it is *nirviśeṣaṇa*” (*Krama-sandarbhā* 2.10.34). The terms *nirviśeṣa* and *nirviśeṣaṇa* are synonymous.

Further, the *Bhāgavatam* also states: *nirviśeṣam abhūd yuddham*, “The fight was inconclusive (*nirviśeṣa*)” (10.72.39). No one denies that a fight has attributes. It was ‘nondifferentiated’.

This interpretation of *nirviśeṣa* is also seen in reference to Pradhāna: *prakṛter guṇa-sāmyasya nirviśeṣasya*, “of *Prakṛti*, in which the *guṇas* are in equilibrium and which is nondifferentiated (*nirviśeṣa*)” (*Bhāgavatam* 3.26.17). Another example regarding Pradhāna is this, where the word *aviśeṣa* is used instead of *nirviśeṣa*:

*yat tat tri-guṇam avyaktaṁ nityaṁ sad-asad-ātmakam |
pradhānaṁ prakṛtiṁ prāhur aviśeṣaṁ viśeṣa-vat ||*

“The learned call Pradhāna ‘Prakṛti’. It is the three guṇas. It is unmanifest and eternal. It is the form of an effect and a cause. It is nondifferentiated (*aviśeṣam*). It has particulars (*viśeṣa-vat*).” (*Bhāgavatam* 3.26.10)

Jīva Gosvāmī comments: *tatrāvyakta-saṁjñatve hetuḥ, aviśeṣaṁ guṇa-traya-sāmya-rūpatvād anabhivyakta-viśeṣam*, “The reason it is called *avyakta* (unmanifest) is *aviśeṣa*, meaning its particulars are not manifest because it is the form of the equilibrium of the triad of *guṇas*” (*Krama-sandarbha* 3.26.10) (*Paramātmā-sandarbha* 55). The same general idea applies to Brahman. It is nondifferentiated. As *sattva-guṇa* cannot be completely separated from the other *guṇas*, so *sat*, *cit*, *ānanda*, and other transcendental attributes in Brahman cannot be separated from one another. And just as Pradhāna has particulars (*viśeṣa-vat*), that is to say *sattva-guṇa* and so on, so Brahman has particulars: The *svarūpa* of Brahman is *satya* (real existence), *cit* (or *jñāna*) (sheer consciousness), *ānanda* (bliss), and *ananta* (infinite). Vyāsadeva says the Absolute Truth has transcendental qualities, such as being invisible and having a form.

Jīva Gosvāmī quotes the following verse from *Viṣṇu Purāṇa*, which proves that Existence is Consciousness:

pratyastamita-bhedaṁ yat sattā-mātram agocaram |
vacasām ātma-saṁvedyaṁ taj jñānaṁ brahma-saṁjñitam ||

“That which is sheer existence, which is beyond the range of words, and in which differences cease to exist is jñāna. It is called Brahman and is knowable by the soul.” (*Viṣṇu Purāṇa* 6.7.53) (cited in *Sarva-saṁvādinī* 24 of *Bhagavat-sandarbha*)

Conversely, Jīva Gosvāmī says that transcendental consciousness is Existence. Consciousness (*cittam*) is one of the definitions of *sattvam* (existence): *sattvam guṇe piśācādu bale dravya-svabhāvayoḥ, ātmatve vyavasāyāsu-citteṣv astrī tu jantuṣu* (*Medinī-kośa*).

The same understanding applies to Brahman’s designation of bliss. The bliss of Brahman is infinite: *brahma-saukhyam tv anantam* (*Bhāgavatam* 5.5.1). The word bliss in the material sense does not comprise the notion of infinitude, so how can Brahman be defined with the term bliss in that usual sense? Thus, Brahman is *nirviśeṣa*. There is no separation between *sat*, *cit* and *ānanda*. Existence is consciousness, and consciousness is bliss. Commenting on *Laghu-bhāgavatāmṛta*, Baladeva Vidyābhūṣaṇa writes: *cid-rūpo ya ānandaḥ, tad-bhūto vigraha iti karma-dhārayaḥ, mūrta-sva-prakāśānanda ity arthaḥ*, “Bliss (*ānanda*) is the form of consciousness (*cid-rūpa*). *Cid-ānanda-vigraha* means ‘a body which is bliss that is the form of consciousness.’ This is a *karma-dhāraya* compound. The sense is: ‘embodied, self-manifesting bliss’”

(*Sāraṅga-raṅgadā* 1.1.3). Baladeva Vidyā-bhūṣaṇa describes *jīva-tattva* as follows: *cit-sukhaika-raso 'pi puruṣo 'nādi-karma-vāsanayā prakṛti-sthaḥ*, “Although a soul is the one essence of consciousness and bliss (*cit-sukha-eka-rasa*), a soul is in Prakṛti because of beginningless karma and because of subconscious tendencies of a material nature” (*Gītā-bhūṣaṇa* 13.21). Vallabhācārya says: *sac-cid-ānanda-rūpo bhagavān, cid-ānandayor api satya-rūpateti tathoktam*, “The Lord is the form of *sat-cid-ānanda* (or He has a real body of consciousness and bliss). Even *cit* (consciousness) and *ānanda* (bliss) are the form of *satya* (real). It is said in that way” (*Subodhinī* 10.2.26). One achievement of a proper meditation on the Absolute Truth is the realization that consciousness is bliss. Theoretical knowledge is not sufficient to grasp this topic:

*na cakṣuṣā gṛhyate nāpi vācā
nānyair devais tapasā karmaṇā vā |
jñāna-prasādena viśuddha-sattvas
tatas tu taṁ paśyate niṣkalam dhyāyamānaḥ ||*

“Brahman is not grasped by the eyes, nor by words, nor by other senses, nor by austerities, nor by rites. A person has pure consciousness on account of the serenity of jñāna. Because of that, while meditating one sees the self, which is partless.” (*Muṇḍaka Upaniṣad* 3.1.8)

The proof is in one’s experience of deep meditation: *naiṣā tarkeṇa matir āpaneyā*, “This wisdom about *ātmā* cannot be obtained through logical reasoning” (*Kaṭha Upaniṣad* 1.2.9).

In the highest state of trance in Brahman, there is an additional nondifferentiation: there is no difference between the knower, the means of knowing, and what is known. Thus Kṛṣṇa says Brahman cannot be known per se: *avijñeyam* (*Bhagavad-gītā* 13.16). He states: *viññānam ekam*, “Consciousness is one” (*Bhāgavatam* 11.13.34). For example: *ānanda-mātram avikalpam*, “Brahman is only bliss. There is no differentiation within Brahman” (*Bhāgavatam* 3.9.3): Viśvanātha Cakravartī glosses the word *avikalpam* as *nirviśeṣam* (*Sārārtha-darśinī* 3.9.3). Śrīdhara Svāmī glosses *avikalpam* as *nirbhedam* (in which there is no difference) (*Bhāvārtha-dīpikā* 3.9.3). The word *nirvikalpitam* in *Bhāgavatam* 11.24.3 denotes the same principle.

Another aspect of nondifferentiation is that Brahman is its attributes. It is not that Brahman “has” attributes. Consequently it is said: (1) *brahmaṇy anirdeśye*,

“Brahman is inexpressible” (*Bhāgavatam* 10.87.1); (2) *paramārthas tv asaṁlāpo gocarē vacasāṁ na yaḥ*, “The highest Truth is not familiar talk. It is not within the scope of words” (*Viṣṇu Purāṇa* 6.7.100). Baladeva Vidyābhūṣaṇa and the followers of Madhvācārya use the term *viśeṣa* to explain a differentiation between a thing and its quality when the quality is inseparable from that thing. By the power of *viśeṣa*, it is logically sound to say “the bliss of Brahman” when in fact Brahman is bliss. Rūpa Gosvāmī uses the term *aupacārika* (metaphorical usage) instead of *viśeṣa*: *sac-cid-ānanda-sāndratvād dvayor evāviśeṣataḥ, aupacārika evātra bhedo ’yaṁ deha-dehinoḥ*, “The difference between the body and the possessor of the body is figurative (*aupacārika*) since there is no distinction, insofar as both of them are eternal and are condensed consciousness and bliss” (*Laghu-bhāgavatāmṛta* 1.5.341).

With regard to Pradhāna, a term used to express nondifferentiation is *sāmyam* (sameness; equilibrium). With respect to Brahman and the Lord, the nondifferentiation is also termed *eka-rasa* (one essence): *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ*, “[Kṛṣṇa’s expansions] are real and are the one essence of sheer consciousness and infinite bliss” (*Bhāgavatam* 10.13.54). As an alternative explanation, both Śrīdhara Svāmī and Viśvanātha Cakravartī say: “They are forms of Brahman, which is *satya-jñānānantānanda-mātraika-rasa* (real and the one essence of sheer consciousness and infinite bliss).” And therefore the renowned Bengali Vaiṣṇava Paṇḍita Rādhā-Vinoda Gosvāmī glosses *nirviśeṣam* in *Bhāgavatam* 10.3.24 as *cid-eka-rasam*, “Brahman, which is one essence: consciousness.”

In like manner, the *Śāṇḍilya Upaniṣad* states: *nirañjanam niṣkriyam sanmātram cid-ānandaika-rasam śivam prasāntam amṛtam tat param ca brahma*, “Brahman is taintless, actionless, merely existing, the one essence of consciousness and bliss (*cid-ānanda-eka-rasa*), auspicious, tranquil, nectar, and transcendental” (*Śāṇḍilya Upaniṣad* 2). Another reference is: *caturthaś caturātmāpi sac-cid-eka-raso hy ayam*, “Moreover, although He is *catur-ātmā* (‘four souls’, meaning the soul of *viśva*, of *taijasa*, of *prājña*, and of *turīya*), He, the fourth, is the one essence of existence and consciousness (*sac-cid-eka-rasa*)” (*Nārada-parivṛājaka Upaniṣad* 8.16). Thus *sat-cid-ānanda* connotes *eka-rasa* (one essence). For example: *sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati*, “[The Deity] abides in *bhakti-yoga*, which is the one essence of *sat-cid-ānanda*” (*Gopāla-tāpanī Upaniṣad* 2.78). In regard to nonspecificity, *eka-rasa* and *nirviśeṣa* are equivalent. For instance, in another context Viśvanātha Cakravartī glosses the word *apṛthak* (nonseparate) as *nirviśeṣa* (nondifferentiated) (*Sārārtha-darśinī* 10.8.12).

Therefore the imagined contrast between *nirviśeṣa* Brahman and *saviśeṣa* Bhagavān is misleading. Brahman and Bhagavān are *nirviśeṣa* in the sense that they have no material attribute, and each is also *saviśeṣa* in the sense that they have transcendental attributes. Only Brahman is *nirviśeṣa* in the sense that it is nondifferentiated.

On rare occasions, *nirviśeṣa* means ‘without any attribute’: *tasya samrājah parākramo yatra tair na tu nirviśeṣatva-vyañjakaiḥ śobhanaiḥ śloakaiḥ*, “[The Vedas wake up the Lord like servants wake up an emperor] with splendid verses in which are recounted the exploits of that emperor, but not with verses which suggest his being devoid of qualities (*nirviśeṣatvam*)” (*Bhagavat-sandarbha* 97.13).

Moreover, Gajendra uses the word *nirviśeṣa* in his praise of Hari:

namaḥ śāntāya ghorāya mūḍhāya guṇa-dharminē |
nirviśeṣāya sāmīyāya namo jñāna-ghanāya ca ||

“Obeisances to the peaceful one, the terrific one, the naive one, who imitates sattva-guṇa and so on. Obeisances to Him who is *nirviśeṣa*, who is homogenous, and who is dense transcendental consciousness.” (*Bhāgavatam* 8.3.12)

Śrīdhara Svāmī explains: *jñāna-ghanāya ceti nirviśeṣatve ’pi pradhāna-vailakṣaṇyam uktam*, “Regarding *jñāna-ghanāya ca* (and unto Him who is dense transcendental consciousness): Although there is the state of being *nirviśeṣa*, a differentiation from Pradhāna is stated” (*Bhāvārtha-dīpikā* 8.3.12).

Commenting on the verse, Viśvanātha Cakravartī says *nirviśeṣāya* refers to Brahman: *ajñāni-labhya-viśva-rūpatvam āha nama iti. śāntāya sāttvika-loka-rūpāya tatrāpi jñāni-vedya-brahma-rūpatvam āha nirviśeṣāya*, “With *nirviśeṣāya* he talks about the form of Brahman, which is to be cognized by *jñānīs*” (*Sārārtha-darśinī* 8.3.12). Similarly, in this verse, *sāmīyāya* (to Him who is homogenous) denotes Pradhāna.

If someone were to surmise that Śukadeva paraphrased Gajendra’s prayer, the former says: *evam gajendram upavarṇita-nirviśeṣam*, “Gajendra, by whom ‘*nirviśeṣa*’ was communicated” (*Bhāgavatam* 8.3.30). Śrīdhara Svāmī expounds: *upavarṇitam nirviśeṣam mūrti-bhedam vinā param tattvam yena tam gajendram*, “Gajendra, by whom the Absolute Truth was described without the variety of godly form” (*Bhāvārtha-dīpikā* 8.3.30). Jīva Gosvāmī paraphrases Śrīdhara Svāmī’s commentary: *upavarṇitam nirviśeṣam devādi-rūpam vinā param tattvam yena tam gajendram*, “Gajendra,

by whom the Absolute Truth was described in terms of being without the form of the Lord” (*Krama-sandarbha* 8.3.30) (*Bhagavat-sandarbha* 44.5).

In Sanskrit rhetoric, only a thing which belongs to a *jāti* (category) can be said to have a quality (Annotation 10.3.24). Therefore any transcendental entity is *nirviśeṣa* in the sense that it does not have a material attribute. Similarly, Yogamāyā is called *aviśeṣaṇā*:

yātīta-gocarā vācāṁ manasāṁ cāviśeṣaṇā |
jñāni-jñāna-paricchedyā vande tām aiśvarīm parām ||

“I praise her, Parā, the scope of whom is beyond words and minds; who is attributeless (*aviśeṣaṇā*); who is to be accurately determined through the knowledge of knowledgeable persons; and who belongs to the Lord” (*Viṣṇu Purāṇa* 1.19.77) (cited in *Bhagavat-sandarbha* 17.2).

Śrīdhara Svāmī elucidates: *vācāṁ manasāṁ ca yātīta-gocarā atīto atikrānto gocarō viśayo yayā sā yasmād aviśeṣaṇāj jāti-guṇādi-viśeṣaṇa-śūnyā*, “She is out of the scope of minds and words because she is *aviśeṣeṇā*, which means she has no particularity such as *jāti* (category), *guṇa* (material quality) and so on” (*Ātma-prakāśa* 1.19.77).

The Second Schema of Words

Śaṅkarācārya is wrong in stating that Brahman has no attribute whatsoever. In the scriptures, a second schema of words was invented to account for the literal expression of the attributes of transcendental entities. In this way the Lord, as well as Brahman and Yogamāyā, can literally be called *sa-viśeṣa*.

The reason why words used to denote the Absolute Truth can be applied by *mukhyā-vṛtti* should be understood. *Mukhyā-vṛtti* (Denotation) is the rhetorical function that governs the literal meaning of a word. At first, the *Muṇḍaka Upaniṣad*, a *śruti* in the *Atharva-Veda*, states:

śaunako ha vai mahā-śālo 'ṅgirasam vidhivad upasannaḥ papraccha. kasmin bhagavo vijñāpte sarvam idam vijñātam bhavatīti. tasmai sa hovāca, dve vidye veditavye iti ha sma yad brahma-vido vadanti parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣam iti. atha parā yayā tad akṣaram adhigamyate. yat tad adreśyam agrāhyam agotram avarṇam acakṣuḥ-śrotram tad apāṇi-pādam nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam yad bhūta-yoṇim paripaśyanti dhīrāḥ.

“Śaunaka, a great householder, approached Aṅgiras by the rules and asked: “Sir, all this becomes understood when what is understood?” He said to him: “Those who know Brahman say two types of knowledge are to be known: One knowledge is higher, the other is lower. Of the two, the lower knowledge consists of Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda, the science of pronunciation, the rules of ritual, as well as grammar, etymology, prosody, and astrology. Now, the higher knowledge is that by means of which the Imperishable is attained. Serious persons behold the Imperishable, which is invisible, ungraspable, without a gotra, without a varṇa, without eyes, without ears, without hands, without feet, eternal, omnipresent in general, all-pervading in detail, extremely subtle, undecaying, and the source of beings.”” (*Muṇḍaka Upaniṣad* 1.1.3-6)

The explanatory verses are in *Viṣṇu Purāṇa*:

64

*dve brahmaṇī veditavye śabda-brahma param ca yat |
śabda-brahmaṇi niṣṇātaḥ param brahmādhigacchati ||*

65

*dve vai vidye veditavye iti cātharvaṇī śrutiḥ |
parayā tv akṣara-prāptir ṛg-vedādi-mayāparā ||*

68

*tad brahma tat param dhāma tad dhyeyaṁ mokṣa-kāṅkṣibhiḥ |
śruti-vākyoditam sūkṣmaṁ tad viṣṇoḥ paramaṁ padam ||*

69

*tad eva bhagavad-vācyaṁ svarūpaṁ paramātmanaḥ |
vācako bhagavac-chabdas tasyādyasyākṣayātmanaḥ ||*

70

*evaṁ nigaditārthasya tat tattvaṁ tasya tattvataḥ |
jñāyate yena taj-jñānaṁ param anyat trayī-mayam ||*

71

*aśabda-gocarasyāpi tasya vai brahmaṇo dvija |
pūjāyām bhagavac-chabdaḥ kriyate hy upacārataḥ ||*

72

*śuddhe mahā-vibhūty-ākhye pare brahmaṇi śabdite |
maitreya bhagavac-chabdaḥ sarva-kāraṇa-kāraṇe ||*

73

*sambharteti tathā bhartā bha-kāro 'rtha-dvayānvitaḥ |
netā gamayatā sraṣṭā ga-kārārthas tathā mune ||*

74

*aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ |
jñāna-vairāgyayoś caiva ṣaṇṇām bhaga itīraṇā ||*

75

*vasanti tatra bhūtāni bhūtātmany akhilātmani |
sa ca bhūteṣv aśeṣeṣu va-kārārthas tato 'vyayah ||*

76

*evam eṣa mahāñ chabdo maitreya bhagavān iti |
parama-brahma-bhūtasya vāsudevasya nānya-gaḥ ||*

77

*tatra pūjya-padārthokti-paribhāṣā-samanvitaḥ |
śabdo 'yaṁ nopacāreṇa tv anyatra hy upacārataḥ ||*

78

*utpattiṁ pralayaṁ caiva bhūtānām āgatiṁ gatiṁ |
vetti vidyām āvidyām ca sa vācya bhagavān iti ||*

79

*jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||*

80

*sarvāṇi tatra bhūtāni vasanti paramātmāni |
bhūteṣu ca sa sarvātmā vāsudevas tataḥ smṛtaḥ ||*

“Parāśara addressed Maitreya: Two Brahman are to be known: śabda-brahma (the Vedas) and Para-Brahman. A person learned in śabda-brahma attains Para-Brahman. A śruti related to Atharva-Veda states that there are two kinds of knowledge. Para-Brahman is attained with the higher knowledge. The lower knowledge consists of Ṛg-Veda and so forth. [...] Para-Brahman is an effulgence. Those who seek liberation ought to meditate on it. Brahman, Viṣṇu's topmost abode, is subtle and is denoted by the statements of śruti. Brahman is literally denoted by 'Bhagavān' and is the svarūpa of Paramātmā. The word Bhagavān is expressive of Him, the primeval one whose body does not decay. Thus the truth about Him, the meaning related to whom is spelled out in the following way, is known in truth. By this truth, knowledge of Him occurs. The other knowledge consists of the three Vedas. O Brāhmaṇa! In the matter of worshiping Him, who is Brahman and is hence out of the scope of words too, the

word Bhagavān is made by figurative usage (*upacāra*) (in the first schema of words).

“O Maitreya, when Para-Brahman—which is pure, which is known as Mahāvibhūti, and which is the cause of all causes—is worded, the word Bhagavān takes place. The syllable bha has two meanings: sambhartā (the maintainer) and bhartā (the supporter, i.e. the foundation). O sage, the meanings of the syllable ga are netā (leader, i.e. He who makes one get the results of karma and jñāna), gamayatā (He who makes one move), and sraṣṭā (the creator). The word bhaga (asset) designates these six: full supremacy, full prowess, full renown, full beauty and wealth, full knowledge, and full dispassion. The meaning of the syllable va is this: All beings exist in Him, who is the Soul of the elements and is the Soul of all, and He abides (*va = vasati*) in all beings, therefore He is inexhaustible. In that way, O Maitreya, this great word ‘Bhagavān’ does not belong to anyone but Vāsudeva, the supreme Brahman.

“In regard to Him, this word, endowed with the foundational statement (*paribhāṣā*) in mentioning the praiseworthy category (*pūjya-padārtha*) (i.e. the transcendental category), is not used by figurative usage (in the second schema of words).

“In regard to some other type of person, however, the word bhagavān is used by figurative usage as follows: One who knows about the rising and the merging of living entities; the paths of return to the material world and of liberation; knowledge; and ignorance, may be called bhagavān.

“Total cognizance, powers, strength, prowess, supremacy, and radiance, all of which are devoid of rejectable qualities and so on, are literally expressed by the word Bhagavān. All beings reside in Him, Paramātmā, and He, abiding in living entities, is the Soul of all. Therefore He is remembered as Vāsudeva.” (*Viṣṇu Purāṇa* 6.5.64-65 and 68-80) (cited in *Sarva-saṁvādinī* 93-108 of *Bhagavat-sandarbhā*).

In these verses, the usage of the word Bhagavān, when applied to the Lord, changed from *upacāra* (metaphorical usage) to *mukhyā-vṛtti* (Denotation), simply because the definition was given. This is the cornerstone of the second scheme of words (words can literally refer to a transcendental entity). Therefore, any word can apply to entities of the transcendental category by *mukhyā-vṛtti*, if there is a reason for the usage, without the requirement of a separate definition, simply because, with the explanation of the term Bhagavān in this text, the

second scheme of words has been established in principle. In addition, many names of the Lord are defined in *Mahābhārata* (*udyoga-parva* 68).

Śrīdhara Svāmī comments: *dvādaśākṣarādi-para-vidyopāsanayā bhaktaiḥ sulabha-dṛśyaṁ bhagavac-chabda-vācyaṁ tad evety āha, tadeveti. īdṛg-viṣayaṁ ca jñānaṁ para-vidyety āha, evam iti. [...] nanu yadiśvaro brahmaiva katham tarhi tasyānirdeśasya bhagavac-chabda-vācyaṁ ity āśaṅkyāha, aśabda-gocarasyeti. pūjāyāṁ nimitta-bhūtāyāṁ āviṣkṛta-ṣāḍguṇyena tad-abhedam prayujya upacārārthāya prayujyate. tad-bheda-bhūta-vivakṣāyāṁ tv artha-bhūto mukhya eva bhagavac-chabdārtha ity āha śuddha iti. śuddhe asaṅge mahā-vibhūty-ākhye acintyaiśvarye. [...] bhaga itīraṇā samjñety arthaḥ. [...] bhaś cāsau gaś ca vaś ca bhagavān ity akṣara-sāmyān niruktiḥ ṣāḍguṇyaṁ bhaga-samjñam tadvān bhagavān ity anuṣaṅga eva. tad evaṁ parameśvare niratiśayaiśvaryādi-yukte mukhyo 'yaṁ śabdaḥ, anyatra tu gaṇa ity āha, tatreti. pūjyasya jyeṣṭhasya padārthasyoktā yā paribhāṣā saṅketa-rūpa-sambandha-grahaḥ tat-samanvito 'yaṁ śabdaḥ.*

“With *tad eva* (‘that very svarūpa of Paramātmā,’ 6.5.69), he says: Brahman, literally expressed by the word Bhagavān, can be seen by and is easily attainable by devotees through the meditational worship of the higher knowledge, such as the twelve-syllable mantra. Moreover, a knowledge with an object of that kind is the higher knowledge: he mentions this in verse 70.

“He says *aśabda-gocarasya* (verse 71) expecting that someone might wonder: “If the Lord is Brahman, then how can He, who is devoid of a designation, be literally expressed with the word Bhagavān?”

“In the matter of worshiping, which is the motive, the word Bhagavān is used, given that being one that has qualities is manifest, for the sake of a figurative meaning by applying a non-difference from Brahman. In the verse that starts with *śuddhe*, he says: “The sense of the word Bhagavān which is the meaning when what is intended to be expressed is that difference is only literal (*mukhya*).” *Śuddhe* (pure) means *asaṅge* (without a material connection). *Mahā-vibhūty-ākhye* (known as Mahā-vibhūti) means *acintyaiśvarye* (whose godliness is inconceivable).

“In the words *bhaga itīraṇā*, *īraṇā* means *saṁjñā* (name, designation). The etymology from a similarity of syllables is as follows: He is *bha*, *ga*, and *va*, thus He is Bhagavān. This is the resultant syntactical connection: Bhagavān is He who has *bhaga*, the state of having the six qualities. The word Bhagavān is literal (*mukhya*) when it refers to the Lord, who has unexcelled *aiśvarya* and so forth, otherwise it is used indirectly as qualitative figurative usage. This word Bhagavān (when used to refer to the Lord) takes hold of a connection

(*sambandha*) in the form of assignation (*saṅketa*) and is endowed with the foundational statement (*paribhāṣā*) that was stated in reference to the best category (*pūjya-padārtha = jyeṣṭhasya padārthasya*)” (*Ātma-prakāśa* 6.5.69-77).

The term *saṅketa* (assignation) in Śrīdhara Svāmī’s commentary is the key word that proves the establishment of the second schema of words—the referential framework of words whose meanings relate to the Absolute Truth by *mukhyā-vṛtti*. In Sanskrit rhetoric, the word *saṅketa* (assignation) is used to signify that a word is attributed a certain literal meaning. Viśvanātha Kavirāja expounds: *artho vācyaś ca lakṣyaś ca vyaṅgaś ceti tridhā mataḥ. eṣāṁ svarūpam āha, vācya ’rtho ’bhidhaya bodhyo lakṣyo lakṣaṇayā mataḥ. vyaṅgyo vyaṅjanayā tāḥ syus tisraḥ śabdasya śaktayaḥ. tatra saṅketitārthasya bodhanāḍ agrimābhidhā*, “There are three kinds of meanings (*artha*): *vācya* (literal, i.e. the dictionary meaning), *lakṣya* (indirect, figurative), and *vyaṅgya* (implied). The main meaning is to be understood by *abhidhā-vṛtti* (Denotation) (also called *mukhyā-vṛtti*), the indirect meaning by *lakṣaṇā-vṛtti* (Indication) (figurative usage), and the implied meaning by *vyaṅjanā-vṛtti* (Suggestiveness). Those three—*abhidhā*, *lakṣaṇā*, and *vyaṅjanā*—are the powers of a word. Of these, *abhidhā* is primary because it causes the understanding of the assigned meaning (*saṅketita artha*)” (*Sāhitya-darpaṇa* 2.2-4).

Śaṅkarācārya's Standpoint

Śaṅkarācārya mentions four reasons that make the usage of a word possible. He expounds upon the topic of *nirviśeṣa* in his commentary on *Bhagavad-gītā*. Śrī Kṛṣṇa says:

*jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |
anādi mat-param brahma na sat tan nāsad ucyate ||*

“I will enounce that which is to be known, knowing which one attains bliss (or immortality). That is Brahman. It is beginningless, is inferior to Me, and is said to be neither a cause nor an effect.” (*Bhagavad-gītā* 13.13)

In essence, Śaṅkarācārya interprets Kṛṣṇa's words ‘*brahma na sat tan nāsad ucyate*’ as: “Brahman is said to be neither existing nor nonexisting [from the material standpoint].” He comments on the second half of the verse:

anādimat ādiḥ asya astīti ādimat na ādimat anādimat. kiṁ tat, param niratiśayam brahma jñeyam iti prakṛtam. atra kecit anādi mat-param iti padaṁ chindanti, bahuvrīhiṇā ukte arthe matupaḥ ānarthakyam aniṣṭam syāt iti. artha-viśeṣam ca darśayanti, ahaṁ vāsudevākhyā parā śaktiḥ yasya tat mat-param iti. satyam evam apunaruktaṁ syāt arthaḥ cet sambhavati, na tu arthaḥ sambhavati, brahmaṇaḥ sarva-viśeṣa-pratiśedhena eva vijijñāpayiṣitatvāt, na sat tan nāsad ucyate iti. viśiṣṭa-śaktimattva-pradarśanam viśeṣa-pratiśedhaś ca iti vipratīṣiddham. tasmāt matupaḥ bahuvrīhiṇā samānārthatve 'pi prayogaḥ śloka-pūraṇārthaḥ. [...]

nanu na tat asti, yat vastu asti-śabdena na ucyate, atha asti-śabdena na ucyate, nāsti tat jñeyam, vipratīṣiddham ca “jñeyam tat” “asti-śabdena nocycate” iti ca. na tāvan nāsti nāsti-buddhy-aviśayatvāt. nanu sarvāḥ buddhayaḥ asti-nāsti-buddhy-anugatāḥ eva. tatra evaṁ sati jñeyam api asti-buddhy-anugata-pratyaya-viśayam vā syat, nāsti-buddhy-anugata-pratyaya-viśayam vā syāt. na, atīndriyatvena ubhaya-buddhy-anugata-pratyayāviśayatvāt. yat hi indriya-gamyam vastu ghaṭādikam, tat asti-buddhy-anugata-pratyaya-viśayam syāt nāsti-buddhy-anugata-pratyaya-viśayam vā syāt. idam tu jñeyam atīndriyatvena śabdaika-pramāṇa-gamyatvāt na ghaṭādi-vat ubhaya-buddhy-anugata-pratyaya-viśayam ity atah na sat tan nāsad ucyate. yat tu uktaṁ viruddham ucyate, “jñeyam” “tat na sat tan nāsad ucyate” iti na viruddham, anyad eva tad veditād atho aviditād adhi iti śruteḥ. [...]

upapatteś ca sad-asad-ādi-śabdaiḥ brahma nocyate iti. sarvo hi śabdaḥ artha-prakāśanāya pratyuktaḥ śrūyamāṇas ca śrotrbhiḥ jāti-kriyā-guṇa-sambandha-dvāreṇa saṅketa-grahaṇa-savyapekṣaḥ arthaṁ pratyāyayati, na anyathā adṛṣṭatvāt. tat tathā gaur aśva iti vā jātitaḥ, pacati paṭhatīti vā kriyātaḥ, śuklaḥ kṛṣṇa iti vā guṇataḥ, dhanī gomān iti vā sambandhataḥ, na tu brahma jātimat, ataḥ na sad-ādi-śabda-vācyam, nāpi guṇa-vat, yena guṇa-śabdena ucyate, nirguṇatvāt, nāpi kriyā-śabda-vācyam niṣkriyatvāt “niṣkalaṁ niṣkriyaṁ sāntam” iti śruteḥ, na ca sambandhy ekatvāt advayatvāt aviśayatvāt ātmatvāc ca na kenacit śabdena ucyate iti yuktam, “yato vāco nivartante” ity-ādi-śrutibhiś ca.

“*Anādimat* means Brahman has no beginning. What is Brahman like? It is *param*, unexcelled. Brahman is the subject of description, in reference to *jñeyam* (‘that which is to be known,’ in the first half of the verse). In this regard, some persons take *mat-param* as one word, since the uselessness of the suffix *mat[up]* is uncalled-for given that the meaning of *anādi* is already expressed as a *bahuvrīhi* compound. Therefore they say *mat-param* means “Brahman, whose topmost potency, called Vāsudeva, is I.” True, if the meaning were congruent, there wouldn’t be a redundancy in that way, but the fact is that the meaning is incongruent because Brahman is intended to be taught only by negating all distinct attributes (*viśeṣa*): *na sat tan nāsad ucyate*. Illustrating the condition of having a specific potency and negating an attribute are a contradiction. Therefore, although *mat[up]* has the same sense as a *bahuvrīhi* compound, here *mat[up]* is used to fill the line of the verse.

“Someone might argue: “A thing that is not expressed by the word *asti* (it exists) does not exist. What is not denoted by the word *asti* cannot be the thing that is to be known. That is a contradiction, and so is ‘That is to be known’ and ‘It is not expressed by the word *asti*.’” There is no contradiction. Brahman is not existing, but not because it is the object of the notion of nonexistence (unlike a rabbit’s horn, which is the object of the notion of nonexistence; Brahman is not like a rabbit’s horn because Brahman is out of the scope of words). “But surely all notions follow either the notion of existence or the notion of nonexistence. Such being the case, either what is to be known is the object of an understanding that follows the notion of existence or it is the object of an understanding that follows the notion of nonexistence.” That is wrong because Brahman is not the object of an understanding that follows either notion, since Brahman is supersensory. Only a thing, such as a clay pot, that can be understood by the senses is either an object of an understanding that follows the notion of existence or an object of an understanding that follows the notion of nonexistence. However, this one which is to be known is not like a clay pot or other such

object of an understanding that follows either notion—because Brahman is to be cognized only by the *pramāṇa* of transcendental sound, insofar as Brahman is supersensory—, therefore: “Brahman is said to be neither existing nor nonexisting.” That which was said to be contradictory, “It is to be known” and “Brahman is said to be neither existing nor nonexisting,” is not contradictory on account of the statement of *śruti*: *anyad eva tad veditād atho aviditād adhi*, “Brahman is different from what is known and is different from what is unknown” (*Kena Upaniṣad* 1.4).

“Brahman is not expressed by words, such as *sat* (existing) and *asat* (not existing), also due to appropriateness. All words are used to reveal a meaning and, while being heard with the ears, are accompanied with the expectation of grasping, by means of *jāti* (category), *kriyā* (action or mode of being), *guṇa* (attribute), or *sambandha* (connection), the assigned meaning (*saṅketa*), and make one perceive a meaning. There is no other way save these four, because it is not seen otherwise. For example, a word makes one perceive the meaning via the category, such as a cow, or else a horse; via an action, such as “He cooks” and “He reads”; via a quality, such as white, and black; or via a connection, such as “He has wealth” and “He has cows”. But Brahman does not belong to a category (*jāti*), hence it cannot be literally denoted by the word *sat*, etc.; nor does it have a quality—by means of which word that denotes the quality it might be denoted—, because Brahman is *nirguṇa*; nor can Brahman be literally denoted by a word of action, since it is actionless, on account of the passage: *niṣkalaṁ niṣkriyaṁ śāntam*, “Brahman is partless, actionless, at peace” (*Śvetāśvatara Upaniṣad* 6.19); nor does Brahman have a connection, because it is one. Since Brahman is nondual; since it is nonobjective. And since it is transcendental, it is appropriate that Brahman should not be denoted by any word, also on account of statements of *śruti* such as: *yato vāco nivartante* and so on: “Not reaching Brahman, words return, and so does the mind” (*Taittirīya Upaniṣad* 2.4 and 2.9)” (*Bhagavad-gītā-bhāṣya* 13.13).

Śrīdhara Svāmī comments on the *Gītā* verse: *nirviśeṣaṁ rūpaṁ brahmety arthaḥ. tad evāha, na san tan nāsad ucyate. vidhi-mukhena pramāṇasya viśayaḥ sac-chabdenocyate. niṣedhasya viśayas tv asac-chabdenocyate. idaṁ tu tad-ubhaya-vilakṣaṇam. aviśayatvād ity arthaḥ*, “The sense is: Brahman is a nondifferentiated form (*nirviśeṣaṁ rūpaṁ*). That is just what He talks about: “Brahman is said to be neither existing nor nonexisting.” The objective sphere of a valid means of knowing by a positive assertion is stated with the word *sat* (existing), but the objective sphere of what is negated is stated with the word *asat* (nonexisting). Brahman, however, is distinct from both. The sense is: “because Brahman is nonobjective.”” (*Subodhinī* 13.13)

Sometimes Brahman is said to have a form and sometimes not. Kṛṣṇa says: *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*, “This entire world is pervaded by Me, whose form is unmanifest” (*Bhagavad-gītā* 9.4). Conversely: *anirdeśyam arūpaṁ ca*, “Brahman is indescribable and formless” (*Viṣṇu Purāṇa* 6.5.66). Brahman has a transcendental form insofar as it is the one essence of consciousness and bliss. Brahman is not a material form.

Madhusūdana Sarasvatī elucidates Śaṅkarācārya’s and Śrīdhara Svāmī’s commentaries:

vidhi-mukhena pramāṇasya viśayaḥ sac-chabdenocyate. niṣedha-mukhena pramāṇasya viśayas tv asac-chabdena. idaṁ tu tad-ubhaya-vilakṣaṇaṁ nirviśeṣatvāt sva-prakāśa-caitanya-rūpatvāc ca yato vāco nivartante aprāpya manasā saha ity-ādi śruteḥ. yasmāt tad brahma na sad-bhāvatvāśrayaḥ, ato nocyate kenāpi śabdena mukhyayā vṛttyā śabda-pravṛtti-hetūnām tatrāsambhavāt. tad yathā gaur aśvaś ca iti vā jātitaḥ, pacati paṭhatīti vā kriyātaḥ, śuklaḥ kṛṣṇa iti vā guṇataḥ, dhanī gomān iti vā sambandhato ’rthaṁ pratyāyati śabdaḥ. atra kriyā-guṇa-sambandhebhyo vilakṣaṇaḥ sarvo ’pi dharmo jāti-rūpa upādhi-rūpo vā jāti-padena saṁgrhītaḥ. yadṛcchā-śabdo ’pi dīṭha-ḍapitthādir yaṁ kañcid dharmam svātmānam vā pravṛttiṁ nimittī-kṛtya pravartata iti so ’pi jāti-śabdaḥ. evam ākāśa-śabdo ’pi tārīkāṇām śabdāśrayatvādi-rūpaṁ yaṁ kañcid

dharmam puraskṛtya pravartate, sva-mate tu pṛthivyādi-vad ākāśa-vyaktīnām janyānām anekatvād ākāśatvam api jātir eveti so ’pi jāti-śabdaḥ. ākāśātiriktā ca diṁ nāsty eva. kālaś ca neśvarād atiricyate. atireke vā dik-kāla-śabdāv apy upādhi-viśeṣa-pravṛtti-nimittakāv iti jāti-śabdāv eva. tasmāt pravṛtti-nimitta-cāturvidhyāc caturvidha eva śabdaḥ. tatra na sat tan nāsat iti jāti-niṣedhaḥ kriyā-guṇa-sambandhānām api niṣedhopalakṣaṇārthaḥ. ekam evādvitīyam iti jāti-niṣedhas tasyā aneka-vyakti-vṛtter ekasminn asambhavāt. nirguṇaṁ niṣkriyaṁ śāntam iti guṇa-kriyā sambandhānām krameṇa niṣedhaḥ. asaṅgo hy ayaṁ puruṣa iti cāthāto ādeśo neti netīti ca sarva-niṣedhaḥ. tasmād brahma na kenacic chabdenocyata iti yuktam. tarhi katham pravakṣyāmīty uktam katham vā śāstra-yonitvāt iti sūtram, yathā-kathañcil lakṣaṇayā śabdena pratipādanād iti grhāṇa. pratipādana-prakāśaś ca āścarya-vat paśyati kaścid enam ity atra vyākhyātaḥ. vistaras tu bhāṣye draṣṭavyaḥ.

“That which is an object of valid knowledge through a positive assertion is denoted by the word *sat*, but that which is an object of valid knowledge through a negatory assertion is denoted by the word *asat*. Brahman, however, is distinct from both because Brahman is *nirviśeṣa* and is the form of sheer consciousness, its own manifestation. The underlying reason is: *yato vāco nivartante aprāpya manasā saha*, “Not reaching Brahman, words return, and so does the mind”

(*Taittirīya Upaniṣad*). Since Brahman is not the substratum of the notion of existence (in a relative sense), Brahman cannot be expressed by any word whatsoever by *mukhyā vṛtti* (literal usage), inasmuch as the reasons for using a word are invalid as regards Brahman. The explanation is this: A word conveys a meaning either on the basis of the category (*jāti*), such as a cow or a horse, [...]. In this regard, any attribute—whether in the form of the *jāti* or in the form of an *upādhi* (any characteristic)—that is distinct from *kriyā*, *guṇa* and *sambandha* is included by the word *jāti*. Even a random word such as *Ḍittha* and *Ḍapittha* (names of two persons) is used by turning its usage, whether it is some particular attribute or that very word, into a reason for its use, thus even it is a word of a *jāti*.

“Similarly, even the word *ākāśa* (ether) of the Logicians is used by their putting forth some particular attribute in the form of being the locus of sound.

“In our opinion, however, even the state of being ether is just a *jāti* because, as in the case of earth and so on, the individual ethers that have been engendered [throughout millions of universes or else in the course of the series of creations and destructions of the world] are many, so even the state of being *ākāśa* is a word of a *jāti*.

“Further, the cardinal directions and so on are not entirely distinct from ether. And Time is not completely different from God. Or else, if they are considered different from ether and the Lord respectively, even the two words ‘direction’ and ‘Time’ have a reason for being used, that reason being the existence of a special *upādhi*, thus they are two words of two *jātis*.

“Therefore words have four varieties because of the four kinds of reasons for using them. In that regard, the negation of *jāti* in: *na sat tan nāsat*, “Brahman is neither existent nor nonexistent” is a meaning that partially indicates the negation of *kriyā*, *guṇa*, and *sambandha*. There is a negation of *jāti* in: *ekam evādvitīyam*, “one without a second” (*Chāndogya Upaniṣad* 6.2.1), because a *jāti*, a mode that pertains to many individuals, cannot possibly exist in only one thing. In the passage: *nirguṇaṁ niṣkriyaṁ śāntam*, “Brahman is qualityless, actionless, at peace,” there is a sequential negation of *guṇa*, *kriyā*, and *sambandha*. And there is a negation of everything in: (1) *asaṅgo hy ayaṁ puruṣaḥ*, “because He, the Puruṣa, has no connection” (*Bṛhad-āraṇyaka Upaniṣad* 4.3.15) and in (2) *athāto ādeśo neti neti*, “Now, therefore, the teaching: “It is not this, it is not that”” (*Bṛhad-āraṇyaka Upaniṣad* 2.3.6).

“Thus, it is fitting that Brahman should not be expressed by any word whatsoever. Someone might argue: “Then why was it said *pravakṣyāmi*, “I will enounce” (*Bhagavad-gītā* 13.13)? And why is there the *sūtra*: *śāstra-yonitvāt*, “[Brahman exists] because of being one whose source is the scriptures”

(*Vedānta-sūtra* 1.1.3)?” Try to understand that it is because of teaching with words by figurative usage somehow or other. And the manner of the teaching is because of the explanation in regard to: *āścarya-vat paśyati kaścīd enam*, “Someone sees the soul as a wonder” (*Bhagavad-gītā* 2.29). The elaboration in the *Bhāṣya* (Śaṅkarācārya’s commentary) should be looked into” (*Gūḍhārtha-dīpikā* 13.13).

Śaṅkarācārya denies that Brahman has any kind of attribute, but he implicitly contradicts himself. By writing *cetanāvattva-viśeṣaṇāt* (because of the particularity of having consciousness) in the following commentary, Śaṅkarācārya indirectly affirms that Brahman has a transcendental attribute: *yaḥ sarva-jñāḥ sarva-vit iti cetanāvattva-viśeṣaṇāt prāptaṁ saṁsāriṇām iva cakṣuḥ-śrotrādibhiḥ karaṇair artha-sādhakatvaṁ tad ihācakṣuḥ-śrotram iti vāryate “paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ” ity-ādi-darśanāt*.

“The notion that Brahman grasps sensory objects with eyes, ears, and other such means like materialistic people do is obtained because of the particularity (*viśeṣaṇa* = *viśeṣa*) of having consciousness, in reference to *yaḥ sarva-jñāḥ sarva-vit*, “He who is omniscient in general and all-knowing in detail” (*Muṇḍaka Upaniṣad* 1.1.9), is rejected here with *acakṣuḥ-śrotram* (Brahman has neither eyes nor ears), since texts such as this are seen: *paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ*, “He, who has no eye, sees. He, who has no ear, hears” (*Śvetāśvatara Upaniṣad* 3.18)” (commentary on *Muṇḍaka Upaniṣad* 1.1.6).

Strictly speaking, masculine adjectives (*yaḥ sarva-jñāḥ sarva-vit*) and neuter adjectives refer to the Puruṣas and to Brahman respectively, but here Śaṅkarācārya, following the style of the *Upaniṣads*, mixes both concepts. Śukadeva did so too: *uru-śakti brahmaiva bhāti*, “Only Brahman, which has many potencies, shine” (*Bhāgavatam* 11.3.37) (cited in *Bhagavat-sandarbhā* 16.1). However, Baladeva Vidyābhūṣaṇa affirms: *śakti-mat brahmety advaita-vākye ’pi*, “This is a statement of monism: “Brahman has potency”” (*Govinda-bhāṣya*, introduction). Only Viṣṇu has potency.

Similarly, commenting on: *satyaṁ jñānam anantaṁ brahma*, “Brahman is real, is consciousness, and is infinite” (*Taittirīya Upaniṣad* 2.1), Śaṅkarācārya denies that Brahman has any kind of attribute:

satyadi-śabdā na parasparaṁ sambadhyante parārthatvāt, viśeṣyārthā hi te, ata ekaiko viśeṣaṇa-śabdaḥ parasparaṁ nirapekṣo brahma-śabdena sambadhyate satyaṁ brahma jñānam brahmānantaṁ brahmeti. satyam iti yad-rūpeṇa yan niścitaṁ tad-rūpaṁ na vyabhicarati tat satyam. yad-rūpeṇa niścitaṁ yat tad rūpaṁ vyabhicarad anṛtam ity ucyate. ato vikāro ’nṛtam. [...] jñānam brahmeti. jñānam jñaptir avabodhaḥ. bhāva-sādhano jñāna-śabdo na tu jñāna-karṭṛ brahma-viśeṣaṇatvāt satyānantābhyāṁ saha. na hi satyatānantatā ca

jñāna-kartṛtve saty upapadyate. jñāna-kartṛtve hi vikriyamāṇam katham satyam bhaved anantam ca. yad dhi na kutaścīt pravibhajyate tad anantam. jñāna-kartṛtve ca jñeya-jñānābhyām pravibhaktam ity anantatā na syāt, yatra nānyat vijānāti, sa bhūmā. atha yatrānyat vijānāti, tad alpam ity śruty-antarāt. [...] vijñātr-svarūpāvyatirekāt karaṇādi-nimittānapekṣatvāc ca brahmaṇo jñāna-svarūpatve 'pi nityatva-prasiddhir ato naiva dhātv-arthas tad akriyā-rūpatvāt.

ata eva ca na jñāna-kartṛ, tasmād eva ca na jñāna-śabda-vācyam api tad brahma. tathāpi tad-ābhāsa-vācakena buddhi-dharma-viṣayeṇa jñāna-śabdena tal lakṣyate na tūcyate śabda-pravṛtti-hetu-jāty-ādi-dharma-rahitatvāt, tathā satya-śabdenāpi, sarva-viśeṣa-pratyastamita-svarūpatvād brahmaṇo bāhya-sattā-sāmānya-viṣayeṇa satya-śabdena lakṣyate satyam brahmeti na tu satya-śabda-vācyam eva brahma. evam satyādi-śabdā itaretara-sannidhāv anyonya-niyamya-niyāmakāḥ santaḥ satyādi-śabda-vācyāt tan-nivartakā brahmaṇo lakṣaṇārthāś ca bhavantīty ataḥ siddham, yato vāco nivartante aprāpya manasā saha anirukte 'nilayane iti cāvācyaatvam nīlotpala-vad avākyārthatvam ca brahmaṇaḥ.

“The words *satya* and so on are not mutually syntactically connected, because they are the meaning of another: the subject. Consequently each word is an adjective that has no consideration of the others and is syntactically connected with the word Brahman: “Brahman is real, Brahman is consciousness, and Brahman is infinite.” A thing is said to be real when its form, ascertained as its form, does not change, and a thing is said to be unreal when its form, ascertained as its form, changed, therefore a transformation is unreal. *Jñāna* means consciousness, awareness. The word *jñāna* conveys the notion of the verbal root. It does not convey the notion of the doer of the cognition because *jñānam*, as well as *satyam* and *anantam*, is an adjective of *brahma*. If Brahman were the doer of the cognition, neither realness nor infinity would be justified. If it were the doer of the cognition, it would be changed. Then how could it be real and infinite? That which is not separated anywhere is infinite. And if it were the doer of the cognition, it would be separated in terms of *jñeya* (what is to be known; the object of knowledge) and *jñāna* (the means of knowing), thus there would be no infinity, on account of another passage of *śruti*: *yatra nānyat vijānāti, sa bhūmā. atha yatrānyat vijānāti, tad alpam*, “The Infinite is where one does not know another. That is finite where one knows another” (*Chāndogya Upaniṣad* 7.24.1). Since there is no complete difference from the nature of a cognizer and since Brahman does not require a means such as senses, Brahman, although it is the *svarūpa* of *jñāna* (sheer consciousness), is well known to be eternal, therefore *jñāna* can never be the meaning of the verbal root (to know), since *jñāna* is not the form of a *kriyā* (an action or a mode of being).

“And only because of this, Brahman is not the doer of the cognition, and therefore Brahman cannot be literally denoted by the word *jñāna*. Nevertheless Brahman is indirectly expressed, not literally denoted, by the word *jñāna* (consciousness)—the word *jñāna* is expressive of a semblance of consciousness and pertains to an attribute of the intellect—because Brahman is devoid of an attribute, such as *jāti*, which makes the usage of a word possible. Similarly, Brahman is indirectly expressed, not literally denoted, even by the word *satya* (real), since by nature Brahman is utterly devoid of all particularities (*viśeṣa*). Brahman is indirectly expressed by the word *satya*, which pertains to external reality in general, but Brahman is not literally expressed by the word *satya* in *satyaṁ brahma* (Brahman is real). Thus the words *satya* and so on, being restrictors and being fit for being restricted by one other when they are in proximity, keep Brahman separate from what is literally expressed by the words *satya* and so forth and are figurative meanings of Brahman. Therefore, in reference to *yato vāco nivartante aprāpya manasā saha*, “Not reaching Brahman, words turn back, and so does the mind” (*Taittirīya Upaniṣad*) and: *anirukte ’nilayane*, “in Brahman, which is inexpressible and which has no abode” (*Taittirīya Upaniṣad* 2.7), this is proven: (1) Brahman cannot be literally expressed, and (2) Brahman is not a meaning of a sentence, unlike a blue lotus.” (Śaṅkarācārya’s commentary on *Taittirīya Upaniṣad* 2.1)

Still, the scriptures use the transcendental jargon and expound the reverse interpretation too, for example: (1) *astīti bruvato ’nyatra katham tad upalabhyate astīty evopalabdhavyas tattva-bhāvena ca*, “How can Brahman be ascertained by a person other than one who says: “Brahman exists”? Brahman is to be ascertained only as existing, and also as it really is” (*Kaṭha Upaniṣad* 2.3.12-13) and (2) *asann eva sa bhavati, asad brahmeti veda cet, asti brahmeti ced veda, santam enaṁ tato viduḥ*, “If one understands Brahman as nonexistent, he becomes nonexistent. If someone understands Brahman as existent, then, because of that, scholars know that the person is existing (or is a transcendentalist)” (*Taittirīya Upaniṣad* 2.6).

Śaṅkarācārya failed to acknowledge the two schemes of words in the scriptures. In the aforementioned verse that begins *pratyastamita-bhedaṁ yat* (*Viṣṇu Purāṇa* 6.7.53), the word *satya* (real; Existence) is defined in the second scheme of words, therefore the meaning of *satya* in *satyaṁ jñānam anantaṁ brahma* is valid by the literal mode of meaning (*mukhyā-vṛtti*). And that serves as a partial indication of other words that designate the Absolute Truth: They are used by *mukhyā-vṛtti*.

Jīva Gosvāmī refers to Rāmānujācārya: *tatraivānyatroktam, satyaṁ jñānam anantaṁ brahma ity atrāpi sāmānādhikaraṇyasyāneka-viśeṣaṇa-*

viśiṣṭaikārthābhīdhāna-vyutpattyā na nirviśeṣa-vastu-siddhiḥ. pravṛtti-nimitta-bhedenaikārtha-vṛttitvaṃ hi sāmānādhikarāṇyam. tatra satya-jñānādi-padamukhyārthair guṇais tat-tad-guṇa-virodhākāra-pratyanīkākārair vaikasmīn evārthe padānāṃ pravṛttau nimitta-bhedo 'vaśyāśrayaṇīyaḥ. iyāṃs tu viśeṣaḥ, ekasmin pakṣe padānāṃ mukhyārthatā, aparasmimś ca teṣāṃ lakṣaṇā.

“Elsewhere in Śrī Rāmānuja’s commentary on *Vedānta-sūtra*, it is said: “Even in the text: “Brahman is real, is consciousness, is infinite” (*Taittirīya Upaniṣad* 2.1), by the etymology regarding the state of having the same case ending, which denote unique specific meanings because there is more than one adjective, there is no proof of a nondifferentiated entity. (Rather, the nondifferentiation is proven because there is no word *ca* (and) in the text.) Having the function of a unique meaning by the difference of the purpose of the usage is the fact of having the same case ending. In that text, a difference in the purpose in using words in only one meaning, either by the literal meanings of the words *satya*, *jñāna*, and so forth or by qualities which are the opposite of the contrary of those qualities, must be acknowledged. The following, however, is the particularity: In one alternative the words have literal meanings, whereas in the other there is a figurative usage of those words.” (*Śrī-bhāṣya* 1.1.1, *anuccheda* 79)” (*Sarvasaṃvādinī* 37 of *Bhagavat-sandarbhā*)

Therefore, Brahman is *nirviśeṣa* in the sense of “without a material attribute” by *mukhyā-vṛtti* in the first schema, is *saviśeṣa* (it has attributes) by *mukhyā-vṛtti* in the second schema, and is *nirviśeṣa* in the sense of “nondifferentiated” (the one essence of *sat-cid-ānanda*) by *mukhyā-vṛtti* in the second schema.

In the first schema, Brahman is *saviśeṣa* by figurative usage (*lakṣaṇā-vṛtti*), according to Śaṅkarācārya. The Māyāvādīs’ standpoint of figurative usage is partially logically correct because by definition, figurative usage is used when these two conditions are met: (1) The literal meaning does not make sense, and (2) There is a similarity between the word and the indirect meaning of that word. Thus in their opinion, describing Brahman as bliss is valid because the literal meaning of bliss (in the material sense) does not apply to Brahman yet there is a similarity between material bliss and the bliss of Brahman. However, the Māyāvādīs are wrong because they do not acknowledge the second schema words, by which the Absolute Truth is literally expressed, in the sense that transcendental attributes have been defined in the scriptures.

Further, Baladeva Vidyābhūṣaṇa states his opinion:

*kvacit kvacid avācyaiva yad vedeṣu vilokyate |
kartsnyena vācyaṃ na bhaved iti syāt tatra saṅgatiḥ |*

anyathā tu tad-ārambho vyarthaḥ syād iti me matiḥ ||

*śabda-pravṛtti-hetūnām jāty-ādīnām abhāvataḥ |
brahma nirdharmakam vācyaṁ naivety āhur vipaścitaḥ ||
sarvaiḥ śabdair avācye tu lakṣaṇā na bhaved ataḥ |
lakṣyaṁ ca na bhaved dharma-hīnaṁ brahmeti me matam ||*

“When it is observed that sometimes in the Vedas the Absolute Truth is said to be literally inexpressible by words, the harmonization in that regard is: “It cannot be literally expressed in its entirety.” Otherwise, even beginning to study the Vedas would be useless: Such is my opinion. The learned say: “Brahman has no attribute and can never be literally expressible because there is no *jāti* and other aspects which are the reasons for the usage of words.” However, in my opinion, there is no figurative usage in what cannot be expressed by any word, consequently there is no such thing as a Brahman that has no attribute and is indirectly expressed.”
(Prameya-ratnāvalī 2.3-5)

Glossary

A

Absolute Truth — usually denotes Brahman. All in all, the Absolute Truth consists of three aspects: Brahman, Bhagavān, and Paramātmā.

Abhidheya — literally means “that which is denoted or referred to” (a thing, the topic, or the substantive), but in Kṛṣṇa Consciousness the term has the technical sense of “the performance of bhakti” and denotes the second of the three broad aspects of bhakti:

- (1) *sambandha-jñāna* (the knowledge that a soul has an eternal connection with God, a connection which can turn into a relationship),
- (2) *abhidheya* (or *sādhana*, the various aspects of spiritual discipline that enable the practitioner to achieve the goal), and
- (3) *prayojana* (the goal: Love of God, *Kṛṣṇa-prema*).

Abhimanyu — (1) the son of Arjuna and Subhadrā and the father of Parīkṣit, (2) Śrī Rādhā’s husband.

Abhiṣeka — sacred ablution: a bathing ceremony, particularly for the coronation of a king or the installation of the Lord’s Deity form.

Ācārya — spiritual preceptor, one who teaches by example; a teacher of teachers; one who propounds a particular doctrine; a title of proficiency.

Acintya-bhedābheda-tattva (the philosophy of the Gauḍīya Vaiṣṇavas) — Paradox: “the principle of inconceivable oneness and difference” between God and His attributes, between a soul and God, between the world and God, and so on (see *Bhedābheda*).

Acintya-śakti — the inconceivable energy of the Lord (as contrasted with Māyā, the material energy). Synonyms are Cit-śakti, Parā śakti, and Svarūpa-śakti.

Adharma — unrighteousness or irreligion (not performing dharma): The failure to carry out one’s socio-religious duty prescribed in the scriptures.

Ādhibhautika — The ādhibhautika misery is the pain inflicted by other living beings.

Ādhidaivika — The ādhidaivika misery is the pain caused by nature (i.e. excluding the ādhyātmika category).

Ādhyātmika — The ādhyātmika misery is the pain caused by either one’s body or one’s mind.

Aditi — the mother of the gods.

Advaita Vedānta (*advaita-vāda*) — Monism (everything is united): the branch of Vedānta which denies any form of real duality. In essence, this philosophy teaches that there is no fundamental difference between a soul and God because both are transcendental: the former is minute, the latter infinite. Advaita Vedānta is based on the four Mahā-vākyas in the Upaniṣads: (1) *prajñānam brahma* (*Aitareya* 3.3, Ṛg-Veda), (2) *aham brahmāsmi* (*Bṛhad-āraṇyaka* 1.4.10, Yajur-Veda), (3) *tat tvam asi* (*Chāndogya* 6.8.7, Sāma-Veda) and (4) *ayam ātmā brahma* (*Māṇḍūkya* 1.2, Atharva-Veda). Each one represents one Veda. There are other Mahā-vākyas, such as *sarvaṁ khalv idaṁ brahma*, “All this is just Brahman” (*Chāndogya Upaniṣad* 3.14.1). In its pure form, Advaita Vedānta is a genuine branch of Vedānta (the *abheda* aspect), the other being Bhakti Vedānta (the *bheda* aspect), but over time, especially since the advent of Śaṅkarācārya, it was distorted and has become synonymous with Māyāvāda: The Māyāvādīs say Bhagavān is made of Māyā, and a soul is not as real as Brahman.

Āgama — (1) a synonym of Veda: other synonyms are *śruti*, *āmnāya*, and *nigama* (see *Nigama*), (2) the Tantras: There are three main branches: those of Śaivism, those of Śaktism (Pārvatī), and those of Vaiṣṇavism. The Vaiṣṇava Āgamas are Pañcarātra Āgama and Vaikhānasa Āgama.

Agni — the god of fire.

Ahaṅkāra — ego (false ego), by which the soul misidentifies itself as the mind-body complex. The term *ahaṅkāra* is sometimes equated with *abhimāna* (conceit): In that regard, the term *puruṣa abhimāna* (lit. the conceit of being a man) denotes the soul’s propensity to seek material enjoyment. The transcendentalists sublimate the concept of ego by infusing the consciousness of the soul into the ego (*cid-acin-mayaḥ*, *Bhāgavatam* 11.24.7) by meditating, by studying, and by having realizations.

Aiśvarya — godly might. It is one of the six features of Bhagavān. The five others are: *vīrya* (heroism), *yaśas* (renown), *śrī* (beauty), *jñāna* (knowledge), and *vairāgya* (renunciation).

Āmnāya — a synonym of Veda. It is also a synonym of *sampradāya* (sacred tradition).

Ānanda — bliss, joy. It denotes either transcendental bliss or material bliss, according to the context (see *Sac-cid-ānanda*).

Antaraṅga — internal; an insider.

Antaraṅga-śakti — the Lord’s internal potency (see *Acintya-śakti*) (as contrasted with Bahiraṅga-śakti: see *Māyā*).

Antarmukha — the inward tendency (as contrasted with *bahirmukha*). Having one’s attention focused inward, toward the soul and spiritual enlightenment. Sometimes, *antarmukha* means an insider, especially a devotee.

Antaryāmī (*antaryāmin*) — Paramātmā, situated in everyone’s heart.

Aṇu-caitanya (*aṇu-cid-vastu*) — a soul (infinitesimal spiritual consciousness) (as contrasted with Vibhu-caitanya: Brahman).

Anurāga — (1) love (*rāga*), (2) in a technical sense, it denotes a stage in the development of love for Kṛṣṇa: *rati*, *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*.

Aparā śakti — The Lord’s inferior potency, the material energy (Māyā) (as contrasted with Parā śakti).

Apauruṣeya — what is not created by a human (*puruṣa*); divine; that which is transcendental in nature, emanating directly from Bhagavān: the Vedas.

Apavarga — liberation, literally “what is not *pa-varga*.” In grammar, pa-varga is the phonemes *p*, *ph*, *b*, *bh*, and *m*. Poetically, the term pa-varga represents the materialistic way of life—*parīśrama* (hard work), *phena* (foam, indicating exhaustion, because foam comes from the mouth of an exhausted animal), *bandha* (bondage), *bhaya* (fear), and ultimately *mṛtyu* (death).

Aprākṛta — transcendental, beyond the influence of material nature.

Apsarā (*apsaras*) — a celestial nymph; the dancing girls in the court of Indra.

Ārya (English: Aryan) — a venerable Hindu; a member or descendant of the prehistoric people who spoke Indo-European.

Āśrama — (1) one of the four stages in the life of a Brāhmaṇa: student (*Brahmacārī*), married (*Gṛhastha*), retired (*Vānaprastha*), or renounced (*Sannyāsī*) – in which one carries out corresponding socio-religious duties in the system known as *Varṇāśrama*. The Kṣatriyas and the Vaiśyas are allowed in the first three stages; (2) a hermitage ruled by a guru which facilitates the development of spiritual living.

Aṣṭāṅga-yoga — the Yoga system, consisting of eight aspects: *yama* (control of the senses), *niyama* (control of the mind), *āsana* (bodily postures), *prāṇāyāma* (regulating the breath to control the mind), *pratyāhāra* (withdrawal of the mind from sensory perception), *dhāraṇā* (concentration), *dhyāna* (meditation), and *samādhi* (trance: the realization of oneself as a soul, or a form of mergence in Brahman). Patañjali’s *Yoga-sūtra* is the basis of the Yoga-darśana.

Asura — a person who is not godly (as contrasted with *sura*): someone who opposes the belief in God.

Aśvamedha-yajña — a horse sacrifice. By performing one hundred such sacrifices one would attain the post of Indra.

Aśvatthāman — son of Droṇa. During the Kurukṣetra War, after the last great battle in which Duryodhana was mortally wounded, Aśvatthāmā, with two other surviving Kauravas, entered the Pāṇḍava camp at night, where he slayed both Dhṛṣṭadyumna, the killer of his father, and the five young sons of the Pāṇḍavas,

and cast the *brahmāstra* weapon at Parīkṣit who was still a fetus in his mother's womb.

Ātmā (ātman) — the soul. The word ātman has many other meanings, depending on the context.

Ātmārāma — a sage who only delights (ārāma) in the self (ātma = ātman), either because the sage has the habit of meditating, as a result of which the mind has imbibed the bliss of the meditation, or because the nature of the soul is Rasa (bliss mixed with astonishment).

Avatāra — (1) a Descent of the Lord in a specific form, usually human-like, (2) in a technical sense, any one of these types of Avatāras: Dasāvatāra, Puruṣa Avatāra, Guṇa Avatāra, Līlā Avatāra, Śakty-āveśa Avatāra, Manvantara Avatāra, and Yuga Avatāra.

Avidyā — ignorance (esp. not knowing anything about spiritual science).

B

Badarikāśrama (Badarīnātha) — a sacred place of pilgrimage in the Himālayas, which constitutes one aspect of the Char Dham in the Himālayas (Yamunotri, Kedarnath, Gangotri, and Badrinath); it is also part of the Char Dham at the national level, along with Ramesvaram, Jagannatha Puri, and Dwarka.

Bala — power; the name of Kṛṣṇa's older brother, also called Balarāma and Baladeva.

Bali Mahārāja — a king who became a great devotee by surrendering everything to Lord Vāmana, the Lord's dwarf-Brāhmaṇa incarnation.

Bhagavān — the Supreme Lord. He has a transcendental body, either a two-armed form (Kṛṣṇa) or a four-armed form (Viṣṇu, Nārāyaṇa). The term literally means He has the *bhagas*, which are sixfold (see *Aiśvarya*).

Bhāgavata — a devotee of the Lord.

Bhāgavatam — the *Bhāgavata Purāṇa*.

Bhajana — service; a loose synonym of bhakti (devotional service).

Conventionally, *bhajana* means “singing the glories of God.”

Bhakta — a devotee.

Bhakti (*bhakti-yoga*) — devotional service. There are three types: *uttamā bhakti* (pure devotional service), *jñāna-miśra-bhakti* (bhakti mixed with the spiritual practice for merging in Brahman), and *karma-miśra-bhakti* (bhakti is performed by one who works for a living). For devotees, the term bhakti refers to *abhidheya* (the performance of devotional service) and consists of three main aspects: *ceṣṭā-rūpa* (performing actions of bhakti: the nine types listed below), *bhāva-rūpa* (feeling emotions in the scope of bhakti), and *abhāva-rūpa* (not

committing an offense). In pure bhakti, there are three levels: *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. The nine primary types of bhakti are: *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam*.

Bhedābheda — simultaneous “difference and nondifference.” This theory is as old as Vedānta itself because in the Upaniṣads are statements of *bheda* and statements of *abheda*. Similarly, the *Vedānta-sūtra* states both directly and indirectly that a soul and Brahman are simultaneously different and non-different: *ubhaya-vyapadeśāt tv ahi-kunḍala-vat* (3.2.27); *ānanda-mayo ’bhyāsāt* (1.1.12); *adhikarṇ tu bheda-nirdeśāt* (2.1.22) and so on. Śaṅkarācārya agreed with the concept of Bhedābheda, although he contradicted himself in explaining his viewpoint. There have been many interpretations of this concept. Of the theorists before the days of Śaṅkarācārya, the most well-known are Auḍulomi and Bhartṛprapañca. Śaṅkarācārya criticized the latter many times in his commentary on *Bṛhad-āraṇyaka Upaniṣad*, and specifically on the topic of Bhedābheda (ref. 4.3.22; 4.3.30; 5.1.1). Subsequent theorists are Bhāskara (Aupādhika-bhedābheda) and Yādavaprakāśa. The theories of those two are poles apart, even though Bhāskara opposed Śaṅkarācārya’s philosophy.

Yādavaprakāśa, a teacher of Rāmānuja, propounded Svābhāvika-bhedābheda, the same as Nimbārka’s theory. According to tradition, Yādavaprakāśa stated that the *sat* (existence, *sattā*) of the world and the *sat* (existence) of Brahman are ontologically the same. After the development of the Gauḍīya Vaiṣṇavas’ Acintya-bhedābheda, the last major Bhedābheda thinker was Vijñānabhikṣu (16th c.). Neither he nor Bhāskara was a devotee. All philosophers of Bhedābheda expound upon the reality of the world and the multiplicity of souls, state that Brahman (Viṣṇu) is both the ingredient cause and the instrumental cause of the universe, and adhere to the theory of *Pariṇāma-vāda*, which states that the world is a real transformation of the ingredient cause (see *Pariṇāma-vāda*).

Bhīṣma — the grandsire of the Kuru dynasty. Bhīṣma took the vow of lifelong celibacy. He had the ability to choose the time of his death. In the Battle of Kurukṣetra, he took the side of the Kurus and was defeated by Arjuna. Then, on his “bed of arrows”, he eulogized the Lord. He is recognized as one of the chief authorities on dharma and on bhakti.

Bhoga — (1) material enjoyment, (2) food not offered to the Deity.

Bhukti — material enjoyment.

Brahmacārī — the first Āśrama or stage of life in the Varṇāśrama system; unmarried student life focused on studying Vedic literature and serving the gurus.

Brahma (or Brahman) — the Absolute Truth, the omnipresent field of consciousness, from which all souls emanate. According to the Vaiṣṇavas, Brahman is the spiritual effulgence of Bhagavān (see *Brahma-jyoti* and *Para-brahman*). On rare occasions, *brahma* means Pradhāna.

Brahmā — the creator of the universe. He has four heads. He represents the *rajo-guṇa* aspect (creative aspect) of material nature. He has a body mostly consisting of *sattva-guṇa*.

Brahmajyoti — the spiritual effulgence emanating from the transcendental body of Lord Kṛṣṇa and illuminating the spiritual world.

Brahmaloka — (1) the transcendental world, (2) the highest planet in the universe, that of Brahmā.

Brāhmaṇa — the highest of the four Varṇas or castes in the Varṇāśrama system; usually a priest.

Brāhmaṇī — a female Brāhmaṇa; the wife of a Brāhmaṇa.

Brahma-vāda — a synonym of Advaita-vāda (Advaita-vedānta).

Brahmāstra — a nuclear weapon triggered by chanting a mantra.

Buddha — a soul who transcended the status of *jīva*. Gautama Buddha preached Śūnya-vāda (the theory that nothing exists), on which Māyāvāda is based, and criticized the Brāhmaṇas for killing too many animals in Vedic sacrifices. He also challenged Brahminical culture on the grounds that qualities do not only depend on birth. Post-Vedic literature acknowledged this concept even while maintaining a covert animosity toward the Buddhists. The word Buddha is a general term that denotes a self-realized soul whose Heart Cakra has fully opened in the sense that he or she has unconditional love for all beings.

C

Caitanya — (1) transcendental consciousness (the *cit* aspect of Brahman) (see *Sac-cid-ānanda*, *Aṇu-caitanya* and *Vibhu-caitanya*), (2) Caitanya Mahāprabhu, an Avatāra of the Lord who lived in Bengal and in Orissa (1486–1533 CE): He is the combined form of Rādhā and Kṛṣṇa and made His Descent to taste the moods of devotional service.

Catuḥ-ślokī — “the set of four verses.” There are two *catuḥ-ślokīs*: one in *Bhāgavatam* (2.9.33-36) and the other in *Bhagavad-gītā* (10.8-11). Each *catuḥ-ślokī* sums up the scripture’s entire philosophy.

Catur-vyūha — the Lord’s four expansions: Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

Cinmaya — transcendental (made of *cit*).

Cit — transcendental consciousness; spirit.

Cit-śakti — the Lord's internal potency, by which His transcendental pastimes are accomplished (a synonym of Svarūpa-śakti).

D

Daitya — (1) asura, (2) demon, (3) descendant of Diti.

Dānava — (1) asura, (2) demon, (3) descendant of Danu.

Daṇḍavat-praṇāma — prostrated obeisances; literally falling like a stick (*daṇḍa*) to offer obeisances.

Dāsa — a servant; a servant of the Lord.

Daśāvatāra (Daśāvatāra in Hindi) — The Lord's ten Avatāras: Matsya (Fish), Kūrma (Tortoise), Varāha (Boar), Nṛsimha (Man-Lion), Vāmana (Dwarf), Paraśurāma, Rāma, Balarāma, Buddha, and Kalki.

Deva — (1) a god (demigod): celestial deities, situated in the celestial planets. Some of them are entrusted with specific powers for the purpose of universal administration; (2) God.

Devatā — (1) a god (or God), (2) a god (or God) who presides over something.

Dharma — (1) religiosity (one of the four goals of life: see *Puruṣārtha*) (from the verbal root *dhṛ* (to sustain): righteousness, virtue, code of ethics, the specific socio-religious duties prescribed in the scriptures for different classes of persons in the Varṇāśrama system. There are many types of dharma: *Strī-dharma* (a woman's code of ethical behavior), *Puruṣa-dharma*, *Brāhmaṇa-dharma*, *Sannyāsa-dharma*, and so on, (2) the nature of something, (3) attribute (quality or action).

Dharma-śāstra — scriptures delineating the codes of ethics, etc., for human beings. The Dharma-śāstras were composed after the Dharma-sūtras, but some of them are recast of older versions. There are few extant Dharma-śāstras: *Manu-smṛti* (*Manu-saṁhitā*, or *Mānava-dharma-śāstra*), *Yājñavalkya-smṛti*, *Vāsiṣṭha-smṛti*, *Nārada-smṛti*, and *Viṣṇu-smṛti*. Some of the laws stated in these books are accepted in Indian law courts.

Dharma-sūtra — scriptures written in aphorisms delineating the codes of ethics, etc. The extant Dharma-sūtras are those of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha. Technically, the Dharma-sūtras are part of the Vedāṅga called Kalpa (rules for rituals), although for the most part they, much less the Dharma-śāstras, do not treat of Kalpa. There are two kinds of Kalpa-sūtras: *śrauta-sūtra* (aphorisms that explain the procedures of the rituals) and *smārta-sūtra* (aphorisms that do not deal with the texts of the Vedas). The latter is classed in two: *gṛhya-sūtra* and *dharma-sūtra*.

Dīkṣā — spiritual initiation from a spiritual master.

Duryodhana — the eldest son of King Dhṛtarāṣṭra and leader of the Kauravas (Kurus).

Dvija — a twice-born person: any Brāhmaṇa, Kṣatriya or Vaiśya who has received a ‘second birth’ through the *upanayana-saṁskāra* (investiture with the sacred thread), which prepares one for studying the Vedas.

E

Ekādaśī — the eleventh day of the waxing or waning moon. Abstinence from grains, beans, etc., is prescribed. The purpose of this light form of fasting is to spend less time for cooking, etc., and more time for bhakti.

G

Gandharvas — the celestial beings in the higher planets who are especially noted for their expertise in singing and in music.

Gaṅgā — the Ganges.

Garga Muni — the family priest of the Yadu dynasty.

Gāyatrī-mantra (Brahma-gāyatrī) — a sacred mantra repeated by Brāhmaṇas at the three junctures of the day.

Gokula — (1) a cowherd village, (2) the place called Mahāvana (Bṛhadvana), where Kṛṣṇa spent His childhood before moving to Vrindavan, (3) Vraja-maṇḍala, the earthly manifestation of Goloka.

Goloka (or Goloka-Vṛndāvana) — the highest place in the spiritual world.

Gopa — a cow herder of Vraja.

Gopī — (1) female cow herder, (2) a cowherd girl who loves Kṛṣṇa.

Gosvāmī — a title which means a man who is the master of his senses.

Gṛhastha — a married man; the second phase in the Āśrama system.

Guṇa — quality. The term “three *guṇas*” denotes the three modes of material nature: *sattva-guṇa* (goodness), *rajo-guṇa* (action / passion), and *tamo-guṇa* (ignorance, darkness).

Guṇa Avatāras — Viṣṇu, Brahmā and Śiva, the presiding deities of the three modes, sequentially.

H

Hara — Śiva.

Hari-kathā (Vāsudeva-kathā, etc.) — a discourse on Hari, specifically about His holy names, form, qualities, and pastimes.

Hari-varṁśa — the appendix of the *Mahābhārata*.

Hari-vāsara — the day for Hari: this refers to all Ekādaśīs, a few Dvādaśīs (*mahā-dvadaśī*), and other holy days such as Janmāṣṭamī and Rāma-navamī.
Hlādinī śakti — The form of Cit-śakti which governs the *ānanda* aspect (bliss, pleasure). The *Sandhinī śakti* governs the *sat* aspect (transcendental existence), and the *Samvit śakti* the *cit* aspect (cognitive faculty).

I

Indra — (1) the king of gods, Purandara, (2) a king.

Īśvara — the Supreme Controller: a synonym of Bhagavān, specifically as the one who oversees the material world.

Itihāsa — History: *Rāmāyaṇa* and *Mahābhārata*.

J

Janmāṣṭamī — “the eighth day for the birth”: the appearance day of Lord Kṛṣṇa, which occurs on the eighth day of the dark lunar fortnight of the month of Bhādra (August-September). However, according to the *Viṣṇu Purāṇa* (5.1.78) and *Padma Purāṇa* (6.245.31-36), Janmāṣṭamī is said to have occurred on the eighth day of the dark lunar fortnight of the month of Śrāvaṇa (July-August). The reason is that in some years the *mukhya-cāndra-māsa*, or principal lunar month, falls in Śrāvaṇa. The term *mukhya-cāndra-māsa* denotes a lunar month which ends with a conjunction of planets, whereas a *gauṇa-cāndra-māsa* is a lunar month which ends with an opposition of planets. When the *mukhya-cāndra-māsa* occurs in Śrāvaṇa, Janmāṣṭamī falls in that month instead of Bhādra.

Jīva (or *jīvātmā*) — a soul. A soul is transcendental (*sat-cid-ānanda*). Thus, it has the same nature as that of Brahman, just like a spark is one in essence with the fire.

Jīvan-mukta — liberated while living. Upon achieving identification as a soul, in trance, the person maintains the identification as the soul in the waking state too; the soul is actively present as the witness (*sākṣī*): *jīvaḥ sākṣitvena viniścitaḥ* (11.13.27).

Jñāna — (1) knowledge, (2) awareness, (3) knowledge which leads to trance in Brahman, (4) trance in Brahman.

Jñāna-yoga — the method of linking with God by means of the path of monism. There are two goals: intermediate (becoming *jīvan-mukta*) and ultimate (merging in Brahman forever).

Jñānī — a practitioner of Jñāna-yoga.

K

Kali-yuga — the Age of Quarrel; the present age, which began after Kṛṣṇa's departure from this world (circa 3100 BCE).

Karma — (1) any action, (2) an action performed in conformity with Vedic injunctions, (3) the result of an action, and (4) work.

Karma-mīmāṃsā — a synonym of Pūrva-mīmāṃsā.

Karma-yoga — the method of linking with God by dedicating the results of one's work to God, for the purpose of obtaining a better material condition in this life and in the next.

Karmī — (1) a practitioner of karma-yoga, (2) anyone who works for a living.

Kīrtana — congregational singing of Kṛṣṇa's names, sometimes accompanied by music. Kīrtana is the most important of the nine *aṅgas* of bhakti. It literally means *kathanam* (saying, repeating), and so it may also denote a discourse (*kathā*) about Bhagavān's names, forms, qualities, associates, and pastimes.

Kṛṣṇa — the son of Yaśodā. He is equal to Nārāyaṇa in terms of Godhood, but is the foremost manifestation of God from the viewpoint of *rasa* (relishment).

According to some Hindu astronomers, Lord Kṛṣṇa was born on July 18, 3228 BCE and passed away on February 18, 3102 BCE (the start of Kali Yuga). There is disagreement about the dates, yet everyone agrees that Kṛṣṇa passed away thirty-five years after the Kurukṣetra War (see *Kurukṣetra*).

Kṣatriya — the second of the four Varṇas, or castes, in the Varṇāśrama system: an administrator or a warrior.

Kumāra — a name of Kārttikeya, the son of Śiva and Pārvatī.

Kumāras — the four learned ascetic sons of Lord Brahmā, who eternally have the bodies of children.

Kuntī — “the wife of Kuntī”: an aunt of Kṛṣṇa and the mother of the Pāṇḍavas.

Kurukṣetra — the holy place about 100 miles north of Delhi where the epic battle between the Pāṇḍavas and the Kurus took place (3067 BCE or 3102 BCE or 3137 BCE or 1924 BCE).

L

Lakṣmī — the consort of Nārāyaṇa. She is the presiding deity of wealth.

Līlā — (1) a pastime, especially a divine one; Bhagavān's pastimes, (2) playfully.

M

Madhura-rasa (or *Mādhurya-rasa*) — a synonym of *śṛṅgāra-rasa* (romance).

Madhva Ācārya — the founder of Dvaita-vāda (dualism). It is also called Tattva-vāda (the theory of the Truth). In many ways, Madhvācārya's philosophy is the opposite of Advaita Vedānta. Dvaita-vāda is the doctrine of absolute differences. Madhva states five great distinctions (*pañca-bheda*): (1) between the souls and God, (2) between matter and God, (3) between souls, (4) between matter and a soul, and (5) between various types of matter. According to Madhva, the world is real inasmuch as God is the instrumental cause of the creation of the world, yet He is not the ingredient cause.

Mahābhārata — Vyāsa's epic history of greater India, which includes the events of the Kurukṣetra War and the narration of *Bhagavad-gītā* (in the canto called *bhīṣma-parva*).

Mahat-tattva — the primeval, nondifferentiated form of the total material energy, from which the material world is manifest. The *jīvas* are in the Mahat-tattva.

Manu — a Vedic personage who governs humans for millions of years. The current Manu is Vaivasvata Manu, the seventh Manu of this Manvantara.

Manvantara — the period of one Manu. The universe lasts for one hundred days of Brahmā. Each day consists of fourteen Manvantaras. Each Manvantara lasts 71 *divya-yugas* (4,320,000 years), or more than 305 million years.

Manvantara Avatāra — one of the fourteen Manvantara Avatāras in a day of Brahmā. The Manvantara Avatāra in this Manvantara was Vāmana.

Mathurā — the city where Lord Kṛṣṇa was born, located between Delhi and Agra, about twelve kilometers from Vrindavan. After living in Gokula and in Vrindavan, Kṛṣṇa lived in Mathurā between the ages of 11 and 28. In the 6th century BCE, Mathurā became the capital of the Śūrasena kingdom. Over the years, it changed hands several times. It was replete with fabulous wealth until the city was sacked by Mahmud of Ghazni in 1018 CE.

Māyā — (1) *Māyā-śakti*, Viṣṇu's material potency, the energy in the universe. She is also called *Aparā śakti* (inferior potency), *Avidyā-śakti* (the potency that implements ignorance), *Bahiraṅga-śakti* (external potency), and *Mahā-māyā*, to distinguish her from *Yogamāyā*, Viṣṇu's transcendental potency. *Mahā-māyā* governs the three *guṇas*. Prakṛti (Mother Nature) is one of her aspects. In her aspect of *Avidyā-śakti*, she has two functions: *āvaraṇa-śakti* (the power that conceals the true nature of things; and she keeps everyone ignorant of their identity as souls) and *vikṣepa-śakti* (the power of projection: she makes everyone see false things and think falsely); (2) *Yogamāyā* (see *Viṣṇu-māyā*); (3) illusion, magic; (4) deceit.

Māyāvāda — the doctrine that everything is māyā, illusion; a theory advocated by the followers of Śaṅkarācārya which holds that the Lord's form (Bhagavān, Īśvara), this material world and the individual existence of the souls are māyā or false. This philosophy teaches that a soul is an *upādhi* (extrinsic characteristic) of Brahman and therefore the goal of life is to merge in Brahman. According to Māyāvāda, every living being is God.

Māyāvādī — one who advocates Māyāvāda.

Mithyā — (1) false, (2) unreal like a hallucination, (3) unreal in the sense of not being transcendently real. The world is neither a hallucination nor a dream because it is run by the laws of karma.

Mīmāṃsā — Karma-mīmāṃsā, one of the six orthodox systems of Indian philosophy. This is the conventional meaning. In truth, however, the term Mīmāṃsā has two divisions: (1) Pūrva- or Karma-mīmāṃsā, founded by Jaimini, which advocates that by carrying out a ritualistic sacrifice enjoined in the Vedas, one can attain a celestial planet, and (2) Uttara-mīmāṃsā, or Vedānta, which is the knowledge of the *Upanisads*, regarding the nature of the soul and the nature of Brahman. Each Veda has two divisions: the first one is the *Samhitā* (the mantras used for fire sacrifices), and the second one is meant to be an explanation of the *Samhitā*. Since Jaimini's system deals with an analysis of the first portion of the Vedas, it is called Pūrva-mīmāṃsā. And since it deals exclusively with an analysis of Vedic karma, it is also known as Karma-mīmāṃsā. Vedānta is called Uttara-mīmāṃsā because the *Upanisads* are part of the second portion of each Veda (see *Veda*).

Mīmāṃsaka — a philosopher who adheres to Karma-mīmāṃsā.

Mokṣa (Mukti) — liberation from material existence (and from the cycle of transmigration). One of the four Puruṣārthas.

Mokṣa-purī (Sapta-purī) — the seven holiest pilgrimage centres of the Hindus. According to tradition, one may attain liberation by visiting any one of these: Ayodhya, Mathura, Haridwar, Varanasi, Kanchipuram, Ujjain or Dwarka.

Mukhya-prāṇa — the all-pervading, universal life force. In the body, it has ten aspects, five of which are well known as “the five life airs”. There are two broad kinds of life force in the body: material and supernormal. In Chinese culture, the word *prāṇa* (life force) is called Chi (qi). Bruce Lee, the most famous martial artist of the twentieth century, was known to access the supernormal aspect of this energy at will.

Muni — a sage.

Mūrti — a Deity form of Bhagavān.

Naimiṣāraṇya — the sacred forest where Śrīmad-Bhāgavatam was spoken by Sūta Gosvāmī to a great assembly of sages. It is located about 100 kms north of Lucknow, in Uttar Pradesh (India). The famous Chakra Tirtha is there.

Nara-Nārāyaṇa Ṛṣi — an incarnation of the Supreme Lord appearing as two divine sages to teach by example the practice of austerities.

Nārāyaṇa — (1) God's form in Vaikuṇṭha, in the mood of majestic opulence, (2) Garbhodaka-śāyī Viṣṇu.

Nigama — A synonym of Veda. Some authors might use the words *nigama* and *āgama* in the same sentence to denote two things: In that case, either *nigama* means texts written in Vedic Sanskrit (ref. *Nirukta* 1.1) and *āgama* means texts written in classical Sanskrit, especially the Tantras, or *nigama* means the Vedas and *āgama* means the Tantras.

Nimbārka Ācārya — the founder of Dvaitādvaita-vāda (dualistic non-dualism). It is also called *Svābhāvika-bhedābheda*. A soul has the nature of Brahman yet is different in degree. The body of Īśvara is made of Aprakṛti, the equivalent of Rāmānuja's Śuddha-sattva. Nimbārka, or Nimbāditya, was born in Andhra Pradesh. Some scholars opine that he lived one generation before Śaṅkarācārya. Others say he lived in the twelfth or thirteenth century.

Nirguṇa — transcendental; without the three *guṇas*.

Nirvṛti — bliss, joy, pleasure.

Nivṛtti-mārga — the path of renunciation, which leads to liberation. It is contrasted with Pravṛtti-mārga, the path of engaging in work for the sake of material benefits.

Nyāya — “the Logic”: A philosophy dealing with a logical analysis of reality. It is one of the six orthodox systems of Indian philosophy. This system is founded on Akṣapāda Gautama's *Nyāya-sūtra* (200 BCE). Another fundamental textbook is Annambhaṭṭa's *Tarka-saṅgraha*, accepted by the followers of the other schools too. The Nyāya-darśana propounded the existence of eternal infinitesimal particles called *paramāṇu* (atoms, i.e. in their system this means atoms of earth, atoms of water, etc.). The Naiyāyikas say the atoms are the ultimate cause, the fundamental ingredients from which the creation has sprung. The atoms are eternal in the sense that after the dissolution of the universe they exist again at the time of the creation of the next universe. Īśvara creates the world by setting the atoms in motion. Īśvara's sole function is to set the creation in motion and to reward the results of karma. Notably, the Nyāya philosophers say a soul is different from Paramātmā, yet they believe that awareness, consciousness, is not an essential quality of the soul: They teach that a liberated soul has no consciousness. They merely explain liberation as the cessation of suffering. Their interpretation of the liberated state of the soul is thus problematic. The

Vaiśeṣika school came afterward, but both schools eventually merged because of their closely related metaphysical theories, although Nyāya recognizes four Pramāṇas (*pratyakṣa*, *anumāna*, *upamāna*, and *śabda*) and Vaiśeṣika only two (*pratyakṣa* and *anumāna*).

O

Om — (1) Omkāra, the sacred syllable *om*, used at the beginning of many Vedic mantras: In meditation, the nasal sound (the *bindu*, the *anusvāra*) must be made: the reverberation (*nāda*) of it brings about transcendence, (2) Agreed, yes (a word expressive of agreement, assent).

P

Pañcarātra — Vedic literature describing the process of Deity worship. The Pañcarātrika-vidhi (Deity worship) is called Vidhi-mārga, whereas bhakti according to the Bhāgavata-vidhi (the nine aspects of bhakti, beginning from śravaṇa) is called Rāga-mārga, although most devotees practice both methods. Rāmānuja established the Pancharatrika system of Vaiṣṇavism. According to Pañcarātra, Nārāyaṇa is the primeval cause of all expansions of Godhead: These are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. According to some, there are 108 Pañcarātras. Many of them have been lost. The modern *Nārada-pañcarātra* differs from the original *Nārada-pañcarātra*. Manuscripts of Pañcarātras and many other kinds of rare Vedic manuscripts remain hidden in universities in Europe and in America.

Pāṇḍu — a son of Vyāsa, the half-brother of Dhṛtarāṣṭra and the father of the five Pāṇḍavas.

Pāṇḍavas — Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva, the five Kṣatriya brothers who were devotees and close friends of Lord Kṛṣṇa.

Para-brahman (*param brahma*) — the Supreme Brahman: Kṛṣṇa (or Viṣṇu, Nārāyaṇa). The purpose of using the term Para-brahman instead of Brahman is either to show that God is superior to a soul, who is sometimes called Brahman in the sense that a soul is *sat-cid-ānanda*, or to imply that God is the source of Brahman. One scriptural proof is: *anādi mat-param brahma*, “Brahman has no beginning, and its superior thing is I” (*Bhagavad-gītā* 13.13). But Śaṅkarācārya construes this as: *anādimat param brahma*, “Brahman has no beginning and is supreme” (*Gītā-bhāṣya* 13.13): This is grammatically wrong because the word *anādi* is a *bahuvrīhi* compound that already expresses possession, and so adding the suffix *mat[up]* is redundant. Śaṅkarācārya replies that here *mat[up]* is simply

used to fill the meter. His interpretation would make sense if someone could provide an example of such a usage elsewhere in the scriptures.

Paramahansa — a person in the fourth and final stage of Sannyāsa; he is also called *niṣkriya* (without any material action) (*Bhāgavatam* 3.12.43), which Śrīdhara Svāmī and Viśvanātha Cakravart interpret as *prāpta-tattva* (he has realized the Absolute Truth).

Paramārtha — the truth in the highest sense; spiritual knowledge.

Pāramārthika — real in the highest sense; related to the ultimate reality. This term is contrasted with Vyavahārika (real in the relative sense).

Paramātmā — the Supersoul, situated in the hearts of all as the witness and as a giver of intuition.

Parameśvara — God, “the supreme controller”.

Parā śakti — The Lord’s superior potency; or Parā-śakti, the potency called Parā (same meaning).

Parāśara — the great sage who narrated the *Viṣṇu Purāṇa* and was the father of Vyāsa.

Paravyoma — the spiritual sky at large; Vaikuṇṭha.

Pariṇāma-vāda — the theory of transformation (the world is a modification of Brahman). According to this theory, the world is real. It is thus contrasted with Advaita Vedānta. Both theories are in the scope of Vedānta and are in the category of Sat-kārya-vāda (the effect, the world, was present in potential form in its cause, Brahman). They are contrasted with the Ārambha-vāda of the followers of Nyāya-Vaiśeṣika: They too say the world is real, but they adopt the viewpoint of Asat-kārya-vāda (the effect, the atoms which constitute the world, was utterly nonexistent prior to coming into being). The theory of Pariṇāma originates from this aphorism: *ātma-kṛteḥ pariṇāmāt*, “[Viṣṇu (or Brahman) is both the ingredient cause and the instrumental cause of the world] on account of making Himself (the world is His body) by a modification” (*Vedānta-sūtra* 1.4.26). Viṣṇu-Māyā is the potency which creates the world. Only Viṣṇu, not Brahman, has potency. The world is real in the sense that Viṣṇu, in the form of transcendental potency, is the instrumental cause: Baladeva Vidyābhūṣaṇa writes *tasya nimittatvam upādānatvaṁ cābhidhīyate. tatrādyaṁ parākhya-śaktimad-rūpeṇa dvitīyaṁ tu tad-anya-śakti-dvaya-dvāraiva* (*Govinda-bhāṣya* 1.4.26). Time has a dual nature: It is a transcendental potency and a potency of Māyā (*Bhāgavatam* 3.26.15-16): Śrīdhara Svāmī explains: *tam eva kālaṁ dvedhā lakṣayati* (*Bhāvārtha-dīpikā* 3.26.16). Another reason He is the instrumental cause, according to Vyāsadeva, is that Viṣṇu wills the creation of the universe: *abhidhyopadeśāc ca* (*Vedānta-sūtra* 1.4.24). Viṣṇu is the ingredient cause of the world in the sense that He is the ultimate source: *yonis ca hi gīyate* (*Vedānta-*

sūtra 1.4.27). Vyāsa says this does not mean that the world and Viṣṇu have the same nature: *drśyate tu*, “It is seen, however, [that sometimes an effect is inherently different from its cause, just like a spider creates its web and just like hair, which is inert, grows from the body, which is alive (*Muṇḍaka Upaniṣad* 1.1.7)]” (*Vedānta-sūtra* 2.1.6). The Śrī-Vaiṣṇavas’ take on Pariṇāma-vāda is that the world is real inasmuch as the principle of ‘existence’ of the world is the same as Brahman’s characteristic called *sat* (existence). But the old guard of Gauḍīya Vaiṣṇavas would never agree with this because Śrīdhara Svāmī says Brahman’s three characteristics of *sat*, *cit*, and *ānanda* are inseparable. Commenting on *satya-jñānānanta-ānanda-mātraika-rasa-mūrtayaḥ*, “The Viṣṇus had forms that are the one essence of real existence, sheer consciousness and infinite bliss” (10.13.54) he wrote: *yadvā satya-jñānādi-mātraika-rasaṁ yad brahma tad eva mūrtayo yeṣāṁ*, “Alternatively, Their forms are Brahman, the one essence of real existence, sheer consciousness and infinite bliss” (*Bhāvārtha-dīpikā* 10.13.54). This is confirmed in the *Upaniṣads*: *ākāśa-vat sarva-gataṁ susūkṣmaṁ nirañjanam niṣkriyam san-mātram cid-ānandaika-rasaṁ śivaṁ praśāntam amṛtaṁ tat paraṁ ca brahma* (*Śāṇḍilya Upaniṣad* 2.1); *caturthaś caturātmāpi sac-cid-eka-raso hy ayam* (*Nārada-parivṛājaka Upaniṣad* 8.20); *sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati* (*Gopāla-tāpanī Upaniṣad* 2.78). That said, it could be argued that *Mukhya-prāṇa* has two aspects: material and transcendental (Appendix of chapter two). Further, some say the world is real because the world is made of *Māyā* and *Māyā* comes from God. But that would be like saying the illusions of a magician are real because the magician is real. The word *māyā* means illusion. According to Viśvanātha Cakravartī, *Māyā* is an *aṁśa* of *Yogamāyā*, and *Yogamāyā* comes from Viṣṇu (*Sārārtha-darśinī* 10.1.25). Parīkṣit — son of Abhimanyu and grandson of Arjuna. During the Battle of Kurukṣetra, he was attacked by Aśvatthāmā with the *brahmāstra* weapon, while still a fetus in the womb, and was saved by Kṛṣṇa. He succeeded Yudhiṣṭhira on the throne of Hastināpura.

Prabhu — the Almighty; one who is able.

Pradhāna — The form of Prakṛti in its primordial, unmanifest state.

Prakṛti — Nature; a function of *Māyā*.

Pramāṇa — (i) proof, (ii) one of the means of acquiring valid knowledge: There are ten of them: (1) *pratyakṣa* (sensory perception), (2) *anumāna* (inference, based on a universal rule), (3) *śabda* (scriptural proof), (4) *ārṣa* (the words of an authoritative person), (5) *upamāna* (comparison), (6) *arthāpatti* (presumption), (7) *abhāva* (the absence of something), (8) *sambhava* (inclusion), (9) *aitihya* (tradition of an unknown source) and (10) *ceṣṭā* (physical gesture). The *Mīmāṃsakas* accept six of them, the Vedāntists three (*śabda*, *anumāna*,

pratyakṣa).

Prapatti — submission to the will of Bhagavān.

Prārabdha-karma — the results of previous acts which have begun to manifest (as contrasted with *aprārabdha-karma*).

Prasthāna-trayī — the three canonical texts of Vedānta: *Bhagavad-gītā*, *Vedānta-sūtra*, and the eleven major *Upaniṣads*.

Prema — (1) love, (2) transcendental love (in the context of bhakti): When *Kṛṣṇa-prema* makes its appearance in the heart of a devotee, that love is like poison and nectar mixed together, (3) one of the stages of the Gopīs' love for Kṛṣṇa (see *Anurāga*).

Prthā — another name of Kuntī.

Purāṇam — one of the eighteen historical supplements to the Vedas. By definition, a Purāṇa must treat of five subjects: *sarga* (creation of the universe), *pratisarga* (the sequence of the continuation of the process of creation), *vaṁśa* (genealogy), *manvantara* (a description of Manvantaras), and *vaṁśānucarita* (deeds in a genealogy). By contrast, in Itihāsa, future events are not mentioned.

Puruṣa — God in a human-like shape; man, person. There are three Puruṣas: The three Viṣṇus: Kāraṇodaka-śāyī, Garbhodaka-śāyī and Kṣīrodaka-śāyī. Kṛṣṇa is the Ādi-Puruṣa (the primeval Godhead).

Puruṣārtha — a goal of human life: There are four of them: *dharma* (religiosity), *artha* (economic well-being), *kāma* (the fulfillment of material desires), and *mokṣa* (liberation from transmigration): Sometimes the synonymous word *mukti* is used instead of *mokṣa* so that the concept of *vimukti* (special liberation: prema-bhakti, which does not involve a desire for liberation) may be included as a variety of *mokṣa*. Those four are separated in two groups (see *Tri-varga*). The books in the scope of the first three are called Preyaḥ-śāstra (books about the pleasure of living), whereas books which treat of liberation are called Śreyaḥ-śāstra (scriptures about the highest benefit). Regarding the first category, the Dharma-śāstras include *Manu-smṛti*. In addition, Kauṭilya's *Artha-śāstra* (*Cāṇakya-nīti*) and Vātsyāyana's *Kāma-sūtra* are well-known.

Pūrva-mīmāṃsā — “the deliberation on the first part,” the philosophy established by Jaimini. The term *mīmāṃsā* means to thoroughly examine a topic. Jaimini emphasized that dharma is based on the Vedas. His primary objective was to establish the authority of the Vedas. He gave prominence only to Vedic karma, especially Vedic rites. His conclusion is karma automatically yields the results of its action, and so there is no need for an Īśvara to award the results of karma (see *Mīmāṃsā*). The Mīmāṃsakas propounded a thorough method of analysis for any Vedic sentence (hermeneutics).

R

Rādhā (Rādhārāṇī) — She is a Gopī married to Abhimanyu and is Kṛṣṇa’s foremost ladylove in Vraja. She is the personification of His pleasure-giving spiritual potency, called Hlādinī-śakti. The term Rādhārāṇī means “the queen named Rādhā”. Since she is not a queen per se, the Gosvāmīs of Vrindavan and their immediate followers never used this term in their writings. It is an honorific given by later Vaiṣṇavas to show due respect.

Rāga — (1) material desire, attachment to material things, (2) love (see *Anurāga*).

Rāga-bhakti — bhakti consisting of *rāga*, spontaneous affection for Kṛṣṇa. Usually this term applies to Kṛṣṇa’s eternal associates.

Rāga-mārga — the path of spontaneous love for Kṛṣṇa. Usually this term applies to spiritual practitioners and is contrasted with Vidhi-mārga, the path of revering the Lord by means of the procedures of formal worship.

Rāgānuga-bhakti — the bhakti of the devotee who follows (*anuga*) the mindset of one of Kṛṣṇa’s eternal associates who has *rāga* (spontaneous love) (*rāga-bhakti*) for Kṛṣṇa. The term Rāgānuga-bhakti is contrasted with Vaidhī bhakti (devotional service performed by the rules of formal worship, etc.).

Rājasika — of the nature of *rajo-guṇa* (the mode of action / passion).

Rāma — (1) Rāmacandra, the husband of Sītā, (2) Balarāma, Kṛṣṇa’s elder brother.

Rāmānuja Ācārya — the founder of Viśiṣṭādvaita-vāda (non-dualism of the particular). Rāmānuja taught that God manifests in five aspects: Para (the primeval form of the Lord: Nārāyaṇa), Vyūha (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha), Vaibhava (Avatāras, such as Matsya and Kūrma), Antaryāmin (Paramātmā), and Arcā (a Deity form).

Rasa — relishment. In poetics, it has several technical meanings: (1) a synonym of *sthāyi-bhāva* (foundational mood), as in the terms *śṛṅgāra-rasa* (love, romance), *hāsyā-rasa* (humor), *śānta-rasa* (saintly peacefulness), etc.; (2) a *sthāyi-bhāva* implied by *vibhāvas* (causes), *anubhāva* (effect, physical reaction), and *vyabhicāri-bhāva* (transient emotion) is called *rasa* (aesthetic delight) in the sense that it has become relishable, (3) when the relishment of that *rasa* (the *sthāyi-bhāva* thus implied) is augmented by an extraordinary implied meaning, it becomes *rasa* in the sense of ‘aesthetic rapture’. The pleasure in that state is directly derived from the bliss of the soul. There are two broad varieties of Rasa (aesthetic delight): material (*laukika-rasa*) and transcendental (*bhakti-rasa*). Similarly, the rapture in the state of bhakti-rasa is partly brought about by the transcendental potency. In Vedic literature, ultimately the consideration of Rasa

(relishment: *rasa-vicāra*) supersedes the consideration of the truth (the actual facts: *tattva-vicāra*).

Rasika — a refined person, someone who has mastered the art of living; a person who is able to imbibe and relish the feelings or meanings portrayed in literature; literally “one who has good taste.” When applied to devotees, the sense is “one who is able to relish *bhakti-rasa*.” The capacity to relish the meanings in devotional literature can be greatly enhanced by knowing the Sanskrit language. Rati — (1) attachment, fondness for; (2) a stage in the development of bhakti which is synonymous with *bhāva* (*bhāva-bhakti*).

Ṛṣi — a great sage learned in the Vedas. Quite often this term is used as an honorific, and even more so the term Maharishi (Mahā-ṛṣi). The same applies to the terms Brahma-ṛṣi (a sage who is a Brāhmaṇa) and Rāja-ṛṣi (a sage who is a king; the best sage). Nārada Muni is called Deva-ṛṣi. The primary meaning of the word ‘Ṛṣi’ is a seer to whom Vedic hymns were revealed in his trance. The Vedas form the category of scripture called Śruti (lit. hearing) because they were ‘heard’ by the Ṛṣis.

S

Ṣaḍ-darśana — the six orthodox schools of Indian philosophy: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrva-Mīmāṃsā, and Vedānta. They are orthodox (*āstika*) because they accept the authority of the Vedas. The term *āstika* denotes the belief in God or in an afterlife. The unorthodox (*nāstika*) schools include Buddhism, Jainism (founded by Mahāvīra), and Lokāyata (materialism, founded by Cārvāka).

Sat-cid-ānanda (proper spelling: *sac-cid-ānanda*) — transcendental. This is a Sanskrit idiom which literally means, “what is real (*sat* = *satya*), transcendently conscious (*cit*), and bliss (*ānanda*).” These three concepts are not separate, rather they are united: Transcendence is the one essence of *sat*, *cit*, and *ānanda*.

Śacī-nandana — a name of Caitanya Mahāprabhu: the son of mother Śacī.

Saṁskāra — (1) a subconscious predisposition, (2) one of the purificatory Vedic rituals performed one by one from the time of conception until the end.

Saṁskṛtam — (1) embellished, (2) the Sanskrit language, lit. ‘refined language.’

Śaṅkara — a name of Lord Śiva.

Śaṅkarācārya (788–820 CE) — the incarnation of Lord Śiva as the great philosopher who propounded Māyāvada (later known as *Vivarta-vāda*). He wrote commentaries on the *Prasthāna-trayī*. Notably, he popularized the *Bhagavad-gītā*.

Sāṅkhya — one of the six orthodox systems of Indian philosophy: Analytical discrimination between spirit and matter, especially by analyzing the various categories of existence, beginning from the three Guṇas, and their sequence in the process of the creation of the universe. The founder of this system is Kapila. The earliest extant textbook is Īśvara-Kṛṣṇa's *Sāṅkhya-kārikā*. The Yoga system accepted most of the Sāṅkhya philosophy, and added the concept of Īśvara. Vedānta is in agreement with the Yoga school. All three schools accept only three of the ten *Pramāṇas*. However, in Sāṅkhya, Prakṛti is independent of the Puruṣa. The Sāṅkhya system follows Pariṇāma-vāda, but since in Sāṅkhya the ingredient cause of the universe is Prakṛti, not the Puruṣa, their interpretation of Pariṇāma-vāda is Prakṛti-pariṇāma-vāda: Primordial nature transforms itself into the phenomenal world.

Sātvata — (1) a Vaiṣṇava, (2) a Yādava.

Sātvata-tantra — (1) literature on devotional service on the path of *vaidhī bhakti* (formal worship); Pañcarātra, (2) a so called Vaiṣṇava scripture.

Sāttvika — of the nature of *sattva-guṇa*.

Saṁsāra — (1) transmigration, the cycle of repeated birth and death in the material world; (2) material life.

Śauri — “a descendant of Śūra”: (1) Vasudeva, or (2) Kṛṣṇa.

Śeṣa — an expansion of Lord Balarāma (Saṅkarṣaṇa) who takes the form of a gigantic, multihooded serpent and serves as Lord Viṣṇu's couch. In theory, there are two Śeṣas: One is in the universe, the other in Vaikuṇṭha. The former is said to hold the universal globes on his hoods. However, Garbhodaka-śāyī Viṣṇu rests on Śeṣa, as does Kṣīrodaka-śāyī Viṣṇu.

Siddhānta — philosophical doctrine or precept; demonstrated conclusion. Over and above that, in Vedic philosophy, as in Vedic literature, what matters is not the veracity of the statement, but its purport.

Smṛti — (1) the whole body of Vedic scriptures that are not part of Śruti: The Smṛti scriptures were composed by humans, (2) the Dharma-śāstras (they are part of the above, but the titles of those works end with the term *smṛti*).

Śrī — (1) a name of Lakṣmī, (2) splendor, beauty, (3) an honorific, lit. “endowed with splendor” (śrī = śrī-yukta).

Śrī-Vaiṣṇava — a follower of the philosophy of Rāmānuja Ācārya.

Śruti — the Vedas.

Śūra — (1) the son of Kārtavīryārjuna, (2) the father of Vasudeva.

Svarga — heaven, in the material universe.

Śvetadvīpa — the Milk Ocean, where Lord Viṣṇu resides within the material universe.

T

Tāmasika — of the nature of *tamo-guṇa*.

Tantra — a class of Vedic literature dealing mostly with ritual practices and with meditation, often in the form of dialogues between Śiva and Pārvatī: Usually the word Tantra denotes either the books of the Śaivites or the books of the Śāktas. However, the term Tantra can also denote the Pañcarātra Āgama (see *Sātvata Tantra* and *Āgama*). A subcategory of Tantra is Yāmala. The common feature of the Tantras is the notion that the world is real.

Tri-varga — the first three Puruṣārthas: *dharma* (religiosity based on the scriptures), *artha* (economic well-being), and *kāma* (the fulfillment of material desires). They occur in sequence: Adopting the society's code of ethics leads to employment; desires are fulfilled by having money to spend. The purport is that those who only follow the Tri-varga do not aspire for liberation.

Traivargika — (1) something that only relates to the first three Puruṣārthas, (2) someone who only adheres to the Tri-varga.

Tulasī — a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Lord Kṛṣṇa; a partial expansion of Vṛndā-devī.

U

Upaniṣad — (1) a secret precept; an esoteric doctrine, or (2) the fourth and last part of each Veda: There are eleven major *Upaniṣads*: *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhad-āranyaka* and *Śvetāśvatara*.

V

Vaikuṇṭha — the transcendental world at large; the transcendental world where Nārāyaṇa lives.

Vaiṣṇava — a devotee of Viṣṇu.

Vaiśya — the third of the four Varṇas or castes in the Varṇāśrama system; agriculturalists and businessmen.

Vallabha Ācārya — the founder of Śuddhādvaita-vāda (pure nondualism). He was the first to put the *Bhāgavatam* on the same level with the Prasthāna-trayī, and the first to greatly boost the popularity of Vaiṣṇavism in northern India, from Gujarat to Benares. According to him, the realness of the world is the same as the realness of Brahman.

Vānaprastha — the third Āśrama or stage of life in the Varṇāśrama system; retired life which entails freedom from family responsibilities and the acceptance

of spiritual vows.

Varṇa — one of the four social orders (Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra) in which one carries out corresponding socio-religious duties in the system known as Varṇāśrama.

Varṇāśrama-dharma — the Vedic social system, which organizes society into four castes or occupational divisions (*varṇa*) and four stages of life (*āśrama*).

Vasudeva — the father of Kṛṣṇa, and half-brother of Nanda Mahārāja:

Devamīḍha had a Kṣatriya wife and a Vaiśya wife. Śura was the son of the Kṣatriya wife and the father of Vasudeva. Parjanya was the son of the Vaiśya wife and the father of Nanda.

Vāsudeva — Kṛṣṇa, “the son of Vasudeva”.

Veda — the revealed scriptures of the Hindus, literally “knowledge”, and by extension “that by means of which the Puruṣārthas are known.” According to tradition, the Vedas are *apauruṣeya* (not composed by humankind). The Vedas, or Śruti, are thus distinct from the Smṛti. Originally there were only three Vedas: Ṛg-Veda, Yajur-Veda, Sāma-Veda, collectively called Trayī (the group of three), but a fourth, the Atharva-Veda, was added. The Ṛg-Veda consists of hymns of praise. The Yajur-Veda is written in prose. The Sāma-Veda consists of songs. For the most part, the Atharva-Veda contains formulas of imprecations for the destruction of enemies and also contains a great number of prayers for safety and averting mishaps, evils, calamities, or sinful reactions. Each of the four Vedas has two distinct parts: *Samhitā* (the mantras) and *Brāhmaṇa* (the explanations of the mantras). The *Brāhmaṇa* portion has three parts: *Brāhmaṇa*, *Āraṇyaka* and *Upaniṣad*. On the whole, the Vedas have three aspects: *karma-kāṇḍa* (rituals), *upāsanā-kāṇḍa* (worship of gods, as a symbolic way of evoking bhakti to God), and *jñāna-kāṇḍa* (teachings for Brahman realization).

Vedāṅga — the six Vedāṅgas are a branch of Vedic learning and are necessary to properly understand the Vedas. They are: Śikṣā (the rules of pronunciation), Chandas (prosody), Vyākaraṇam (grammar), Niruktam (etymology not covered by grammar), Kalpa (the rules for performing a fire sacrifice), and Jyotiṣam (astrology, timekeeping).

Vedānta (*Uttara-mīmāṃsā*) — the philosophy of the *Upaniṣads*, lit. “the end or conclusion of the Vedas.” It is the choice philosophy of India, as this system was begun by Śrī Kṛṣṇa Himself: He is *vedānta-kṛt*, the maker of Vedānta (*Bhagavad-gītā* 15.15), that is, He is the founder of this sacred tradition, according to Śrīdhara Svāmī: *vedānta-kṛt tat-sampradāya-pravartakaś ca* (*Subodhinī* 15.15). However, there are various schools of Vedānta, classed in two branches: impersonal (monism) and personal (based on bhakti). Bādarāyaṇa’s *Vedānta-sūtra* summarizes the philosophy of the *Upaniṣads* in terse aphorisms.

The *Bhāgavatam* is the foremost scripture of Vedānta because it reconciles the differences between the two branches, by stating that both Advaita-Vedānta (not Māyāvāda) and Bhakti-Vedānta are valid, paradoxically, for example in: *janmādy asya yato 'nvayād itarataś cārtheṣu*, “[We meditate on Him] from whom the creation, the continuation and the destruction of the universe take place because of His connection in things and because He is altogether distinct from them” (1.1.1), and in the Catuḥ-ślokī: *etāvad eva jijñāsyam tattva-jijñāsunātmanaḥ, anvaya-vyatirekābhyām yat syāt sarvatra sarvadā*, “The inquiring by one who seeks to know the truth about the Soul should be done to this extent that it occurs in regard to everything, at all times, both in terms of connection and in the opposite way” (2.9.36). This is one reason the *Bhāgavatam* is said to be the scripture for *Paramahamsas*.

Vibhu-caitanya — the vast Consciousness: God, Kṛṣṇa.

Vipra — (1) a Brāhmaṇa, (2) a Brāhmaṇa who is a priest.

Viṣṇu — God in His form as the omnipresent Being in the universe. It is said that He has three forms: Kāraṇodaka-śāyī (He lies in the Causal Ocean, beyond the universes; also called Mahā-Viṣṇu), Garbhodaka-śāyī (He lies at the bottom of the universe, on the Garbhodaka Ocean) and Kṣīrodaka-śāyī (He lies in heaven, on the Milk Ocean; He is the personification of Paramātmā).

Viṣṇu-māyā — Bhagavān’s potency, which has two aspects: Yogamāyā (the spiritual energy) and Mahā-māyā (the material potency). Mahā-māyā is subordinate to Yogamāyā.

Viśuddha — completely pure; beyond the influence of material nature.

Viśuddha-sattva — Pure Existence; the state of existence beyond the influence of material nature.

Vivarta-vāda — “the theory of alteration” (the world is an illusory modification of Brahman): the doctrine propounded by followers of Śaṅkarācārya that nothing but Brahman is real (a synonym of Māyāvāda). According to this theory, the souls too are unreal. The term *vivarta* originates from Bhartṛhari’s Śabda-vivarta-vāda (*Vākya-padīyam*) (c. 500 CE), in light of: *jagad viparivartate*, “The world revolves” (*Bhagavad-gītā* 9.10). Śaṅkarācārya himself never used the term *vivarta* in the sense of illusion. Later Māyāvādīs attributed the sense of ‘illusion’ to the word *vivarta*.

Vraja — (1) pasturing grounds, (2) a village of Gopas, (3) Vrindavan, (4) Vraja-maṇḍala, the region that encompasses the twelve holy forests in the district of Mathurā.

Vyāsa (Veda-vyāsa) —identified with the sage Bādarāyaṇa. He is so called because He separated the Veda into four Vedas. He is the compiler of the Purāṇas. His first name was Kṛṣṇa-dvaipāyana, because he has a dark

complexion and because he was brought up on an island (*dvīpa*) by his mother, Satyavatī. His father is Parāśara and his son Śukadeva.

Vyavahāra — behavior, conduct, social customs, practice.

Vyavahārika (sometimes written Vyāvahārika) — related to the world; common, ordinary; relating to practical life and social customs.

Y

Yāga — any ceremony in which oblations are offered with a direct reference to a deity by the chanting of prayers and mantras and the offering of ghee into the sacred fire.

Yajña — (1) a Yāga (see above), (2) a sacrifice in the general sense; a pious or devotional act, (3) one of the five *Mahā-yajñas* which every householder, and especially a *Brāhmaṇa*, must perform every day: *bhūta-yajña*, *manuṣya-yajña*, *pitṛ-yajña*, *deva-yajña*, and *brahma-yajña*.

Yoga — (1) union, meeting, connection; (2) the general term for a spiritual discipline aiming at establishing one's connection with God: *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*; (3) the Yoga school, *Aṣṭāṅga-yoga*, which is one of the six orthodox systems of Indian philosophy (see *Aṣṭāṅga-yoga*).

Yogamāyā — the Lord's transcendental potency. Just as *Mahā-māyā* gives material illusions, *Yogamāyā* gives spiritual illusions.